

# Our Record

FOR 1888.

---

A MONTHLY PUBLICATION

FOR

THE CHILDREN OF GOD.

---

VOL. I.

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EDITED AND PUBLISHED BY DONALD ROSS.

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# Our Record.

3 JOHN, 12.

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VOL. I.

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### Introduction.

The first number of "OUR RECORD" is in your hands, reader. It is successor in name to the Barley Cake and but a continuance of it in matter.

During the past seven years of the Barley Cake's career we have endeavored, in the midst of conscious shortcomings and failures, to speak of Christ as the sinner's Saviour, and the all-in-all to the Christian. We expect to continue doing so.

In the course of OUR RECORD, whether it be long or short, a part of our responsibility—it will be our object to echo forth God's precious and unadulterated truth, pure and simple, without fear of any creature, and only in subjection to our Lord and master.

A fearless announcement of "Thus saith the Lord" is specially needed in our day of "compromise," worldliness, pleasure-loving, pandering-to-popularity, spurious conversions, fleshly-holiness, spirit-rapping, faith-oil-cure, (not that of James v, 14-15,) "christian-science-cure," and all the other isms which are but the *fungi* of the last days, when men alas! alas! turn aside from the Real Estate of Heaven to the Unreal of Earth, and labor for that which satisfieth not.

We wish also to give more information about the WORK both at home and abroad, and invite trustworthy information. We will also as before continue our "Questions and Answers" department, but

will enlarge it somewhat, to meet more difficulties.

In one word, we wish to make OUR RECORD seasonable, trustworthy, and profitable, hoping it will be useful in stirring up the Saints of God to meet their responsibilities as before God.

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### A Retrospect.

BY J. HUDSON TAYLOR.

*Continued from page 148 of Barley Cake.*

On landing in Shanghai on March 1st, 1854, I found myself surrounded with difficulties that were wholly unanticipated. A band of rebels, known by the name of "the red turbans," had murdered the officials and taken possession of the native city, against which was encamped an imperial army of 40,000 or 50,000 men, who were a much greater source of discomfort and danger to the little European community than were the rebels. Upon landing I was told that to live outside the settlement was impossible, while within the settlement even apartments were scarcely obtainable at any price. The dollar, now worth about 3s. 6d., had risen to 8s. 9d., and the prospect for one with a small income of English money was dark indeed. However, I had three letters of introduction; and counted on counsel and help, especially from one of those to whom I was commended, whose friends I knew and highly valued. Of course I inquired at once for him; but only to learn that he had been buried

a month or two before, having died from a fever during the time of my voyage. Saddened by these tidings, I inquired for a missionary to whom one of my letters of introduction was addressed, only to experience another disappointment, for he had left for America. The third letter remained, but it was given me by a comparative stranger, and I had consequently counted less upon it. It proved, however, to be God's channel of help. The Dev. Dr. Medhurst, of the L. M. S., to whom it was addressed, introduced me to Dr. Lockhart, who kindly allowed me to live with him for six months. Dr. Medhurst procured for me my first Chinese teacher, and he, Dr. Edkins, and Mr. Wylie gave me considerable help with the language.

Those were troublous times, and times of danger indeed. Coming out of the city one day with Mr. Wylie, he entered into conversation with two coolies while we waited at the little East gate a short time for a companion behind us. Before our companion came up, an attack upon the city from the batteries on the opposite side of the river commenced, which led us to hurry away to a place of less danger, the whiz of the balls being unpleasantly near. The coolies, unfortunately, stayed a little too long and were struck. On reaching the settlement we stopped a few minutes to make a purchase, then proceeded to the London Mission compound, where, at the door of the hospital, we found the

unfortunate coolies with whom Mr. Wylie had conversed, with their four ankles terribly shattered by a cannon ball. The poor fellows declined amputation, and both died. We felt how narrow had been our escape.

Early one morning I had joined one of the missionaries on his veranda to watch the battle proceeding, perhaps three quarters of a mile distant, when a spent ball passed between us and buried itself in the veranda wall. Another day my friend Mr. Wylie left his book on the table after lunch, and returned in about five minutes for it, found the arm of the chair on which he had been seated shot away; but in the midst of these dangers God protected us.

After six months' stay with Dr. Lockhart, I rented a native house outside the settlement, and commenced a little missionary work among my neighbors, which for a few months continued to be practicable. Then the French joining the Imperialists in attacking the city, the position of my house became so dangerous that for the last few weeks, from the nightly recurrence of attacks on or from the city, I gave up attempting to sleep by night. One night, a fire appearing very near, I climbed on to a little observatory I had on the roof of the house, to see whether it was necessary to attempt escape. While there a ball struck the ridge of the roof on the opposite side of the quadrangle, showering pieces of broken tile around me, the ball

itself rolling down into the court below. It weighed four or five pounds; and had it come two or three inches higher, would probably have spent its force on me instead of the building. My dear mother kept the ball for many years. Shortly after this incident I had to abandon the house and return to the foreign settlement; and this movement was made none too soon, for before the last of my effects were removed the house was burnt to the ground.

Journeying inland was contrary to treaty arrangements, and full of difficulty, especially for some time after the battle of Muddyflat, in which an Anglo-American contingent of about 300 marines and seamen, and a volunteer corps of perhaps 50 to 100 residents, attacked the Chinese imperial camps, and drove away from 30,000 to 50,000 Chinese soldiers, the range of our shot and shell making the native artillery useless. Still, in the autumn of 1854 a journey of perhaps a week's duration was safely accomplished with Dr. Edkins, who of course did the speaking and preaching, while I was able to help in the distribution of books.

A journey taken in the spring of the following year with the Rev. J. S. Burdon, of the C. M. S., now the Bishop of Victoria, Hong-Kong, was attended with greater danger. The account, which is too long to insert here, is given from my journal, in CHINA'S SPIRITUAL NEED AND CLAIMS. During the journey, after some time spent in

evangelising on the island of Ts'ung-ming and on Hai-mun, to the north of the Yang-tse river, we proceeded to Lang-shan; where we attended an idolatrous festival, preaching and giving books to thousands of devotees. From there we went on to T'ung-chau, where we were seized by savage soldiery, who wished to behead us in the streets, though a few of them thought it safer to take us first before the mandarins. As they could not agree about this, a fight ensued, during which we were left unguarded to await the issue to their quarrel. Providentially having a few Chinese visiting cards with me, the distribution of these among the crowd satisfied them that we were indeed "foreign visitors," which our English dress and appearance had failed to do, and turned the scale in our favour so far, that those who wished immediate decapitation were compelled by the people to seek first the sanction of the authorities; who, it is needless to say, delivered us from the hands of our captors.

The trials of this early period it is scarcely possible to convey; to one of sensitive nature, the horrors and atrocities and miseries connected with war were a terrible ordeal. The embarrassments of the times were very great; with an income of £80, when I was compelled to move into the settlement I had to give £120 rent, and of course to sub-let half of the house; and though the committees of the Chinese Evangelization Society,

whose first agent I was, increased my income when, after the arrival of Dr. Parker, they learned more of our circumstances, many painful experiences had been passed through. Few can realise how trying to one so young and inexperienced many of these things were, or the intense loneliness of the position of a pioneer who could not even hint at many of his difficulties, as to do so would be a tacit appeal for help.

The great enemy is always ready with his oft-repeated suggestion, "All these things are against me." But oh, how false the suggestion! The cold, and even the hunger, the watchings and sleeplessness of nights of danger, the exhaustive summer heat, and the feeling at times of utter isolation and helplessness, were well and wisely chosen, and tenderly and lovingly measured out. What circumstances could have rendered the Word of God more sweet, the presence of God more real, the help of God more precious? They were times indeed of emptying and humbling, but were experiences that made not ashamed, and the strengthening purpose to go forward as God might direct, with His *proved* promise, "I will not fail thee, nor forsake thee." One can see even now that "as for God, His way is perfect;" and yet can rejoice that the missionary path to-day is comparatively a smooth and easy one.

*(To be continued.)*

### Chicago Conference Notes.

The eighth Chicago Convention is past, and once more we ask our readers to unite with us in praising our God for his grace displayed at this time. The number in attendance exceeded past years; the Lord kindly gave the needed ministry and in every respect we may safely say we have more to praise Him for than ever before. Some of the Lord's servants, who have always been present before, were not with us at this time, owing to circumstances, but our God is not confined to any special channel, and graciously manifested Himself to His gathered people. A few jottings of what was said during the meetings may be helpful, and surely will be of interest to our readers.

According to arrangement the first meeting was on Wednesday evening, November 23d. This was principally for prayer for the coming meetings, and the burden of the prayers appeared to be that God would graciously speak to us, His people, whatever He saw we required to hear, and that we might have grace to listen and submit to Him when He did speak. We were reminded from the Song of Solomon ii, 14, that we do not have to urge our suit upon God to claim His attention; but that His desire is to hear and to see us, so that we need not have any hesitation in presenting our needs in the fullest way. Then Acts x, 33, was read, and the words "Now, therefore, are we all

here present before God, to hear all things that are commanded thee of God," were specially referred to as what ought to be the expression of every heart at such meetings. With this was connected the expression in Ruth ii, 12: "The Lord God of Israel, under whose wing thou art come to trust." Another word from Isa. lxii, 6-7, was brought before us and our attention was called to its peculiar force as seen in the revised version: "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, etc." Acts x, 9, was afterwards read, and the thought suggested in connection with Peter's hunger coming on as he was alone praying, that this was the true method of being prepared for a feast on the Lord's good things, viz.: closet prayer alone with God.

On Thursday morning, after some waiting on God in prayer, and singing in praise, our attention was directed to 1 Kings xix, 9-13: "What doest thou here, Elijah?" This is a question we might well ask ourselves at any time; but especially at such a time as this. Perhaps we are like Elijah, out of the presence of the Lord from whatever cause, and to us the word comes: "What doest thou here?" We need much grace to discern the voice of the Lord and to listen to it. We read in this passage of a strong wind that rent the mountains, and of an earthquake, and of a fire, but all

these evoked no response from Elijah, for the Lord was not in any of them. But the still, small voice caused him to rise from his hiding place, and go forth to hear what God had to say to him. So let us have grace to respond to His voice, for to turn away from it is to be rebellious, and what pride so offensive as to refuse to listen to our God? Then again, if we want our faith increased, we must listen to Him, for we read in Rom. x, 17: "So then faith cometh by hearing?" Our faith in Christ as a Savior came through hearing His word, and faith all the way through is a plant that flourishes only in this soil. "Hear, and your soul shall live," says God, and life more abundantly—its growth and development—are all maintained in the same way.

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### **The Reality of Having to do with God.**

The crying need of the hour is for reality. On every side we see a lip profession, that is high, with a walk that is low. Knowledge of the Word of God is on the increase. Many things that were not even thought of a few years ago, have been brought to light out of that deep, precious mine of truth. For this we have, surely, real cause to be thankful, deeply thankful, to God; that in the closing days of this age, He should have been pleased thus to uncover His word from the traditions that had in many ways made that word

practically of no effect, is a matter of devout thanksgiving. But, as in the beginning Satan came in and turned the saints from their steadfastness; so, in our day, the endeavor is being made, in many ways, to keep saints from living in the power of the blessed truths that have been unfolded to us. One of the most fruitful causes of failure, has been the trafficking in truth with the intellect. Truth has been learned by many, as a student learns a text book; and, as a result, there has not been the accompanying exercise of heart and conscience that will always follow when truth has been learnt in God's presence. "Knowledge puffeth up, but love edifieth;" and when the truth received has puffed up, rather than drawn out love to the blessed Lord, we may know the truth has not been received as in the presence of God.

Thus, then, is needed to know the reality of having to do with God. Such was the ground we had to take as sinners. We were brought into the light, and there learnt to measure ourselves as He saw us. What a solemn moment was that, in our existence. How hideous sin became. How hateful did those things appear, that aforetime were as honey to us. And then when we were turned to see the blessed reality of the atonement,—when we saw that blessed One bearing all our loathsome sins "in His own body on the tree,"—when we saw Him (Oh, wondrous sight) "wounded for

our transgressions," "bruised for our iniquity," "the chastisement of our peace upon Him," and knew that "by His stripes we were healed," O what rest, what peace, flowed like a river into our souls. How our hearts went out in love for the blessed Saviour in glory, who loved us and gave Himself for us. O that thrill of first love!—Happy they who in the midst of abounding evil never lose nor decline from that first love. O beloved child of God, it is our happy privilege to have every pulsation of our being, beat true for Christ. Let us then be real as to this. If it be not so with us; if our hearts are not going out in love to the blessed Lord, let us this very moment, turn to Him, and in His presence know the cause and have that cause removed.

How blessed the peace that he has made,  
 How sweet is the resting beneath His  
 shade;  
 How firm a foundation in His blest word;  
 How gracious, how loving is Jesus the  
 Lord.

This reality of having to do with God was the starting point in our christian course, and has henceforth to be always before us. In our growth in truth, in our walk, in service, yea, in all things it should be a reality that about it all, and in it all, we have to do with God. This principle we find in 1 Cor. iv. 3, where Paul says, "But with me it is a very small thing that I should be judged of you or of man's judgement, yea, I judge not mine own self. For

I know nothing by myself, yet am I not hereby justified, but He that judgeth me is the Lord." How careful would this make us if we realized this more. "We must all appear before the Judgment Seat of Christ," brings in another thought with it, and that is eternity. If we do not have the reality now of having to do with God we will have it then. We must be manifested.—Everything will then be told out between us and God.—Brethren, if we were walking now, every moment, as manifested to God, would it not make a difference in our lives? Would it not check that great evil so prevalent amongst the children of God, "backbiting?" O what burnings are caused by the tongue, that "unruly evil," and just because we get out of God's presence. Stories are repeated about one another. Those that in service have been owned of God seem to be made a special mark, and untruths are circulated, suspicions are thrown out, and thus Satan gains an advantage by hindering prayer and fellowship in the work God is carrying on. How these things wither spirituality—how they drag down souls. I remember once a brother who had been preaching the gospel, after meeting, walking home with me and, instead of talking of the blessed Lord, he commenced criticizing and undervaluing other fellow labourers. It threw a cold chill over me that I never can forget. There are

enough things that are true and good, without going out of our way to be occupied with the evil. O let us then have the reality of God's presence with us. Let us have our hearts going out in love to the blessed Lord, and thus be kept in His presence and know somewhat of "fullness of joy."

And in other ways, would not this reality of having to do with God, make a difference in our lives. Would it not make us more consistent with our profession. How often we talk about trusting in the Lord for everything, and we may have been at a reading meeting and sung,

"Happy they who trust in Jesus,  
Sweet their portion is and sure,"

And our whole hearts, in a way, gone out in it, and then before we get home be in great trouble for fear something has gone wrong while we were away.

It is quite easy to speak about being dead to the world, etc., but how far are we living it? is the question. It is more than possible to be really sincere in our desire to be practically dead to the world, and yet after all be clinging to the very thing that makes the world a world to us.—Perhaps position, or a name, the being owned by others, etc., and when this is the case there will always be the outward endeavour to show we are dead by peculiarities. It is quite possible, out of God's presence, for us to thus deceive ourselves and at the same time think we are all right. "Happy

is the man who feareth always." Our cry should be as we think of these things and see how utterly weak we are, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

But then, this reality of having to do with God would not only thus keep us in the place of self judgment as to our walk, but it would also give us to know our true place of service. Going on happy in the Lord, that individual and peculiar service, the Lord has laid out for each one of us would be known by us. There is a wonderful joy in realizing that we are so completely in the Lord's presence, and everything in our hearts so made bare that the Lord can go on with us through the scene, and be as it were "at home" in His presence, but that He is "at home" with us. All questions that He might have raised, settled, and now under the guidance of His eye, passing on with Him, serving Him and waiting for Him to come.

The Bride in the Canticles at first said, "My beloved is mine and I am His," but as she learnt more of the Bridegroom she said, "I am my beloved's and His desire is towards me." O beloved children of God, do we know aught of the reality of this. Have we ever got beyond our blessings to what He receives. Do we know anything of that peculiar joy in

giving rest to Him who has first given rest to us. The Bride found that the path to this blessing was through "darkness, storm and sorrow," and so shall we. It is no light thing to have self judged and set aside practically. It is a very real thing to "bear about in the body the dying of the Lord Jesus." There is something very real in being out in an open boat on a raging sea which threatens every moment to engulf your bark, and yet be rejoicing because you know He is resting in that boat. All the power of evil is against us, but blessed reality. "Greater is He that is on our part than all that can be against us."

Such then is our portion, to be going on in the reality of God's presence. If this blessed privilege were more enjoyed it would save us many falls and missteps. These master evils of the age we would escape. Being honest with God, we would be honest with one another, and with the world around us. All this judging of motives in service, against which there is a positive word, would be stopped. There would be the full owning of God's work wherever it was, and whoever did it; with faithful and gracious dealing with the servant if his course was not right. How much better such a course is than this whispering, this criticizing, that brings so much deadness with it. How much of real service to the Lord would be thus done, by the restoration of that which is lame,—What a practical



testimony there would be. How saints would be drawn together around the blessed Lord, and who could measure the power with which the Spirit of God ungrieved would work? Let us then be real.—Whatever we may have been, however we may have failed in the past, “henceforth” let us have this blessed, this solemn reality of all things, yea of living moment by moment in God’s presence. May the Lord grant it to each one of us for His own name’s sake. Amen.

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### Christian Conference in Hamilton, Ontario.

On the 19th, 20th, 21st and 22d of January, 1888, the Twelfth Annual Conference of Christians gathered to the name of the Lord Jesus Christ will, God willing, be held in Hamilton on the above dates for praise, prayer and mutual edification.

The meetings will be held in the “Larkin Hall,” on John St. north, near King St.

Agreements have been made with the various hotels and boarding houses for the accommodation of a large number of visitors at 75 cents and \$1.00 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, 22d of 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 18th from 9 a. m., where visitors are requested to call on their arrival to register their names and addresses and receive cards of direction for their various places of residence while in the city. The Larkin Hall will be open each day of the Conference from 9 a. m. until 10 p. m., for the same purpose.

On Wednesday, the 18th, a Prayer Meeting will be held in the Gospel Hall, corner Merrick and McNab streets, at 7:45 p. m. Christian readers, pray for these meetings.

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### Copy of Letter from Africa.

OCINYAMA’S VILLAGE,

KAPOKA, AFRICA,

Aug. 24, 1887.

DEAR BRO. ROSS:

I did not expect to be able to send more letters this month, but Bro. Swan and I have been delayed longer than we expected. He came to this village about a month ago, and still it looks as though we may have to stay for days, and it may be weeks.

Bro. Swan had purposed starting ahead with part of the men, and I was to follow on with Ocinyama (the man sent by Bro. Arnot to bring in any helper); but Bro. S. has not been able to make a start yet on account of the men being off to beer-drinks.

For the last month my health has been first-class, and I hope it may long continue so, for as I see the state in which the people here are, and the utter lack of knowledge concerning sin and its consequences, and the One who died for the ungodly, I long to be used of the Lord in bringing before them.

Aug. 29th, 1887.

Since writing the above, Bro. S. has gone in the direction of the Quanza River (which is two days' march from here), to try to get the needed men to take both on together to Garenganze. I expect him back to-day.

The mail man is waiting, so I must close with love to Christ, to yourself, and any Christians with you.

P. S.—I have not received the **BARLEY CAKE** for about four months.

W. L. FAULKNER.

Care of Mr. PETER SCOTT, 90 Old Hall St.,  
Liverpool, Eng.

[It will be seen that the above stops twice very abruptly.—Ed.]

“I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord.”

Jer. xxix. 11–14.

## Questions and Answers.

(NEW SERIES.)

Q. 1st. We have had strangers with us preaching, and they have had good and useful meetings, but as soon as the strangers left our own people began to preach and emptied the hall. What is wrong?

A. There have been not a few instances like the above, and advice is often asked as to what ought to be done.

It is the responsibility of all Christians to make the Gospel of God's grace known. There are, however, several ways of doing it.

One way—and not a few seem to think it is the only way—is to preach Christ publicly from the platform. But we see God has not given the Evangelistic gift to very many Christians. There are other ways of doing it, however, such as by the pen, writing God's truth, and publishing it; by circulating Tracts and Gospel periodicals; by cottage meetings; by individual conversations; and by fellowship in the Gospel with other laborers by prayer and otherwise.

We have heard a beloved brother in Christ expressing his mind last summer more plainly than nicely thus: “You who have no gift from God for this preaching, simply drive away those that others have gathered together very laboriously, and you benefit nobody but grieve not a few. Yet you raise a whine that your gifts are not appreciated.” Who but the Devil could appreciate the gift of scattering

the people from hearing the Gospel. (See Jer. xxiii. 2). After a few years consideration and reflection we conclude it is a great evil for one, ten, or twenty christians to intrude themselves into services for which God has not gifted them.

When visiting preachers leave a place, unless there is a decided GIFT in the gathering, better drop the large meetings, and serve in the less public ways already referred to. If this is not done it will be found the meeting houses will be preached empty, and the inapt preaching that dispersed the congregation will hinder them from coming together again when other Evangelists will appear. The word of God says in 1st Peter, iv. 10, 11: "As every man hath received the Gift even so minister the same one to another, as good stewards of the grace of God."

Alas! that there should be any of the Lord's own so conceited as to aspire to what they have neither gift nor graces for, and leave that undone which they are able to do. Tracts are very cheap—a few cents will secure good Gospel publications—and the majority of people can read as well as hear. Let us keep to that which we can do.

### **A Gem from Rutherford.**

Think well of the visitations of the Lord: For I find one thing which I saw not well before, that when the saints are under trials, and well humbled, little sins raise great cries, and war shouts in the conscience; and in prosperity, con-

science is a Pope, to give dispensations, and let out and in, and give latitude and elbow-room to our hearts.

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"The secret of the Lord is with them that fear Him; He will show them His covenant."

Psalm xxv. 14.

### **Yearly Notice.**

The *Barley Cake* numbers for 1887 are bound in cloth and sent free by mail for 75 cents. This makes the seventh volume.

You can have the seven volumes now published for \$4.00, or any one of them for 75 cents each. They make not only a good godly library, but are most interesting as exponents of the progress of the truth in some parts of this Continent for the last seven years.

It is intended to continue publishing through 1888, as before, on or about the first of each month, at 50 cents for the *twelve* monthly parts. U. S. stamps are as useful as any money, but Canadian stamps are useless to us.

We have decided to change the name to "OUR RECORD" (see iii. John, 12), which we believe is an improvement on the old title. We trust that in matter also there will be progress. For this we must look to Him, who is the great Shepherd of the sheep. We shall have also, as heretofore, information about the Lord's work and workers, notes of Conference meetings, etc., thus making it

specially valuable to all christians.

Those who appreciate the simple truth of God should not only order it at once for themselves, but there are not a few scattered christians who, through love of money or other reasons, have sacrificed their privileges and responsibility, and now feel their isolation and solitude, who would be very thankful for it. Order it for them. They will thank God and you for it. Be particular in giving addresses correctly.

We know the Lord has been using our publication in many cases for good, and for this we desire to be thankful and to trust Him in the future.

As yet, it may be said that our publishing is altogether a labor of love, although the readers are steadily on the increase. Were it not that there are many christians who read nothing whatever, the readers might be increased four-fold in a month. In that case the price might be reduced one-third.

Please forward your subscriptions at once.

The yearly volume of *The Testimony*—our monthly Gospel paper—for 1887, is also bound in cloth, and will be forwarded to any address for 25 cents.

The other *Testimony* volumes for 1883, 1884, 1885 and 1886 can be forwarded at 25 cents each, or you can have the whole for \$1.00. The five volumes form a Gospel Library that ought to be found in

every christian's home on the Continent. Five volumes of safe, trustworthy Gospel articles are not at all common.

*The Testimony* will also continue to be published throughout 1888, as before in twelve parts, and will be mailed free to any address on the Continent, excepting the city of its publication, for 15 cents one copy for one year, or two for 25 cents, three for 36 cents, and so on. It cannot be sent to foreign countries at this rate.

Many of our christian readers order it for their unconverted friends. They ought to continue it. All christians should order it for their friends as well as for themselves. The need for sound Gospel is immense.

To us it is labor without any present remuneration, and did we not believe in an eternal Heaven and an eternal lake of fire, we assure our readers we would not be troubled with it at all.

Parties ordering 500 copies monthly for 12 months can have it localized by having the last page devoted to their own notices.

Will our christian readers pray that God may manage us and our publications for His own glory?

“CLEVELAND, OHIO.—Believers gathered unto the name of the Lord Jesus break bread at Mr. Bool's, 178 Garden Street. The Lord's people and servants properly recommended will be heartily welcomed.”

**ANOTHER WORD CONCERNING THE  
DOWN-GRADE.**

BY C. H. SPURGEON.

No lover of the gospel can conceal from himself the fact that the days are evil. We are willing to make a large discount from our apprehensions on the score of natural timidity, the caution of age, and the weakness produced by pain; but yet our solemn conviction is that things are much worse in many churches than they seem to be, and are rapidly tending downward. Read those newspapers which represent the Broad School of Dissent, and ask yourself, How much farther could they go? What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them!

At the back of doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements, and a weariness of devotional meetings.

At a certain meeting of ministers and church-officers, one after another doubted the value of prayer-meetings; all confessed that they had a very small attendance, and several acknowledged without the slightest compunction that they had quite given them up. What means this? Are churches in a right condition when they have only one meeting for prayer in a week, and that a mere skeleton? Churches which have prayer-meetings several times on the Lord's-day, and very frequently during the week, yet feel their need of more prayer; but what can be said of those who very seldom practice united supplication? Are there few conversions? Do the congregations dwindle? Who wonders that this is the case when the spirit of prayer has departed?

As for questionable amusements—time was when a Nonconformist minister who was known to attend the play-house would soon have found himself without a church. And justly so; for no man can long possess the confidence, even of the most worldly, who is known to be a haunter of theatres. Yet at the present time it is a matter of notoriety that preachers of no mean repute defend the play-house, and do so because they have been seen there. Is it any wonder that church members forget their vows of consecration, and run with the unholy in the ways of frivolity, when they hear that persons are tolerated in the pastorate who do the same? We doubt not that, for

writing these lines, we shall incur the charge of prudery and bigotry, and this will but prove how low are the tone and spirit of the churches in many places. The fact is, that many would like to unite church and stage, cards and prayer, dancing and sacraments. If we are powerless to stem this torrent, we can at least warn men of its existence, and entreat them to keep out of it. When the old faith is gone, and enthusiasm for the gospel is extinct, it is no wonder that people seek something else in the way of delight. Lacking bread, they feed on ashes; rejecting the way of the Lord, they run greedily in the path of folly.

An eminent minister, who is well versed in the records of Nonconformity, remarked to us the other day that he feared history was about to repeat itself among Dissenters. In days gone by, they aimed at being thought respectable, judicious, moderate, and learned, and, in consequence, they abandoned the Puritanic teaching with which they started, and toned down their doctrines. The spiritual life which had been the impelling cause of their dissent declined almost to death's door, and the very existence of evangelical Nonconformity was threatened. Then came the outburst of living godliness under Whitfield and Wesley, and with it new life for Dissent, and increased influence in every direction.

Alas! many are returning to the poisoned cups which drugged that

declining generation, when it surrendered itself to Unitarian lethargy. Too many ministers are toying with the deadly cobra of "another gospel," in the form of "modern thought." As a consequence, their congregations are thinning; the more spiritual of their members join the "Brethren," or some other company of "believers unattached;" while the more wealthy, and show-loving, with some of unquestionable devoutness, go off to the Church of England.

Let us not hide from ourselves the fact that the Episcopal Church is awake, and is full of zeal and force. Dissenting as we do most intensely from her Ritualism, and especially abhorring her establishment by the State, we cannot but perceive that she grows, and grows, among other reasons, because spiritual life is waning among certain Dissenters. Where the gospel is fully and powerfully preached, with the Holy Ghost sent down from Heaven, our churches not only hold their own, but win converts; but when that which constitutes their strength is gone—we mean when the gospel is concealed, and the life of prayer is slighted—the whole thing becomes a mere form and fiction. For this thing our heart is sore grieved. Dissent for mere dissent's sake would be the bitter fruit of a willful mind. Dissent as mere political partisanship is a degradation and travesty of religion. Dissent for truth's sake, carried out by force of the life

within, is noble, praiseworthy, and fraught with the highest benefits to the race. Are we to have the genuine living thing, or are we to have that corruption of the best from which the worst is produced? Conformity, or nonconformity, *per se* is nothing; but a new creature is everything, and the truth upon which alone that new creature can live is worth dying a thousand deaths to conserve. It is not the shell that is so precious, but the kernel which it contains; when the kernel is gone, what is there left that is worth a thought? Our nonconformity is beyond measure precious as a vital spiritual force, but only while it remains such will it justify its own existence.

The case is mournful. Certain ministers are making infidels. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah which had comforted her had been declared by her minister to be un-inspired. It is a common thing to hear workingmen excuse their wickedness by the statement that there is no hell, "the parson says so." But we need not prolong our mention of painful facts. Germany was made unbelieving by her preachers, and England is following in her track. Attendance at places of worship is declining,

and reverence for holy things is vanishing; and we solemnly believe this to be largely attributable to the scepticism which has flashed from the pulpit and spread among the people. Possibly the men who uttered the doubt never intended it to go so far; but none the less they have done the ill, and cannot undo it. Their own observation ought to teach them better. Have these advanced thinkers filled their own chapels? Have they, after all, prospered through discarding the old methods? Possibly, in a few cases, genius and tact have carried these gentry over the destructive results of their ministry; but in many cases their pretty new theology has scattered their congregations. In meeting-houses holding a thousand, or twelve hundred, or fifteen hundred, places once packed to the ceiling with ardent hearers, how small are the numbers now! We could mention instances, but we forbear. The places which the gospel filled the new nonsense has emptied, and will keep empty.

This fact will have little influence with "the cultured;" for, as a rule, they have cultivated a fine development of conceit. "Yes," said one, whose pews held only here and there a worshipper, "it will always be found that in proportion as the preacher's mind enlarges, his congregation diminishes." These destroyers of our churches appear to be as content with their work as monkeys with their mischief. That which their

fathers would have lamented they rejoice in: the alienation of the poor and simple-minded from their ministry they accept as a compliment, and the grief of the spiritually-minded they regard as an evidence of their power. Truly, unless the Lord had kept his own we should long before this have seen our Zion ploughed as a field.

The other day we were asked to mention the name of some person who might be a suitable pastor for a vacant church, and the deacon who wrote said, "Let him be a converted man, and let him be one who believes what he preaches; for there are those around us who give us the idea that they have neither part nor lot in the matter." This remark is more commonly made than we like to remember, and there is, alas! too much need for it. A student from a certain college preached to a congregation we sometimes visit such a sermon that the deacon said to him in the vestry, "Sir, do you believe in the Holy Ghost?" The youth replied, "I suppose I do." To which the deacon answered, "I suppose you do *not*, or you would not have insulted us with such false doctrine." A little plain-speaking would do a world of good just now. These gentlemen desire to be let alone. They want no noise raised. Of course thieves hate watch-dogs, and love darkness. It is time that somebody should spring his rattle and call attention to the way in which God is being robbed of His glory and man of his hope.

It now becomes a serious question how far those who abide by the faith once delivered to the saints should fraternize with those who have turned aside to another gospel. Christian love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in being in confederacy with those who are departing from the truth? It is a difficult question to answer so as to keep the balance of the duties. For the present it behooves believers to be cautious, lest they lend their support and countenance to the betrayers of the Lord. It is one thing to overleap all boundaries of denominational restriction for the truth's sake: this we hope all godly men will do more and more. It is quite another policy which would urge us to subordinate the maintenance of truth to denominational prosperity and unity. Numbers of easy-minded people wink at error so long as it is committed by a clever man and a good-natured brother, who has so many fine points about him. Let each believer judge for himself; but, for our part, we have put on a few fresh bolts to our door, and we have given orders to keep the chain up; for, under color of begging the friendship of the servant, there are those about who aim at robbing THE MASTER.

We fear it is hopeless ever to form a society which can keep out men base enough to profess one thing and believe another; but it might be possible to make an in-



formal alliance among all who hold the Christianity of their fathers. Little as they might be able to do, they could at least protest, and as far as possible free themselves of that complicity which will be involved in a conspiracy of silence. If for a while the evangelicals are doomed to go down, let them die fighting, and in the full assurance that their gospel will have a resurrection when the inventions of "modern thought" shall be burned up with fire unquenchable.

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#### A RETROSPECT.

BY J. HUDSON TAYLOR.

(Continued from page 4 of *Our Record*.)

After the retaking of Shanghai by the Imperialists I was able to rent a house within the walls of the native city, and to make it my headquarters, while still spending much of my time in itineration. At the suggestion of the Rev. Dr. Medhurst I adopted the native costume, hoping that it might facilitate the obtaining of a settlement up the country. The Chinese had permitted a foreign firm to build a silk factory some distance inland, with the proviso that the style of building must be purely Chinese, and that there should be nothing external to suggest that it was foreign. After a time, on the island of Ts'ung-ming I succeeded in renting a second house, and occupied it for a month or two; then the authorities complained to the British consul, and he compelled me to retire, though

the French consul had himself secured to the Romish missionaries a property within three or four miles of the house I had to vacate.

I was sorely disappointed, little dreaming of the blessing God had in store for me. I was thus brought into association with the Rev. Wm. C. Burns, of the English Presbyterian Mission, who had tried, like myself, without success, to get to the rebels at Nankin. We journeyed together, evangelizing cities and towns in South Kiang-su and North Cheh-kiang, and Mr. Burns saw that while I was the younger and in every way less experienced, I had the quiet hearers, while he was followed by the rude boys, and by the curious but careless; that I was invited to the homes of the people, while he received an apology that the crowd that would follow precluded his being invited. After some weeks of observation he also adopted the native dress and enjoyed the increased facilities which it gave.

These happy months were an unspeakable joy and advantage to me; his love of the Word of God was delightful, and his holy, reverential life and constant communings with God, made fellowship with him to meet the deep cravings of my heart. His accounts of revival work, and of persecution in Canada and Dublin, and South China, were most instructive as well as interesting, for with true spiritual insight he often pointed out God's purposes in trial in a

way that made life assume quite a new aspect and value. His views, especially about evangelistic work as the great work of the Church, and of the order of lay evangelists as a lost order that scripture required to be restored to its proper place, were seeds which have borne abundant fruit in the China Inland Mission.

Externally, however, our path was not always a smooth one; for a time we were able to stay in town or city, and then the time was well utilized. We were in the habit of issuing from our boats after prayer for blessing, about nine a. m. With a light bamboo stool in hand, and selecting a station, one would mount the stool and speak for twenty minutes, while the other was pleading for blessing, and then reversing our positions, the voice of the first speaker had a rest. After an hour or two thus spent we moved on to another suitable spot at some distance from the first, and spoke again. Usually about 12:30 we returned to our boats for dinner, fellowship and prayer, then resumed our outdoor work till dusk. After tea and a further rest we went with our native helpers to a tea-shop, where several hours were spent in free conversation with the people. Not unfrequently before leaving a town we had good reason to believe that much truth had been grasped, and we left many Scriptures and books in the hands of the people. It was at this time that the *rencontre* with salt smugglers took

place, which is narrated on pages 72 to 75 of "China's Spiritual Need and Claims."

We had a new illustration in our being driven away from Black town, as mentioned in that narrative, that God does not permit persecution without sufficient reason. He was leading us by a way that we knew not, but it was none the less His leading.

"O Lord, how happy should we be  
If we would cast our care on Thee,  
If we from self would rest,  
And feel at heart that One above,  
In perfect wisdom, perfect love,  
Is working for the best."

When we reached Shanghai, thinking to return inland in a few days with fresh supplies of books and money, we met a Christian captain who had been trading at Swatow, and he put very strongly before us the need of that region, and the fact that there were British merchants living on Double Island selling opium, and engaged in the coolie trade (which was practically a slave trade), while there was no British missionary to preach the Gospel. The Spirit of God impressed me with the feeling that this was His call, but for days I felt that I could not obey it. I had never had such a spiritual father as Mr. Burns, I had never known such holy, happy fellowship, and I said to myself that it could not be God's will that we should separate.

In great unrest of soul myself, we were both invited to take tea with Mr. and Mrs Rankin, American Presbyterian missionaries at

the south gate of Shanghai. After tea Mrs. Rankin played over to us the "Missionary Call." I had never heard it before; my heart was almost broken before it was finished, and I said to the Lord in the words that had been sung—"And I will go! \* \* I may no longer doubt to give up friends and idle hopes, and every tie that binds my heart. \* \* Henceforth, then, it matters not, if storm or sunshine be my earthly lot, bitter or sweet my cup; I only pray: God make me holy, and my spirit nerve for the stern hour of strife."

I asked Mr. Burns to come home with me to my little house in the city—still my headquarters—and there with many tears I told him how the Lord had been leading me, and how rebellious I had been, and unwilling to leave him for this new sphere of labor. He listened with a strange look of surprise and of pleasure rather than of pain, and told me that he had determined that very night to tell me that he had heard the Lord's call to Swatow, and that the one cause of regret to him had been the prospect of the severance of our happy fellowship. We went together; and thus was recommenced missionary work in that part of China, which God has latterly so abundantly blessed.

*(To be continued.)*

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"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

#### A WORD TO THE WISE.

*The following letter of faithful and loving counsel is in itself an explanation of the circumstances under which it was written. Names are withheld:*

May 22nd, 1847.

*My dear Friend and Brother in Jesus Christ:*

It gives me great pleasure to see your translation of \* \* I reserve the pleasure of reading it, or rather of having it read to me, for moments in which the Lord says to us, as He did to His apostles: "Come ye yourselves apart and rest awhile." But I cannot refrain from telling you, my dear friend, that the pleasure that the appearance of your work gave me has been somewhat abated by the far too favorable opinion which you have expressed in your preface respecting me. Before I had read a word of your translation I made a present of a copy to a very dear and sincere friend, who brought me word that you had spoken in praise of my piety in your preface. The passage produced the same effect on my friend that it did on me, when I afterwards saw it. I hope, therefore, you will not take in ill part what I am about to say to you on the subject, and which is the fruit of a tolerably long experience. Pride is the greatest of all evils that besets us; of all our enemies it is that which dies the slowest and the hardest; even the children of the world are able to discern this. Madame de Stael

said on her death-bed: "Do you know what is the last to die in man? It is self-love." God hates pride above all things, because it gives to man the place that belongs to Him, who is alone exalted over all. Pride intercepts communion with God, and draws down his chastisement, for God resists the proud. He will destroy the name of the proud, and we are told that there is a day appointed when the loftiness of man shall be bowed down, and the haughtiness of man laid low. I am sure, then, you will feel, my dear friend, that one man cannot do a greater injury to another than by praising him and feeding his pride. "He that flattereth his neighbor spreadeth a snare for his feet," and "a flattering mouth worketh ruin." Be assured, moreover, that we are far too shortsighted to be able to judge of the degree of our brother's piety. We are not able to weigh it aright without the balance of the sanctuary, and that is in the hand of Him that searches the heart. Judge nothing, therefore, before the time, until the Lord comes and makes manifest the counsels of the heart, and renders to every man His praise. Till then, let us judge of our brethren, whether for good or for evil, with becoming moderation, and remember that the surest and best judgment is what we form of ourselves when we esteem others better than ourselves. If I were to ask you how you know that I am "one of the most ad-

vanced in the Christian career, and an eminent servant of God," you would, no doubt, be at a great loss to reply; you would, perhaps, cite my published works; but do not you know, my dear friend and brother, you who can preach an edifying sermon as well as I can, that the eyes see farther than the feet go, and that we are not always, nor in all things, what our sermons are, that we have this treasure in earthen vessels that the excellency of the power may be of God and not of us. I will not tell you the opinion that I have of myself, for in doing so I shall probably all the while be seeking my own glory, and while seeking my own glory appear humble, which I am not. I would rather tell you what our Master thinks of me. He that searches the heart and speaks the truth, who is the Amen, the Faithful Witness, has often spoken to me in my inmost soul, and I thank Him for it; but, believe me, He has never told me I am an "eminent Christian," and "advanced in the ways of godliness." On the contrary, He tells me very plainly that if I knew my own place, I should find it that of the chief of sinners and least of all saints. His judgment, surely, my dear friend, I should take rather than yours. The most eminent Christian is one of those of whom no one has ever heard speak—some poor laborer or servant whose whole happiness is Christ, and who does all for His eye, and His

eye alone. The first shall be last. Let us be persuaded, my dear friend, to praise the Lord alone. He only is worthy of being praised, revered and adored. His goodness is never sufficiently celebrated; the song of the blessed (Rev. v.) praises none but Him who redeemed them with His blood. It contains not one word of praise for any of their own number—not a word that classes them into eminent and not eminent; all distinctions are lost in the common title, *the redeemed*, which is the happiness and glory of their whole body. Let us strive to bring our hearts into unison with that song, in which we hope that our feeble voices will one day mingle. This will be our happiness, even here below, and contribute to God's glory, which is wronged by the mutual praise which Christians too often bestow on each other. We cannot have two mouths—one for God's praise, and another for man's. May we, then, do now what the Seraphims do above, who with two wings cover their faces, as a token of their confusion before the holy presence of the Lord; with two cover their feet, as if to hide their steps from themselves, and with the remaining two fly to execute their Lord's will, while they cry, Holy, Holy, Holy, Lord God of Hosts, all the earth is full of Thy glory.

Excuse these few words of Christian exhortation, which I am sure will sooner or later become

useful to you, by becoming a part of your own experience. Remember me in your prayers, as I pray that the blessing of the Lord may rest on you and your labors. If ever you print another edition, as I hope you will, strike out, if you please, the two passages to which I have drawn your attention, and call me simply a brother and minister in the Lord. This is honor enough, and needs no addition.

Your friend and brother,

W. W. W. \* \* \*

**CRUMBS FROM THE CHICAGO CONFERENCE.**

*Continued from page 5.*

"He that is slow to anger is better than the mighty." We can't all be exclusively engaged in gospel work, but in this way we can be mighty. Mighty in subduing the many passions within us.

\* \* \*

In the Gospel of John we don't have the Lord *sending* His disciples away from Him to preach, but He is rather seen *leading* them out to service *with* Himself. We find God's saints spoken of in the three-fold aspect of Sons, Servants and Friends. The friend's position is the closest relationship, for the son and servant does not imply any knowledge of the secrets of His heart, while that of a "friend" does.

\* \* \*

We hear of many who are laying up money for a rainy day—when they may be old. No doubt it is an evidence of wisdom to do so—for those who are expecting to

grow old; but those who are dwelling in the presence of God never grow old—they are *always* young. "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm XXXVII. 25.

\* \* \*

"Let them make me a sanctuary that I may dwell among them." Exod. XXV. 8. Think of the "High and lofty One that inhabiteth eternity," desiring a dwelling place among men. It was the desire of the grace of God. He had redeemed them for Himself, and He wanted to be among them. But man continually hindered Him, and does so still, but in Rev. XXI. we have the effect of the conquering grace of God—for then the "tabernacle of God" is seen "among men" Grace is a conquering thing. Once it takes hold on a man it never lets go.

\* \* \*

There was not a single part of tabernacle left to man's discretion. God gave the pattern, and God gave the wisdom to make it after the pattern shown in the Mount. This, and this alone, is Divine wisdom.

\* \* \*

The very hands that worked in the brick-kilns of Egypt for Pharaoh, worked among the silver and the gold for God. What a change! From being in the "iron furnace" to sitting spinning the curtains for the sanctuary of God!

\* \* \*

The greatest blessing Israel

had, was God in their midst, and there is nothing we should be so careful about, whether as individuals or gatherings, as to have the presence of God. Ah, yes, it's a happy day when we walk with God!

\* \* \*

Elijah prayed four remarkable prayers, which God openly answered. He prayed that it might not rain, and it rained not for a year and six months. He prayed that life come into the widow's child and God gave the life. He prayed again for rain and rain came abundantly; and he prayed for fire from heaven, and God sent it. But a little later we find him sitting under a juniper tree praying that he might die, and God denied him his request. Was God's denials not as much in love as His answers? Let us not think when God denies us that He does not love us. Elijah never died. God had something better for him. He went up, accompanied by chariots of fire.

\* \* \*

The greatest damage has been done, through God's people and servants seeking to imitate the world. We can do the world no greater injury. The wider the gap between us and the world, the better for the world and ourselves too. We need not the world to satisfy us. We have joys and expectations of our own, and they are enough. God has a theatre. (1 Corin. IV. 9, margin).

\* \* \*

God's rod is long enough to

reach every child of God, wherever they are.

\* \* \*

Backslider, God gives three reasons in Jerem. III. why you should return to him. V. 12, "I am merciful," v. 14, "I am married to you," v. 22, "I will heal your backslidings." In Rom. VII, we are spoken of as having died to the law, and married to another, who has been raised from the dead, that we should bring forth fruit unto God. That's God's order. 1st Death, 2nd Union, 3rd Fruit unto God.

\* \* \*

When we get right with God, we enjoy thinking of "God is Light," as much as "God is Love." This is the order in 1st John, "God is Light" in chap. I, "God is Love" in chap. IV.

\* \* \*

"Will a man rob God?" Mal. III. 10. This is sin of the very worst kind. Many of us who would not rob our fellowmen—even when we were unconverted—have been guilty of this great sin.

\* \* \*

All that God demanded of Israel was the *tenth*, but Rom. XII. 1-2, tells us what corresponds with that. From Isa. XLIII. 3, we learn that God gave Ethiopia and Egypt for Israel, but when we think of what He gave for us, we will see how it is God asks more from us. Not a *tenth* of your bodies or your money, but your all—"your bodies a living sacrifice."

\* \* \*

*Four choices.*—Moses' choice, Heb. XI. 24-26; Joshua's choice, Josh. XXIV. 15; David's choice, Psalm CXIX. 30, and Mary's choice, Luke X. 38-42. I would like all of them together.

\* \* \*

Read Prov. XI. 18. First of all we must be right with God, then we will bring forth fruit to God. Let us stay ourselves on the righteousness of our God, for "To him that soweth righteousness *shall* be sure reward." We may have to wait for it, but it is sure to come.

\* \* \*

Can we say, I yield myself—my will to Him. If it is His will that I live in an obscure place, and seek to live for God, and sow righteousness among the people, then I am willing; I yield my will up to Him. He will see to it that I shall have sure reward. Let us go at it, then, for God, and God will be faithful to us.

\* \* \*

Are we careful to have our possessions in such a way that they are at our hand to use for God as He may need them. Those in business should live "by faith" just as really as those who are exclusively in the service of the Gospel.

*(To be continued.)*

#### A GEM FROM RUTHERFORD.

O how sweet to be wholly Christ's, and wholly in Christ—to dwell in Immanuel's high and blessed land, and live in that sweet air, where no wind bloweth but the breathings of the Holy Ghost.

## AFRICA.

We are glad to be again able to give a letter from Bro. Faulknor. Let us remember him and his companions unceasingly before our God.

QUANZA RIVER, AFRICA,  
Sept. 13th, 1887.

Dear Brother R.:—A man has just arrived with a letter for Bro. Swan from Bihe, and, as he may return at once, I hasten to send a few lines by him to that place, as there is the mail goes from there to the coast. You will be glad to know that at last, after waiting six weeks, Bro. Swan and I got started from Kopoko on the 8th inst. We came here three days ago, but have had to wait partly to get more men, and as the king has given us an ox, in return for the large present which we gave him, the men will not start until they have feasted on the share which falls to them. We expect to be off again to-morrow.

The weather is beginning to be very warm, which indicates that the rainy season is approaching. Almost every night a goodly number of the men and lads come into our tent (the one given to me by Br. Baker), and Br. Swan and I sing hymns and Br. S. reads a portion of God's word and speaks to them in Umbunda.

In traveling on the road here, a person does not get much chance to be alone with the Lord, but He knows all about that and daily we

see that our Father is taking care of us

I have to stop writing now, as I have some work to do.

With love to yourself and Mrs. Ross and other Christians, I remain Yours in the Service of the Master.  
W. L. FAULKNER.

## HERE AND THERE.

"Here have we no continuing city."—Heb., 13, 14.  
"There shall be no night there."—Rev., 22, 5.

Oh, *this* is a dark scene of sorrow;  
For, though I may smile to-day,  
My tears may flow fast ere to-morrow,  
And my smiles may have all pass'd away.  
But *there* is the region of gladness,  
Where joys do perennially flow;  
*There* never a feeling of sadness  
The saved of the Lord shall know.

Oh, *this* is a dark scene of sorrow;  
I may have heart-treasures to-day,  
But they may be gone ere to-morrow;  
Loved objects pass quickly away.  
But *there* is the region of pleasure;  
No changes or losses it knows—  
*There*, there is all undying treasure,  
And holy, eternal repose.

Oh, *this* is a dark scene of sorrow;  
Sweet friendship may greet me to-day,  
But hearts oft estrange ere the morrow,  
And sympathy withers away.  
But *there* is the realm of communion—  
Unearthly, unbroken, divine;  
*There*, Christ is the center of union—  
Each heart, Lord, the reflex of thine.

Oh, *this* is a dark scene of sorrow;  
Tho' happy in Jesus to-day,  
Temptations may come ere to-morrow,  
And I may have wandered astray.  
But *there* is the home of my Savior;  
To sin and temptation 'tis barr'd;  
I *there* shall rejoice in His favor,  
"Forever" to be with my Lord.

I shall soon leave this dark scene of sorrow;

Ah, yes, I may leave it to-day;  
For Christ may be here ere to-morrow,  
And take His poor pilgrim away.  
On Thee and Thy promise relying,  
Oh, keep me, blest Savior, while here,  
Till "glory!" with transport I'm crying,  
Uprising to Thee in the air.

S. H.



## A RETROSPECT.

BY J. HUDSON TAYLOR.

*(Continued from page 19 of Our Record.)*

On arrival at Swatow with the Rev. W. C. Burns we found great difficulty in securing even a room on shore—indeed, it seemed as though we should fail altogether; and we were helplessly cast upon the Lord in prayer. God soon undertook for us. Meeting one day with a Cantonese merchant, a relative of the mandarin in charge of the town, Mr. Burns addressed him in the Cantonese dialect; the merchant was so pleased at being spoken to by a foreigner in his own tongue that he became our friend, and secured for us a lodging. We had only one room, however, and never shall I forget the hot, weary summer months in that oven-like place where near the eaves one could touch the heated tiles with one's hand. More room or better accommodation we were unable to obtain.

We varied our stay by visits to the surrounding country, but the difficulties and constant dangers of our work together here were a strange contrast to the comparative ease with which we had generally worked in the north. The hatred and contempt of the Cantonese was very galling: "Foreign devil," "foreign dog," or "foreign pig" were the common appellations; but our treatment led us into deeper fellowship with him who was "despised and rejected of men" than I had known before. In our visits to the country we were li-

able to be seized at any time and held to ransom; and the people commonly declared that the whole district was "without emperor, without ruler, without law:" might was right in those days. On one visit to a town we found the inhabitants had captured a wealthy man of another clan, and on his refusing to pay them a large ransom for his release, had smashed his ankle bones one after the other with a club, and thus extorted the promise they desired. There was nothing but God's protection to prevent our being treated in the same way. The towns were all walled; and one town would contain 10,000 or 20,000 people of the same clan and surname, who were frequently at war with the clan living in the next town. To be kindly received in one town was sometimes a source of danger in the next. In circumstances like these the preserving care of our God was often manifested.

After a time the mandarin became ill, and the native doctors being unable to relieve him he heard from some who had been under my medical treatment of the benefit they had derived, and sought help from me. God blessed the medicines he took, and, grateful for relief, he advised our renting a house for hospital and dispensary. Having his permission, we were able to secure the whole house, one room of which we had previously occupied. I had left my stock of medicine and surgical instruments under the care of my friend, the late

Mr. Wylie, in Shanghai, and went back to that port to fetch them.

Mr. Burns came down from a town we had visited several times before, called Am-po, to see me off, and returned there after I had sailed with two native evangelists sent up from Hong-kong. The people were willing to listen to their preaching, and to accept their books as a gift, but would not buy them. One night robbers broke in and carried off everything they had but their books, which were supposed to be valueless. Next morning, very early, they were knocked up by persons wishing to buy books, and the sale continued, so that by breakfast time they had not merely enough to procure food, but to pay for the passage of one of the men to Double Island, below Swatow, with a letter to Mr. Burns' agent to supply him with money. The sales went on during that day and the next, and our friends lacked nothing: but on the third day they could not sell a single volume. On this day, when the cash for their sales was exhausted, the messenger returned.

When I reached Shanghai, great was my dismay at finding the premises in which my medicines and instruments had been stored, burnt down, and all the medicines and many of the instruments destroyed. To me this appeared to be a great calamity, and I fear I was more disposed with faithless Jacob to say, "All these things are against me," than to

recognize that, "All things work together for good." I had not learned to think of God as my one great circumstance (*in Whom* we live and move and have our being), and of *all* lesser external circumstances, as necessarily the kindest, wisest, best, because all ordered or permitted by Him. Hence my great disappointment and trial.

Medicines were very expensive in Shanghai, and my means were very limited; I therefore set out on an inland journey to Ningpo, hoping to obtain a supply from Dr. Wm. Parker, a member of the same Mission as myself. I took with me my few remaining possessions—the principal being my watch, a few surgical instruments, a concertina, books for the study of Chinese, which in those days were very expensive (a dictionary cost £12 to £16)—leaving behind in Shanghai, however, a part of my money. The country through which I passed was suffering much from drought, and I made the journey a mission tour, preaching and circulating Testaments, Christian books and sheet tracts, till my store was exhausted. The water in the Grand Canal was dried up or all pumped out into the rice fields, and I had to leave my boat and travel overland; but on the first day I was robbed of my little all, and a series of experiences commenced, which having been narrated in "China's Spiritual Need and Claims" (pages 76-85), need not be repeated here. The thief was a man for whose salva-

tion I had prayed and labored, and it was a perplexing question to me whether to prosecute or to forgive him. I concluded that to prosecute would not be to emphasize the teaching of the sermon on the Mount, and that his soul was of more value than the £40 worth of things which I had lost: this I wrote and told him, urging upon him repentance and faith in the LORD JESUS CHRIST. The course I took commended itself to some friends at home; and one was led to send me a cheque for £40, which was only the first of many that I subsequently received from the same kind helper.

Having obtained the little money I had providentially left in Shanghai, I set out afresh for Ningpo, where I obtained the needed supply of medicines, and made the acquaintance of Mr. Jones (who subsequently became my colleague), and then returned to Shanghai, *en route* for Swatow. But the delay caused by the robbers saved me from going there; for before leaving the port, tidings of the warlike proceedings in Canton, and of the bombardments which followed the troubles about the lorcha "Arrow" reached me; together with letters from Mr. Burns, telling me not to return till the restoration of peace.

This door being closed for the time, I went back to Ningpo, and commenced work there. It was on my journey back that the sad, but to me most suggestive, incident occurred related on pages 36-

37 of "China's Spiritual Need and Claims"—the drowning of poor Peter.

During the latter part of this year, 1856, my mind was greatly exercised about my connection with my Society, it being in debt. Personally I had always avoided debt, and kept within my salary, though at times only by very bare living. Now there was no difficulty in doing this, for my income was larger, and the country being in a more peaceful state, things were not so dear. But the Society itself was in debt. The quarterly bills which I and others were instructed to draw were often met by borrowed money; and a correspondence commenced which terminated in the following year by my resigning from conscientious motives. The teaching of God's Word was unmistakably clear: "Owe no man anything." To borrow money implied, to my mind, a contradiction of Scripture, a confession that God had withheld some good thing, and a determination to get for ourselves what He had not given. Could that which was not right for one Christian to do, be the right course for an association of Christians? Or could any amount of precedents make a wrong course right? If the Word taught *me* anything, it taught me to have no connection with debt. I *could* not continue drawing as before. I knew not what it might cost me, nor how I should support myself; but how glad and thankful I felt when the separation was

effected! I could look right into a FATHER's face with a satisfied heart, and ready, by His grace, to do the next thing He might teach me, feeling very sure of His loving care. And how blessedly He did lead me on and care for me, I can never, never tell. It was like a continuation of some of my earlier home experiences. My faith was not untried; my faith often failed, and I was so sorry and ashamed of the failure to trust *such* a FATHER. But, oh! I was learning to know Him. I would not even then have missed the trial. He became so near, so real, so intimate! The occasional trial about funds never came from insufficient supply for personal needs, but from our ministering to the needs of scores of the hungry and dying ones around us. And trials, far more searching in other ways, quite eclipsed these difficulties, and being deeper, brought forth in consequence richer fruits. How glad one is to know, not only to know, with dear Miss Havergal, that

"They who trust Him wholly  
Find Him wholly true."

but also that when we fail to trust Him wholly, we still find Him wholly true. He *is* wholly true, whether we trust or not. "If we believe not, He abideth faithful: He cannot deny Himself. But, oh! how we dishonor our LORD when we thus fail to trust Him! And what peace and blessing and triumph we lose when we thus sin against the FAITHFUL ONE!

May we never *presume* to doubt Him again.

I was very thankful that this separation was accomplished without any breach of friendly feeling on either side. I (and my friend, Mr. Jones, who took the same step with me), though looking directly to God for pecuniary supplies, continued to work with the Society, they publishing my diaries as before. The experiences of this period, which are detailed in "China's Spiritual Need and Claims," on pages 49-55, and particularly the way in which funds were provided for carrying on the Ningpo Hospital, when, without warning, I needed to take charge of it, were most encouraging and instructive preparations for the work which GOD had in store for me in the CHINA INLAND MISSION. Before leaving China for England, I had the joy of seeing a little company of between thirty and forty native Christians gathered into Church fellowship, and with an account of the conversion of the first of these I will conclude this paper.

In 1857, I had on one occasion been preaching in Ningpo the glad tidings of salvation through the finished work of CHRIST, when a middle-aged man stood up, and before his assembled countrymen gave the following testimony to the power of the Gospel: "I have long sought for the truth—as did my father before me—but I have not found it. I have traveled far, but I have not found it. I

have found no rest in Confucianism, Buddhism, Taoism; but I do find rest in what I have heard to-night. Henceforth I believe in JESUS." This man was one of the leading officers of a sect of reformed Buddhists in Ningpo. A short time after this profession of faith in the SAVIOR, there was a meeting of the sect over which he had formerly presided. I accompanied him to that meeting, and there, to his former co-religionists, he testified of the peace which he had obtained in believing. Soon after, one of his former companions was converted and baptized. Both now sleep in JESUS. The first of these two long continued to preach to his countrymen the glad tidings of great joy. A few nights after his conversion, he asked how long these glad tidings had been known in England. He was told that we had had the Gospel for some hundreds of years. The man looked amazed. "What!" said he; "is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have only now come to preach them to us? My father sought after the truth for more than twenty years, and died without finding it. Why did you not come sooner?"

*(To be Continued.)*

One sin on the conscience unjudged is like a rolling snow ball, constantly increasing in size.

### WHY ARE YE IDLE?

Often we hear, amid the throng around us,  
Such words as these, in accents sad and low;  
"Others are useful, and are working bravely,  
Yet I do nothing; why should it be so?"

Ah, why indeed? It may be, thou art seeking  
For something great to do, beyond thy sphere;  
To preach, perhaps, in some remoter region:  
And yet thou carest not for sinners near.

Are they too near? Then, very much I fear me,  
The love of Christ is not thy motive spring:  
Glory is bright, and earthly praise entrancing,—  
Oh, try thyself, my friend, about this thing.

Another says, "If I could speak to thousands,  
And chain a multitude by thrilling tones,  
How earnest would I be! how self-denying!"—  
But what about Christ's very little ones?

Each has a soul, the worth of which is priceless:  
Hast thou begun by preaching Christ to these?  
Are they too low? Must other lips address them,  
Whilst thou art dreaming on thy couch of ease?

Up then, arouse thee, for the time is pressing,  
Look on thy left hand and look on thy right,  
Sound forth the story of Jesus the Savior;  
Sleep is for those who are children of night.

GLEANINGS FROM HAMILTON CONFERENCE.

(COMMUNICATED BY T. D. W. M.)

The Conference meetings being over, we give a few of the helpful thoughts our God brought before us, hoping they may be helpful to the readers of OUR RECORD who were not privileged to be with us. We do not seek to give a detailed report of the meetings, but simply gleanings from the various addresses. May the Lord bless them to His own!

We read in 2 Chron. XXX. 9, that the "Lord our God is *gracious* and *merciful*," and will not turn away His face from us, if we "return to Him." It seems to lead our minds to Heb. VII. 24-26: "Jesus, our High Priest, who is able to save to the uttermost those who come unto God by Him, seeing He ever liveth to make intercession for them." Now "such an High Priest *becomes* us," we need Him, and He meets our need, and if we return to Him He will not turn away His face from us.

\* \* \*

It may be many don't know there is any need for them to return to the Lord. They think all is well with them, but like we read in Hosea VII. 9, "strangers have devoured their strength," and like Samson, as he rose from the lap of Delilah, with shorn locks, their power is gone; they "go out as at other times to shake themselves, and wist not that the Lord has departed from them." This is the

worst condition a child of God can be in. Now, would it not be well to ask ourselves the question, How is it with me to-day? Have I fallen, or am I in as high a spiritual condition as at this time last year? No doubt this ought to be a special time of stock-taking and examination as to how we have been going on. The Lord make us honest before Him.

\* \* \*

We read in Hosea XIV. 5, God says "I will be as the dew unto Israel," and the result will be "he shall grow—or blossom, see margin—as the lily, and cast forth his roots as Lebanon." How expressive is the word "dew," not "rain." It speaks of the gentle refreshings of God. Israel humbled and restored, will be dealt with by God in tender grace, and oh, that is what He would do for us at this time that we might blossom as the lily,—that seems to speak of what is seen outwardly—and spread our roots as Lebanon,—the hidden, secret source of our strength. The lily seems to speak of *humility*, Lebanon of *stability*; both must go together.

\* \* \*

Hosea II. 5-8. Israel forgot that all she had was from God; the corn and wine and oil, etc., all was from Him, but she remembered it not until God hedged up her way with thorns, and then, and not till then, did she say, "I will go and return to my first husband, for then was it better with me than now." Oh, brethren and

sisters in Christ, have we been going after other lovers? Have we forsaken the Lord, and forgot his benefits? Rest assured, He will yet make a hedge of thorns about us and make us feel our widowhood (Isa. LIV. 4).

The purpose of God in the death of the Lord Jesus Christ, was that He might redeem us unto Himself, and that *from* all iniquity (Tit. II. 11-14). God wants *ourselves*. Adam went from God, and God Himself came out in redemption, and that is what He is doing yet. We who are saved, have been *purchased*, we belong to the Lord Jesus Christ. And seeing he has redeemed us to Himself, He says; "Be not conformed to this world" (Rom. XII). Brethren, a tampering with the world, is the secret of the condition of many of God's children. In Judges XV. 20, we read that Samson judged Israel twenty years. Then the last clause of Chap. XVI, we find the same expression, he judged *twenty* years. What about the time between. He had been tampering with the world, and eventually he became sport for the world. Ah, brethren, is it not true, that some who were once a power for God in the world, through tampering with the world have lost their power, and now are but sport for the world? A brother once remarked, it would have been well for Samson if he had been on his own knees instead of Delilah's. Oh beware of tampering then with the

world. Be not conformed to it, neither in its fashions or ways, but be separate for God, and ever remember that we are not our own, but He has purchased us, to make us *His* forever.

\* \* \*

Paul means "*little*," Philemon means "*the loving one*," so the epistle to Philemon is the "epistle of the little one to the loving one." It is full of love, and is all about a runaway slave named Onesimus, which means *profitable*. We read of Philemon's love and faith in verse 5. Notice, it is love first, as though it was his love of which he first heard. The "bowels of the saints had been refreshed" by him (v. 7). Brethren, this is the desire of our God for us, I am not my own, I am given to the Lord Jesus Christ, and to His saints, that I may serve him and them in love.

(*To be continued, D. V.*)

#### A LETTER.

MY DEAR BROTHER IN THE LORD:

Your letter was very refreshing and edifying to my soul. What precious lessons that VII. of I Sam. conveys to believers! But alas! how many there are who do not apprehend the truth it sets before us, and because they do not when they get away from communion with the Lord sometimes they stay away, just because they do not know how to get back again. Let us pray that to them that are ignorant of it, it may be given to realize through the teaching of

that precious chapter the way by which Jehovah restores His people to communion with Himself. We do need to pray that ourselves and others (some who it is to be feared have merely a theoretical knowledge of truth), may be led into a deeper practical knowledge of what self-judgment, humiliation and confession of sin really is. This would lead to deeper communion with the Lord, and communion would lead from victory unto victory, and each new victory and each fresh experience of the Lord's power with us, subduing our enemies and blessing our services, would cause us to raise our Ebenezer and say, "Hitherto hath the Lord helped us."

I trust that He has been giving you to know Him a very present help in the time of trouble. I was hearing that He had sent you a blessing in disguise. No doubt you have been exercised in soul about being able to understand your Father's dealings with you, that leads to perfect acquiescence with them, and fuller confidence and joy in Himself.

It has made me sorry to see some of God's own children apparently deriving no real spiritual benefit from their afflictions. It looked as if the chiseling work was spent on them in vain, and the reason was because they were not exercised thereby. They supposed that their afflictions sprang only from natural causes, and then did not see the hand of the Lord in them, nor consider the end for

which they were sent, which is always a wise gracious end, hence they lost the blessing which might have been theirs. Paul's words in 2 Cor. IV. 17, 18, Heb. XII. 11, shows us that it is through our hearts being exercised by our afflictions, and weaned from things on earth, and set on things above that we reap the benefit of these afflictions in time and to all eternity.

When our loving Father sends us a blessing in disguise, often it is through our exercise of soul before Him about it that it becomes undisguised to us, and is made to serve the end for which He sent it.

Believing prayer brings the Lord Jesus in between us and our sorrow, and the bitter waters become sweet and sorrow is turned into joy.

In Exod. XV. we find the children of Israel at Marah. It was a sore trial they thought after having wandered three days in a hot desert without a supply of water to get nothing but bitter water which they could not drink. The people murmured, but their murmuring only brought out the sin that was in them; it could never have brought them relief. No, but prayer brought them immediate relief. *Moses cried unto the Lord*, and then it was that at His command the tree cut down was cast into the bitter waters, and the waters became sweet, exhilarating. You know who that mystic symbol represents. The tree cut down is Christ. He sweetens our Marahs



and sanctifies affliction to the exercised soul. No doubt you have felt the sufferings you have passed through, not joyous but grievous, but if the afterward be a more abundant yielding to God, the peaceable fruits of righteousness, the more abundant joy of your soul will more than recompense you for your pain. It has been comforting to my soul when deeply exercised through trial to know that it had brought me into deeper fellowship with the Lord in His sufferings, that I might have a larger share of His consolation also. At such seasons the words of Luke XXII, 44, were specially comforting. "Being in an agony, He prayed more earnestly." The apostle James seeks to incite believers in affliction to follow their Lord's example by giving themselves to earnest prayer. "Is any among you afflicted? Let him pray." Prayer will either bring deliverance or comfort from God, and a sanctified use of affliction. What our Lord prayed for in Gethsemane He obtained not. A Murray says to a superficial scholar, this may appear to take away the courage to pray in faith, but it ought to have the opposite effect. It was by being content to have His prayer unanswered that the Lord Jesus secured for His people the right to say to them: "Ask whatsoever ye will." It is this that gives us the sure ground and the open way to the assurance of an answer to our prayer.

Jesus prayed for something of which He could not say: "I know it is Thy will." His human nature, as it shuddered in the presence of the awful reality of being made a curse, gave utterance in this cry of anguish to its desire that, if God's purpose could be accomplished without it, He might be spared the awful cup. "Let this cup pass from Me." The "Not as I will" kept that desire from being sinful. The cup was not removed, but strength was ministered to Him by an angel from Heaven. If God does not see fit to deliver us from trouble, He will sustain us in it, and thereby glorify Himself.

On entering the Garden of Gethsemane, Jesus expressed to His three most intimate disciples the exceeding sorrow of His soul. (Mark XIV. 34.) And having been called apart from the rest of the disciples to witness His agony, it was their privilege to have ministered to Him the sympathy which He appears to have expected from them; but instead of availing themselves of this peculiar privilege, they neglected it; instead of watching, they went to sleep. This is the only occasion on which we find the Lord Jesus turning to man for comfort in sorrow, and He found none—not even from Peter, who previously expressed so much kindness and constancy to Him. And herein are the words of Psa. LXIX. 20, fulfilled. "I looked for some to take pity, but there was none; and

for comforters, but I found none." His comfort came all from above. Those who will live in close fellowship with Him need not be surprised if, some day, they find their earthly spring of comfort dry. Blessed be His name! His compassions fail not. May we not forget that this is our hour, in which we are privileged to watch with our Lord, and to live in sympathy with Him in things pertaining to His cause, which bring joy and sorrow to His heart. May we engrave the word, "Watch!" deeply on our hearts. Like the disciples who slept in view of His agony in Gethsemane, and in sight of His glory upon Mount Tabor, we have given place to indifference; we have slept when we should have been awake and entering into the fellowship of Christ's sufferings for the furtherance of His cause, and rejoicing in hope of the glory that is coming. C. C. L.

**CRUMBS FROM THE CHICAGO CONFERENCE.**

*(Concluded from page 23).*

Some say "I have not time to spend at my Bible and on my knees." But, beloved, is it our purpose of heart to seek for it? We read of one man—a busy man, Daniel by name. He was prime minister of the great empire of Babylon, but he found time to open his windows three times a day towards Jerusalem and pray unto his God. Did God fail him in the day of trial? Nay, verily.

It would not be like our God to do that.

\* \* \*

I do not envy you that nice house or those comfortable circumstances, dear Bro. I would rather have all my Father has given me at my finger-ends to use it if need be in reaching some of the millions in this Union who are dying without God. Oh! "lift up your eyes and look! Behold the fields are white already to the harvest!" Yonder is China, with its three hundred millions of souls. You could put the people of the states into it five times! See India! You could put the people of this Union into it four times! Again, look at Africa. You could put the people of this country into it five times! And oh! brethren, the cry is rising up from those perishing millions, "Come over and help us!" The fields are white. Many who may now be reached will soon be gone. Shall we withhold from them the Gospel that has reached us?

\* \* \*

The One who gave us life will yet give us incorruptibility. He will give us a body fitted for the company of His Son. Abraham gave a corruptible price for a corruptible inheritance to bury a corruptible body in, but we will have an incorruptible body given us to enjoy an incorruptible inheritance coming through the Lord Jesus.

\* \* \*

To grow in grace is to grow down. A proud Christian is one

who is not dwelling in grace. The effect of grace is lowliness. In Jerem. XLV. 5, we have a searching question for each one of us: "Seekest thou great things for thyself?" His word for us is, "Seek them not."

\* \* \*

In Numbers XXXIII, we read that Israel was told to drive out all the inhabitants of the land, but in Judges I. 28, we find they did not drive them out but put them "under tribute." Is this not the great trouble with us? Instead of driving out the enemies we put them under tribute, and in a short time they get power again and drive us out, as in Judges I. 34.

\* \* \*

In Ex. XXVIII, 38, we have in type the intercession of the Lord Jesus. Accepted in life, accepted in sacrifice, because He was perfect, accepted in resurrection, accepted in intercession. And His acceptance is mine! How wonderful!

\* \* \*

There are seven "last" journeys which the blessed Lord took. 1st. From the last supper to the garden of Gethsemane. 2nd. To Ananias. 3rd. To Caiaphas. 4th. To Pilate. 5th. To Herod. 6th. Back to Pilate, and 7th, that wonderful journey to Calvary. I see Him led out as a victim to that cross for me!

\* \* \*

When obedience is low, our love is low also. Could any of us read that XXVIIth Matthew in the

presence of God and not desire to live for Him? Beloved, we could not! Oh, to get rid of rebellion and pride, and drink in of His love.

\* \* \*

He died that our sins might be forgiven. He died to save us from an endless hell. But he died that I should not live unto myself but unto Him who died for me and rose again. When I live for myself, I deny the cross in so doing, for He died to save me from myself.

\* \* \*

The very fact of being surrounded with trial, whether in the church or the world, gives the greater opportunity to live and witness, and gain victory for the Lord Jesus. Bethany was known as the town of Martha and Mary, and though we may live alone in some obscure spot, yet if we are true to Him, that spot is known in Heaven as the town or place where we live.

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#### AFRICA.

KAPOKA, AFRICA, Sept. 4, '87.

Dear Bro. Muir:

I was glad to hear from you, and I hope it will not be the last letter I shall receive from you.

There seems to have been a great scattering among my former fellow-laborers; some having gone North, others West, and so on, but, no doubt, the Lord has been guiding in the matter. Best of all, I have heard of souls being

saved here and there, and I trust that you may see many led to Christ in the backwoods of Michigan.

Well, I have much to praise God for since I came to Africa. In many ways I have seen the Lord's hand, so to speak, making my way plain and carrying me through what I had looked upon as mountains of difficulty.

Bro. Swan and I have had to wait here and there for weeks at a time, but we hope, *D. V.*, to get a final start soon for Garenganze. It is about *six weeks* since we came to this village, and we expected to be here only a few days.

However, we are in good health and have no reason to complain, but we would like to get off, so as to render Bro. Arnot any assistance we can. We have some goods, medicines, etc., of Bro. Arnot's, which he is, doubtless, needing.

We saw a letter from him lately, in which he said they were longing for the pumpkin leaves to grow, so that they would have sauce for their porridge. So, I judge he has been getting little more than native mush, which is not very nice without beans or some such thing, to make it go down easy.

The native mush is made of corn, which is first soaked in water and then pounded in wooden mortars by the women. Corn and beans are the staple articles of diet here. Occasionally, sweet potatoes and chickens can be got.

This district is well settled. Six villages are in sight from here, and there are many others all around, and there is no one seeking to make known to them God's way of salvation. We expect one of the missionaries of the "American Board" will be here this week to "spy out the land." The brother I refer to as coming here is from Toronto, Ont. I may here say I have been agreeably surprised with these missionaries of the "American Board." Some of them have been toiling on for years amid many difficulties, and I believe that lately God has blessed His word spoken by them.

I hope you will excuse me for writing with lead pencil, but my ink has mysteriously disappeared.

I do not cease to pray for those in Canada and the United States who have gone forth "for His name's sake." More than ever I see the need of the Gospel being carried all over this continent. It can only be done at great expense, in more than one sense, but our God is sufficient; so let us keep on looking and praying to Him to "send laborers" to this and every other needy field.

With love in Christ, I remain,  
Your Brother by grace,

W. L. FAULKNER,  
Care of Mr. Peter Scott, 90 Old Hall St., Liverpool, Eng.

Let us keep our brother ever before the Lord. He has a special claim on the Christians of this continent.

## A RETROSPECT.

BY J. HUDSON TAYLOR.

*(Continued from page 29 of Our Record.)*

*"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."*—Isaiah lv. 8, 9.

How true are these words! How oftentimes, when the Lord is bringing in great blessings in the best possible way, our unbelieving hearts are feeling, if not saying, like Jacob of old, "All these things are against me." Or we are filled with fear, as were the disciples when the Lord, walking on the waters, drew near to quiet the troubled sea, and to bring them quickly to their desired haven. And yet mere common-sense ought to tell us that He, whose way is perfect, *can* make no mistakes; that He who has promised to "perfect that which concerneth us," and whose minute care counts the very hairs of our heads, and forms for us our circumstances, *must* know better than we the way to forward our truest interests and to glorify His own name.

"Blind unbelief is sure to err  
And scan His work in vain;  
God is His own Interpreter,  
And He will make it plain."

To me it seemed a great calamity that failure of health compelled my relinquishing work for God in China, just when it was more fruitful than ever before; and to leave a little band of Christians in

Ning-po, needing much care and teaching was a great sorrow. Nor was the sorrow lessened when, on reaching England, medical testimony assured me that return to China, at least for years to come, was impossible. Little did I then realize that the long separation from China was a necessary step towards the formation of a work which God would bless as He has blessed the China Inland Mission. While in the field, the pressure of claims immediately around me was so great that I could not think much of the still greater needs of the regions further inland, and, if they were thought of, could do nothing for them. But while detained for some years in England, daily viewing the whole country on the large map on the wall of my study, I was as near to the vast regions of inland China as to the smaller districts in which I had labored personally for God: and prayer was often the only resource by which the burdened heart could gain any relief.

As a long absence from China appeared inevitable, the next question was how best to serve China while in England, and this led to my engaging for several years, with the Rev. F. F. Gough of the C. M. S., in the revision of a version of the New Testament in the colloquial of Ning-po for the British and Foreign Bible Society. In undertaking this work, in my short-sightedness I saw nothing beyond the use that the Book, and the marginal references, would be to the native

Christians: but I have often seen since that, without those months of feeding and feasting on the Word of God, I should have been quite unprepared to form, on its present basis, a mission like the China Inland Mission. In the study of that Divine Word I learned that, to obtain successful laborers not elaborate appeals for help, but, *first*, earnest prayer to God to thrust forth laborers, and, *second*, the deepening of the spiritual life of the Church, so that men should be unable to stay at home, were what was needed. I saw that the Apostolic plan was not to raise ways and means, but *to go and do the work*, trusting in His sure Word who has said, "Seek ye *first* the Kingdom of God and His righteousness, and all these things shall be added unto you."

Months of earnest prayer resulted in a deep conviction that a special agency was essential for the evangelization of Inland China; and that, by simple trust in God, such an agency might be raised up and sustained without interfering injuriously with any existing work. I had an equally deep conviction that God would have *me* to seek from Him the needed workers, and to go forth with them. But for a long time unbelief hindered my taking the first step. How inconsistent unbelief always is! I had no doubt that, if I prayed for workers, "*in the Name*" of the Lord Jesus Christ, they would be given me. I had no doubt that, in answer to such prayer, the

means for our going forth would be provided, and that doors would be opened before us in unreached parts of the Empire. But I had not then learned to trust God for *keeping* power and grace for myself, so no wonder that I could not trust Him to keep others who might be prepared to go with me. I feared that in the midst of the dangers, difficulties, and trials which would necessarily be connected with such a work, some who were comparatively inexperienced Christians might break down, and bitterly reproach me for having encouraged them to undertake an enterprise for which they were unequal.

Yet, what was I to do? The feeling of blood-guiltiness became more and more intense. Simply because I refused to ask for them, the laborers did not come forward—did not go out to China—and every day tens of thousands were passing away to Christless graves! Perishing China so filled my heart and mind, that there was no rest by day, and little sleep by night, till health broke down. At the invitation of my beloved and honored friend, Mr. George Pearce (who has since himself labored as a missionary in France, and among the Kabyles,) I went to spend a few days with him in Brighton. One Sunday, unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security, while millions were perishing for lack of knowledge, I

wandered out on the sands alone, in great spiritual agony; and there, unable to bear the conflict any longer, I surrendered myself to God for this service. I told Him that all the responsibility as to issues and consequences must rest with Him; that as His servant it was mine to obey and to follow Him—His, to direct, to care for, and to guide me and those who might labor with me. Need I say that peace at once flowed into my burdened heart? There and then I asked Him for twenty-four fellow-workers, two for each of eleven inland provinces which were without a missionary, and two for Mongolia; and writing the petition on the margin of the Bible I had with me, I returned home with a heart enjoying rest such as it had been a stranger to for months, and with an assurance that the Lord would bless His own work and that I should share in the blessing.

Soon after this I wrote the little book, "China's Spiritual Need and Claims," and spoke of the proposed work as opportunity permitted, specially at the Perth and Mildmay Conferences of 1865. I continued in prayer for fellow-workers, who were soon raised up, and after due correspondence were invited to my home then in the East of London. When one house became insufficient, the occupant of the adjoining house removed, and I was able to rent it; and when that in its turn became insufficient, further accommodation was provided close by. Soon

there were a number of men and women under preparatory training, and engaging in evangelistic work which might prove their qualifications as soul-winners.

In the year 1865, the CHINA INLAND MISSION was organized: W. T. Berger, Esq., then residing at Saint Hill, near East Grimstead, undertook the direction of the home department of the work during my anticipated absence in China, and I proposed, as soon as arrangements could be completed, to go out with the volunteers and take the direction of the work in the field.

Before proceeding further, it may be well to explain that on leaving China, I had asked God for five workers to carry on and develop the work in Ning-po, which I was leaving from failure of health. In answer to prayer, I was able to send out in the beginning of 1862, Mr. and Mrs. Meadows, and by the middle of 1865, four more laborers had been sent; so that when the CHINA INLAND MISSION was formed, there was already a little nucleus of workers in the field, and of friends at home sending in unsolicited contributions from time to time.

We had now to look forward to the outgoing of a party of sixteen or seventeen, and estimated that from £1,500 to £2,000 might be required to cover outfits, passage-money and initial expenses. I wrote a little pamphlet, calling it "Occasional Paper, No. I" (intending in successive numbers to

give to donors and friends accounts of the work wrought through us in China), and in that paper stated the anticipated needs for floating the enterprise. I expected that God would incline the hearts of some of the readers to send contributions. We had determined never to use personal solicitation, or to make collections, or to issue collecting-books. Missionary boxes were thought unobjectionable, and we had a few prepared for those who might ask for them, and have continued to use them ever since. On February 6, 1866, I sent my manuscript of this "Occasional Paper, No. I," with a design for the cover, to the printer. From delays in engraving and printing, it was March 12th when the bales of pamphlets were delivered at my house. On February 6th a daily prayer-meeting from 12 to 1 o'clock was commenced, to ask for the needed funds. And not in vain, as the following extract from "Occasional Paper, No. II." will show:

"The receipts for 1864 were £51 14 s.; for 1865, from January to June, £221 12s. 6d., besides two free passages; from June to December £923 12s. 8d. Hindrances having occurred, the MS. of the Occasional Paper, No. I. was not completed till February 6th, 1866. Up to this time we had received (from December 30th) £170 8s. 3d. We felt much encouraged by the receipt of so much money in little more than a month, as it was entirely unsolicited by

us—save from God. But it was also evident that we must ask the Lord to do yet greater things for us, or it would be impossible for a party of from ten to sixteen to leave in the middle of May. *Daily united prayer was therefore offered to God for the funds needful for the outfits and passages of as many as He would have to go out in May.* Owing to delays in engraving the cover, and printing the Occasional Paper, it was not ready for the publisher until March 12th. On this day I again examined my mission cash book, and the comparison of the result of the two similar periods of one month and six days each, one before and one after special prayer for £1,500 to £2,000, was very striking:—

Receipts from December 30th	
to February 6th	£170 8 3
Receipts from Feb. 6th to	
Mar. 12th	£1,774 5 11
Funds advised,	
sincere'd.	200 0 0

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£1,974 5 11

"This, it will be noticed, was *previous* to the circulation of the Occasional Paper, and, consequently, was not the result of it. It was the response of a faithful God to the united prayers of those whom He had called to serve Him in the Gospel of His dear Son. We can now compare with these two periods a third of the same extent. From March 12th to April 18th the receipts were £529, showing that when God had supplie



the special need, the special supply also ceased. Truly there is a LIVING GOD, and HE is the hearer and answerer of prayer."

This gracious answer to prayer made it a little difficult to circulate "Occasional Paper, No. I." for it stated as a need that which was already supplied. The difficulty was obviated by the issue with each copy of a colored insert stating that the funds for outfit and passage were already in hand in answer to prayer. We were reminded of the difficulty of Moses—not a very common one in the present day—and of the proclamation he had to send through the camp to the people to prepare no more for the building of the Tabernacle, as the gifts in hand were already too much. We are convinced that if there were *less* solicitation for money and *more* dependence upon the power of the Holy Ghost and upon the deepening of spiritual life, the experience of Moses would be a common one in every branch of Christian work.

Preparations for sailing to China were at once proceeded with. About this time I was asked to give a lecture on China in a village not very far from London, and agreed to do so on condition that there should be no collection, and that this should be announced on the bills. The gentleman who invited me, and who kindly presided as chairman, said he had never had that condition imposed before. He accepted it, however,

and the bills were issued accordingly for the 2nd or 3rd of May. With the aid of a large map, something of the extent and population and deep spiritual need of China was presented, and many were evidently impressed. At the close of the meeting the chairman said that by my request it had been intimated on the bills that there would be no collection; but he felt that many present would be distressed and burdened if they had not the opportunity of contributing something towards the good work proposed. He trusted that as the proposition emanated entirely from himself, and expressed he felt sure the feelings of many in the audience, I should not object to it. I begged, however, that the condition agreed to might be carried out; pointing out among other reasons for making no collection, that the very reason adduced by our kind chairman was, to my mind, one of the strongest for not making it. My wish was, not that those present should be relieved by making such contribution as might there and then be convenient, under the influence of a present emotion; but that each one should go home burdened with the deep need of China, and ask of God what He would have them do. If, after thought and prayer, they were satisfied that a pecuniary contribution was what he wanted of them, it could be given to any Missionary Society having agents in China; or it might be posted to

our London office; but that perhaps in many cases what God wanted was *not* a money contribution, but personal consecration to *His service abroad*; or the giving up of son or daughter—more precious than silver or gold—to *His service*. I added that I thought the tendency of a collection was to leave the impression that the all-important thing was *money*, whereas no amount of money could convert a single soul; that what was wanted was that men and women filled with the Holy Ghost should give *themselves* to the work: for the support of such there would never be a lack of funds. As my wish was evidently very strong, the chairman kindly yielded to it, and closed the meeting. He told me, however, at the supper-table, that he thought it was a mistake on my part, and that, notwithstanding all I had said, a few persons had put some little contributions into his hands.

Next morning at breakfast, my kind host came in a little late, and acknowledged to not having had a very good night. After breakfast he asked me to his study, and giving me the contributions handed to him the night before, said, "I thought last night, Mr. Taylor, that you were in the wrong about a collection; I am now convinced you were quite right. As I thought in the night of that stream of souls in China ever passing onward into the dark, I could only cry as you suggested, 'Lord, what wilt Thou have *me* to do?' I think I

have obtained the guidance I sought, and here it is." He handed me a check for £500, adding that if there had been a collection he would have given a few pounds to it, but now this check was the result of having spent no small part of the night in prayer. I need scarcely say how surprised and thankful I was for this gift. I had received at the breakfast-table a letter from Messrs. Killick, Martin and Co., shipping agents, in which they stated that they could offer us the whole passenger accommodation of the ship *Lammermuir*. I went direct to the ship, found it in every way suitable, and paid the check on account. As above stated, the funds deemed needed had been already in hand for some time; but the coincidence of the simultaneous offer of the ship accommodation and this munificent gift—God's "exceeding abundantly"—greatly encouraged my heart. On the 26th of May we sailed for China in the *Lammermuir*, a missionary party of 17 besides my four children, and thus the C. I. M. was fully inaugurated.

(To be Continued.)

#### RELIGIOUSNESS A SUBSTITUTE FOR GOD.

For Israel hath forgotten his Maker, and buildeth temples.—Hos. viii. 14.

These solemn words remind us of the boy who, in answering his school teacher, said the Puritans (*i. e.*, the pilgrim fathers from

England) landed at Plymouth Rock, Mass., in order to be at liberty "to worship their own religion."

"Israel hath forgotten his Maker," and instead "buildesth temples." This is, probably, more characteristic of our day than of any other. There never was any time in the past when so many churches and church spires might be seen; expensively built and gorgeously furnished churches are the order of the day. The musical choirs and players on instruments discourse exquisite music; pews are decorated and cushioned; and all that can be done is done—and that often by means of borrowed money—to draw the people. Nevertheless, they do not come; God is forgotten. For the delectation of the wicked, the no-hell and no-future-eternal-punishment heresy is preached to attract them, and of this they are glad, and reason thus: "If this be so, why preach at all?" and they stay away.

Amusements are also provided by these so-called "churches," and presided over by the "clergyman," to keep the young and giddy from turning their backs on these attractive "temples." Still, they stay away, and are becoming wild, untamable, impure and infidel. God is forgotten utterly.

The people who build these temples usually invest in them to quiet their consciences without God, and the people who gener-

ally go to them do so in order to ease their aching consciences without God. The former congratulates himself on his liberality, and the latter on his religious regularity, apart from God and His Christ.

Then, again, men of intellectual activity, not occupied with God and backslidden in heart, are endeavoring by their intellects to dig into the mine of truth. The result is, deep injury is being done to others, and they who do it become proud, pompous, vain, empty and lawless. Christians in a similar condition have in all ages been authors of doubtful and heretical speculations, and not a few of the present "formulated heresies" are traceable to the same source.

Even among so-called evangelical and active Christians, the thin edge of the wedge is being introduced in the form of intellectual speculations on the truth. The word of God is being studied and searched for the sake and with the view of discovering new and strange things. Then unwise and untrue things are spoken, printed and published, to the great distraction and injury of many of God's people, and God Himself is left out and forgotten.

Oftentimes this departure of heart from the Lord, if there be intellectual activity, results in "dry correctness," or we might call it theological "dry rot"—a disease that kills many meetings; and, surely, after taking this dis-

ease, the sooner they die out the better; they are neither blessed themselves, nor are they blessings to others, but the contrary.

And one characteristic of those afflicted with this disease is pride—spiritual, and, therefore, more offensive pride. We have met them, professing to be the people of God, maintaining that they do not know what it is to be out of fellowship with God. Our inclination is to think of such that they have never known what it is to be in fellowship with God, and, therefore, do not miss it when it is lacking.

With them the truth of God has been substituted for God Himself, and of this snare of Satan we do well to take heed.

#### A PRACTICAL LETTER.

HAMILTON, ONT.,

March 10, 1888.

DEAR BROTHER:—Of late I have been thinking a little of the very low state of God's people, and how very far short many of us come of the requirements of our blessed God, as revealed to us in His word. I will just point out a few of them; and although they may show how far short we are, yet these very requirements of our God are His enablings. Well, now for the requirements.

"That ye may be filled with all the fullness of God." Eph. iii, 19. "Be filled with the spirit." v, 18. "Be filled with the knowledge of His will." Col. i, 9. "Being filled with the fruits of righteousness."

Phil. i, 11. "Now the God of hope fill you with all joy and peace in believing." Rom. xv, 13. Each of these statements brings conviction home to our hearts when we look at them straight and square. We are not filled as we ought to be. If a vessel is filled, then it is full, it can hold no more. But this is hardly the way with God's fillings. The very filling of God makes room for more. The vessel becomes larger and the flow greater. God is a giving God, and will be throughout eternity. He fills, and will go on filling. Each child of God knows by experience that the little he knows of God already, has created in him the desire to know more of Him. Yes, such is the way of the Spirit in the people of God. It is our privilege to be filled with or unto all the fullness of God. Christ is that fullness. He also says, "Be filled with the Spirit." Every believer in this day of grace has received the Holy Spirit of God. Eph. i, 13 (R. V.). If not, they are none of His. Rom. viii, 9. But every one may not be filled with the Spirit for several reasons, that we may here mention: 1st. They do not seek to deal honestly with their souls before God. 2d They are not careful to keep clean hands and feet before the world, and 3d, they do not drink in of his Spirit continually. Hence, they are not filled with Him. The servant of the Lord must be filled if he is going to serve God acceptably,

and also if he is going to be of any use amongst the people—saved or unsaved. We read of some men in the Acts who were filled with the Holy Ghost. Barnabas is one of them. Acts xi, 22—24. He was a help to the believers, and others were added to the Lord through his ministry. There are two kinds of ministry and they have very different effects on the hearers. One is a fleshly ministry in fleshly wisdom and leads to carnality. The other is a spiritual ministry in the power of the Holy Spirit, and leads to spirituality. Is it not a fact that the first named ministry is the most prominent of the two? Is not this the reason of the very low state of many of the Lord's flock—feeding on a fleshly ministry? The Lord save His dear people from such a ministry.

What a responsibility rests on all who take any part in ministering to the people; to see that they are right with God themselves, and also clear before the eyes of the world; and that they are drinking in of His Spirit, so that they may be able to minister in the Holy Ghost. It would be well with us if there were more searchings of heart concerning this very important matter. I Cor., iii, has a bearing on this point: (verse 17, R. V.) "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Filled with His will leads to being filled with the fruits of right-

eousness; and being filled with the fruits of righteousness leads to joy and peace in the Holy Ghost. "For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Rom. xiv, 17. If all the assemblies were to act more righteously there would be more peace reigning in their midst. It is written, "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." Isa., xxxii, 17. No doubt this is practical. Righteousness and peace have kissed each other.

The Lord bless these truths to each of our hearts is my prayer.

Yours in the Lord Jesus,

J. H.

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#### GLEANINGS FROM HAMILTON CONFERENCE.

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(COMMUNICATED BY T. D. W. M.)

In the light of the King's countenance is life (Prov. xvi. 15). In Mr. Newberry's Bible he tells us that it is the plural that is used here—"lives;" or, as we have in John x, "life more abundantly," and this life is to be got alone in the presence of the King. In Deut. xi. 14, we find the results of obedience to God. He was to give them the latter rain, and they were to gather their corn and wine and oil. The corn of strength,—a risen Christ; the wine of joy, and the oil of gladness, in our souls, this is the result of dwelling in the light of

the King's countenance, and walking in obedience to Him.

\* \* \*

In Ezra vii. 10, we read that "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." It was *heart* work with Ezra, not head or intellect work. He prepared his *heart*. We do not undervalue intellect or learning; but, beloved, all the wise men of Babylon could not read about five words from the hand of God. But Daniel knew his father's handwriting.

\* \* \*

All the lies that men can tell, can not make the *truth* a lie. For instance, should all the so-called wise men of the world say, there is no hell, it would not make the truth of God, which says there is a hell, to be a lie.

\* \* \*

The taking in, systematically, of the word of God, regulates both heart and life. Ezra regulated his life by the law of the Lord. (Ezra 7-10,) and, then, he taught it to the people. And that is God's order still. There is little use of our attempting to teach others that which we have not learned, and are seeking to practice, in fellowship with God.

\* \* \*

If out of fellowship with God, we are like the man with the issue of blood, we are not only defiled ourselves, but we carry defilement wherever we go. Beloved, let us think of the solemnity of this. I

am not merely defiled, but I leave a trail of defilement among all I meet. Oh, for consciences to weigh this well.

\* \* \*

Ezra had a four months' journey in coming from Babylon to Jerusalem. From Ch. 8-22, we learn that he had been telling the King of his confidence in God. But God often makes us *prove* our public utterances. And, so, when the time comes to start for Jerusalem, Ezra is ashamed to ask the King for an escort, because he had formerly told the King, "The hand of our God is upon all them for good that seek Him." So they fasted and besought God and He was entreated of them. Four months later Ezra knew the Word of the Lord to be true in *two* ways. He had it, not only as a matter of *faith*, but as a matter of *experience*. He proved, by experience, that the "good hand of God was upon him." (Ch. 7-9.) The Bible is the Word of God. But God Himself is behind the Book, to carry it into effect. Hence the force of the rebuke of the Lord Jesus to the Sadducees, "Ye do err, not knowing the Scriptures, *nor the power of God.*"

\* \* \*

Now, from Chapter 9, we learn that the first thing Ezra had to do, when he got to Jerusalem, was to pray, and confess and weep. His *first* work was to humble himself before God, for matters were all wrong. Now, this is a godly order. We cannot set matters

right among the saints of God, unless we ourselves are humbled before Him. In 1 Corinthians, we have Paul writing to correct a bad state of affairs, in the Church there, but in 2 Cor. ii. 4, we find the state of soul he was in when that epistle was written. "Out of *much affliction and anguish of heart* I wrote unto you, with *many tears.*" Can we wonder at the restoration that followed it?

\* \* \*

The presence of Christ with us is salvation. Salvation from evil lusts, and all that would grieve our loving God and Father. We have been praying for restoration, and hearing from God's word about it; but, beloved, if we are truly restored, if *real* restoration takes place, there will be wonderful fruit. In Hosea, we find restored Israel saying, "What have I to do any more with idols?" When the dew of heaven is on us, then there is blessing and refreshing flowing out to those around us.

\* \* \*

It will help us in our dealings with one another if we remember that all His saints are dear to God. All are precious in His sight. We have messages to seven *golden* candlesticks, in Rev. ii. & iii. They were seven churches in Asia, differing in spiritual condition, but all *golden* in His eyes. Laodicea was as much a golden candlestick as Ephesus. Every redeemed soul is precious in His sight. And because of that, He rebukes and chastises when there

is departure from Him. Show me a man that does not *hate*, and I will show you a man that does not love; for he who loves most, will hate that which opposes the object of his love. "Thy law do I love." Psalms 119-113. "I hate every false way." Psalms 119-104.

\* \* \*

We often hear the lament, "Why are souls not being saved in connection with the meeting?" *Brethren, how is the prayer meeting attended.* If we are really in fellowship with God, and yearning for souls, God will lead us to seek Him in prayer, and He will give us the desires of our hearts.

\* \* \*

"Which were not a people, *but are now the people of God.*" It is a great thing to be saved from hell, but it is not everything. The time was when we "were not a people," but *now* we are the people of God. (1 Peter ii. 10). We have been brought *to* God. We are so apt to be taken up with the aspect of our salvation, which speaks of what we have been saved *from*, and overlook the wonderful fact that we have been brought *to* God Himself.

\* \* \*

We read in Ephesians of the "God of our Lord Jesus Christ," and in the Old Testament of the "God of Jacob." What a contrast between the Lord Jesus—the pure, holy, undefiled One of God, and Jacob, the crooked, scheming supplanter, and yet God was the sufficiency of both. He was the

joy and delight of our blessed Lord, and, in Sovereign grace, He made Himself to be the Portion of Jacob.

\* \* \*

In Genesis 28, we have Jacob's first meeting with God. This seems to me to be the 16th verse of the 3rd of John, in the Old Testament. Jacob, a guilty, crooked, condemned sinner, fleeing from judgment, has Heaven opened to him, and a ladder is seen reaching from the very Throne of God, down to poor ungodly Jacob, and God speaks, as much as to say, "Jacob, I am for you, I am your God, I will not leave thee until I have done that which I have spoken to thee of." It was the "gate of Heaven" to Jacob. But poor Jacob could not take in the fullness of God's grace, hence we find him in verses 20 and 21, vowing that *if* God will be with him, etc., then the Lord should be his God.

*(To be concluded in our next.)*

#### **ENEMIES IN EITHER WAY.**

Israel hath cast off the thing that is good: the enemy shall pursue him. Hosea VIII, 3.

Enemies are encountered by the believer whichever way he goes. He encounters the flesh, the world and the Devil if walking in the ways that be in Christ. If he casts off the fear of God and ceases to walk in His ways God Himself becomes his adversary, and who can oppose like God? Therefore, beware.

In the former case the word of the Lord says, Ex XXIII, 22: "But if thou shalt indeed obey His voice and do all that I speak then I will be an enemy to thine enemies and an adversary to thine adversaries." In that case, reader, God is on the believer's side, and what a Friend!

In the other case we read, Is. LXIII, 10: "But they rebelled and vexed His holy spirit, therefore He was turned to be their enemy and He fought against them."

Fellow believer, think of the above Scriptures and mark well who is against you. In obeying the Lord He is for you, and the Devil, the World, and the Flesh against you, and in disobeying the Lord, God will be your enemy—surely we may well say, "If God be for us who can be against us." Choose your way, therefore, and count the cost, "the scriptures cannot be broken."

Moreover, whichever way you take, all others around you will bear your mark. There is an unconscious influence proceeding from us all, that either moulds, helps and encourages, or deeply injures—how far spread and for how long a time we cannot tell, "for no man liveth to himself, and no man dieth to himself"—Rom. XIV, 7.

Slothfulness is the chief hindrance to the progress of many of God's people. Beloved, "be not slothful." Heb. vi. 12.



## A RETROSPECT.

BY J. HUDSON TAYLOR.

*(Continued from page 42 of Our Record.)*

In our last paper we mentioned the sailing of the *Lammermuir* on May 26th, 1866. Two days later our dear friend, Mr. Berger, who, as before stated, had taken charge of the home department of the work, wrote his first letter to the friends of the Mission, which was published in Occasional Paper No. 2. He was able to continue his invaluable service until March 16th, 1872, when failing strength on the part of himself and his dear wife, combined with increasing claims, constrained him to relinquish it. Never can we recur to those six years of harmonious and unbroken fellowship without feelings of deepest gratitude. Being in England I was able to relieve him myself, and made 6, Pyrland Road, the headquarters of the Mission, resuming in London the Saturday weekly prayer-meeting. In this year—1872—the number of Missionaries, including wives and single lady workers, was thirty-two, working in twenty-seven stations and out-stations, with the assistance of about fifty native helpers.

As my stay in England could not be unduly protracted, in the absence of any friend able, like Mr. Berger, to take the sole responsibility of the home work, its future management became an important subject for prayerful consideration. It had been determined from the very outset never to have a com-

mittee, but that the government of the Mission should be in the hands of a director or directors. Mr. Berger having had the sole charge of the work at home had been able, looking prayerfully to God for guidance, to act without unnecessary delay in every matter as it arose. In like manner when out in the field a similar responsibility had rested upon me; but I had found great help when matters of gravity arose from calling together my brethren in the Mission to confer with me, thus benefiting by an informal council. This experience led to the formation of a home council of Christian friends, who agreed to advise with me when I was in England, and to act for me in home matters during my absence, and this help has been kindly continued to the present time. On a subsequent visit to England, Mr. Broomhall joined the work as secretary, and Mr. Theodore Howard, already chairman of the council, became associated with me in the direction of the home department.

To sketch the progress of the work in China we must go back to the time of the *Lammermuir*. Space would fail to give the details of God's goodness on that first C. I. M. voyage. Sailing May 26th, 1866, we had a happy day at Anjer, our only calling place, on August 28th, and the voyage till then had been very fine. The officers and crew numbered thirty-four, three of whom professed to be Christians before sailing; and,

thank God, no less than twenty-one of the others confessed Christ before reaching Java. The remainder of the voyage was as full of danger and discomfort as the earlier part had been free from it. Besides a very narrow escape in Gaspar Strait, we encountered two typhoons, in the second of which the sails and masts were blown away, and the ship became fearfully dismantled. Much of the bulwarks gone, the ship water-logged, all hope of reaching our destination was relinquished by most of the crew. *We*, however, remembered the much prayer of friends at home, and our hope was in God, who brought us safely through, so that we anchored at Shanghai on the 30th of September. How thankful we all felt to have reached China at last!

But now the real difficulties of inland work were to commence. As soon as practicable we started up the country by river-boats, hopping here and there to be able to rent a small house, and leave some of our number. But week after week passed, and all our efforts at location failed. The weather was becoming winterly, the boats were unsuitable for prolonged residence, our native servants were wearied of the inconvenience of boat life, and by the time we reached Hang-chau our boatmen themselves wished to get to their fields; our difficulties were almost at a climax.

The hope of renting small premises had been so frequently disappointed that there seemed, hu-

manly speaking, little prospect of housing our large party of twenty Europeans. In this emergency, most of our number gave themselves to prayer, while two of us entered the city to see what could be done. To our great joy we found that a young American missionary had rented a house in Hang-chau, which he had placed at our disposal until his return from his wedding. Though it was now expected in a few days, we gratefully accepted the immediate help, and on Friday evening, November 29th, after dark, moved in, having given up the boats. The very next day a suitable house was found, but all our efforts to come to terms with the landlord failed, from his exorbitant demands. The Sunday afforded the opportunity for a day of fasting and prayer, and many earnest petitions were offered in the name of our Lord Jesus Christ that either the landlord might be willing to accept the terms which we felt ought not to be exceeded, or that other doors might be opened to us, in this our extremity. Monday was spent in weary search, which proved in vain; but in the evening the first landlord himself re-opened negotiations, and by the following night the house was rented to us on our own terms. In the early dawn of Wednesday morning, before the people of the city were stirring, we were able quietly to move in and take possession—not too soon, for our kind friend and his bride reached their home that day.

Thus we received another signal answer to prayer offered in the name of our Lord Jesus Christ. It is important to realize what our Lord means by authorizing us to ask *in His name*; for it is something very different from a mere *hope* that our petitions may be granted for Jesus' sake. Take a very simple illustration. If one went to a friend's banker and asked for a sum of money for his sake, he would certainly be refused; but if he presented a check signed by his friend, or had a power of attorney from his friend authorizing him to *draw* in his name, he would have a legal claim to attention. One thus authorized could draw to the full extent of his friend's credit; and this is the nature of the authorization with which our Lord enriched His church, as His own personal ministry on earth was closing. Abiding in Him, and with His word abiding us, we may ask what we will, and it shall be done unto us. And nothing pleases Him better than that His friends should make large draughts in His name, and open their mouths wide that He may fill them. In this way, more open doors than we have yet been able to fill, and an ever-increasing number of workers, native and foreign, have been already secured; and we look forward with confident expectation to obtain in the same name the supply of all our future needs, however large they may become.

(To be Continued.)

PROPORTIONATE GIVING TO OUR LORD.

AN APPEAL TO ALL WHO LOVE OUR LORD JESUS CHRIST.

Beloved, I would bring you, first, to God's immutable Word, asking you to read carefully—yea, prayerfully what He has to say as to our responsibility to recognize His claims upon all that we have, because we belong to Him:—

“Upon the first day of the week, let *every one of you* lay by him in in store, as God hath prospered him.” (1 Cor. xvi. 2.)

“*Every man* according as he purposeth in his heart, so let him give not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” (2 Cor. ix. 7, 8.)

“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” (Luke vi. 38.)

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.” (Prov. xi. 24, 25).

“Honor the Lord with thy substance, and with the fruits of *all* thine increase; so shall thy barns be filled with plenty, and thy

presses shall burst out with new wine." (Prov. iii.9, 10.)

"Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness." (Ps. xli. 1, 3).

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water, whose waters fail not." (Isa. lviii. 10, 11.)

"Bring ye *all the tithes* into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." (Mal. iii. 10, 11.)

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed

to give than to receive.'" (Acts xx. 35.)

"But this I say, He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." (2 Cor. ix. 6.)

"Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.)

How good for us, beloved, that we are not left to ourselves as to our path down here! God's Word gives us as plain directions, surely, as for Israel of old. We read, "At the *commandment* of the Lord the children of Israel journeyed, and at the *commandment* of the Lord they pitched, as long as the cloud abode upon the tabernacle they rested in their tents." (Num. ix. 18.)

Nothing was left to them, but all was, "As the Lord commanded so did they." And so we have, "Upon the first day of the week, let *every one of you* lay by him in store," etc. Now it does not say some may, if they think they can afford it. No, here are plain words, for our guidance in this "evil day." Again: "*Every man* according as he purposeth in his heart, so let him give," etc.,—*i e.*, not a few may.

Beloved, do these words of our God mean anything? and shall we be clear if we obey not? Have we proved, as it is our privilege, the truth of His words, "it is more blessed to give than to receive?" Have we experienced real joy in

being the channel of blessing in temporal things to others? or have we to confess that our gifts have been bestowed grudgingly, and not after the manner of those who have been bought with a price (and what a price!)? As one has said, "If we give fifty cents to the Lord, and a dollar for some luxury we cannot expect to reap but for the fifty cents: the dollar has been wasted." For "whatsoever a man soweth, that shall he also reap." "If any man see his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" What say we to this, brethren?—guilty, or not guilty? I put the question to my own heart first, and can but cover my face with shame, and own I am verily guilty. While for us it is blessedly true that "we are not under law, but under grace;" yet if it was just and right for one of Israel to carefully set apart for the Lord his God one-tenth of all increase, surely we who know that "ye are not your own, having been bought with a price," are responsible to our God and Father to do far more than this. Or, as one has said as to this, "Many shrink from a regular laying by, which 1 Cor. xvi. 2 enjoins, as though it was legal, and returning to law, but it were well if our Christianity put us 'under the law to Christ.' (1 Cor. ix. 21.) No class of people, that I know, do more to circulate their print than Seventh-day Adventists, and it is done by

tithing their income. If this is called Jewish, then let us double it, and make it Christian."

My own observation leads me to believe that few of all the saints, "upon the first day of the week" set apart regularly a portion of their income for the Lord's service. Our gifts have not been made after the pattern of Him who gave Himself for us. I judge many have been like myself, who for many years have greatly desired to give more for the Lord's service; and yet when the demand came, some pressing need of my own (as I then thought,) hindered me, and so His claims were set aside, while my own were met; and thus it has been year after year. And is it any wonder, then, beloved, that our God and Father has thwarted our plans, or that He has blown them with his breath and they have come to naught? and has He not found it true of us that in this one thing we have not been faithful stewards of His bounty? and could He intrust us with more? Surely, this scripture is true for us in this day, "Honor the Lord with thy substance," etc. We have the testimony of *many* who have tested this, and found God has been faithful as to all He has promised.

Paul could say in his day, "All seek their own, and not the things of Jesus Christ;" and our Lord tells us that "after *all* these things do the Gentiles seek," (—i e., "What shall we eat? or What shall we drink? or, Wherewithal shall

we be clothed?") for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. vi. 32, 33.)

Dear brethren, do we really believe these words? One has said, "The talk of the lips tendeth to penury." Plenty of talk; but the question is, how much do we practise? And again: a Christian that can see his brother or sister needing help—needing the truth of God,—who can see the world going on to judgment, and has not the heart to give of his means to help circulate the truth and the gospel on the printed page, or to help those who take it out, that Christian must live in an atmosphere far, far removed from the heart of Christ. Beloved, the days are growing darker, "the Lord at hand." What we do must be done quickly. There are many who would distribute tracts had they the means for doing it: has God intrusted you with his gold and silver? are you using it for Him? These are solemn questions; will you answer them now, before you lay this paper aside? I press this matter upon you, beloved.

Only recently have I been made to taste the real joy of setting aside regularly a portion for the Lord—to know the joy of sending "portions to those for whom nothing is prepared." (Read Neh. viii.)

Oh what joy to know that there is a real partnership between the living God and ourselves! He furnishes all the capital, and gives us the joy of being the dispenser of His bounty.

Beloved, let us be honest with Him,—let us from this day set aside a portion for Him: do not lay this paper aside until you have settled this matter before God. The servants of the Lord are going forth, taking nothing of the Gentiles. Are you doing all you ought to sustain them while they tend the flock of God; or preach the gospel in "the regions beyond?"

Beloved, I have but feebly set forth what has been on my heart concerning this thing; and in conclusion, I would ask you to read 1 Chron. xxix. and 2 Chron xxxi. 5-8, and then "go thou, and do likewise."—*Selected.*

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#### GLEANINGS FROM HAMILTON CONFERENCE.

(COMMUNICATED BY T. D. W. M.)

There is another scene in Jacob's life, recorded in Gen. xxxii, 24-32, which brings before us the truth of that word in Psa. xviii, 26, (Marg.) "With the froward Thou wilt wrestle." Jacob had wrestled for twenty years with Laban, and got the best of him every time; but, now, he had to do with the living God, and he never got over it, he limped all his days. Has it not been so with many of God's children? God has spoken to

them, and they refused to yield to Him, and God had to have a wrestle with them, and they bear the marks of that contest. He has left marks that, like Jacob's limp, every one can see. God is a God of judgment, and, as such, he is seen here. He is the "God of all grace," but He deals with men in judgment too.

\* \* \*

In 2 Tim. ii, 3-4 and 1 Thess. iv, 1, we have exhortations to *please* God. The Lord Jesus Christ, the "Captain of our Salvation," has chosen us who are saved to be "good soldiers of Jesus Christ," and to "war a good warfare." Now, in this, the greatest and highest thing we can do, is to *please God*. The Thessalonian saints were seeking to please God, and yet God wanted them to seek to please Him more and more. Let it take a grip of our souls, beloved. The one business of our life is to please God.

\* \* \*

What are the causes God has given us, why we should make it our aim to please Him? One is His boundless love. This is something to gaze upon! God has opened it up to us in His word. When Nathan came to David to tell him of his sin, he began by rehearsing before David what God had done for him. But what did God do for David, in comparison with that which he has done for us? Has he not given the darling of His bosom to save us from an eternal hell? And now

He tells us "all are yours, and ye are Christ's, and Christ is God's." 1 Cor. iii, 21-23.

\* \* \*

Eighteen hundred years ago the Lord Jesus prayed for us, and He has not ceased yet. He is at the right hand of God, making intercession for us. But there is another thing. We have the Holy Spirit in us, making intercession for us according to the will of God. The Triune God is for us! God loved us and gave His Son for us. Jesus was on the cross, and is now on the throne for us, and the Holy Ghost is in us.

\* \* \*

God is dealing with us now, not according to our honest confessions, or apprehensions of our sin and need, but according to the *riches* of His grace. But, by and by, He is going to "show the *exceeding riches* of His grace in kindness toward us through Christ Jesus." We know His kindness now, but what will be the kindness He will show us in the coming eternity? He is showing the *riches* of His grace now. Then it will be the *exceeding riches of His grace*. What will it be? Surely as we think of it, it is enough to make us desire to please Him, and Him only. To "present our bodies, a living sacrifice, holy and acceptable unto God, which is our reasonable service." Rom. xii, 1. 2 Corin., v, 9, speaks of "acceptance," but not acceptance as *sinners*. We are "accepted in the beloved." (Eph. i.) This ninth

verse speaks of acceptance as *servants*. The child of God has Christ, and Christ is all and in all to him; for "in Him dwelleth all the fullness of the Godhead bodily," and hence of the believer it is written—because he is in Christ—"Ye are complete in Him." The one *saved* by the blood is *indwelt* by the Spirit, and is *sealed* for heavenly glory. The question of salvation is settled forever. But it is for us to walk with Him. There were some in Sardis, who loved clean garments; so, from Rev. iii, 4-5, we learn the Lord will give them clean, white garments forever.

\* \* \*

The Epistle to the Ephesians begins with God. The Epistle to the Romans begins with man. In Romans God opens the hole of the pit, where He found us, and a filthy place it was. It might help to balance us if we saw it better. It is the dark back-ground on which the grace of God shines out. In Rom. viii, we have God, in His purpose of grace for us, what he has done, is doing, and is going to do for us. And oh, what a distance between the hole of the pit, and the place given us by sovereign grace in Rom. viii! We are brought to God! What grace! And Ephesians begins where Romans viii, leaves off. His grace abounding toward us in all wisdom and prudence. All God's redeemed ones are put upon "redemption ground," as we sing. There is, in fact, no other ground

on which a poor, vile sinner can stand.

\* \* \*

The prayer of Ephes. i, is certainly the prayer of Paul for the Ephesian saints, but in Rom. viii, we are told "we know not what to pray for as we ought," but "the Spirit helpeth our infirmities," for the "Spirit itself maketh intercession for us, etc." "He maketh intercession for the saints, according to the will of God." (Vs. 26-27.) So that this is one of the Spirit's prayers. In Eph. i, the prayer is that their *understanding* being enlightened they might know what is the *hope of His calling*, etc." This is not hoping to be saved. That was settled when they believed on Christ. This hope is theirs in consequence of being saved. In Titus ii, it is called the "*blessed hope*." In 1 John iii, it is a *purifying hope*. It is a *comforting hope*. (1 Thess. iv, 18.) And in Rom. viii., 24, the R. V. tells us we are saved *in hope*. From these passages it will be seen that the hope of His calling is in connection with the coming again of our Lord Jesus Christ. God wants it to have a power on our souls. The Lord Himself is coming, and He wants it to be no mere doctrine in our *heads*, but in our hearts, as a powerful, purifying incentive to make us live for Him.

\* \* \*

We have a second of the Spirit's prayers in Eph. iii, 16-19. His desire was, that they, with all



saints, might be able to "comprehend the *breadth*, and *length*, and *depth*, and *height*, and to know the love of Christ which passeth knowledge." Its *breadth!* May it not have reference to our *need?* The love of Christ is not a covering narrower than that a man can wrap himself in it, or a bed shorter than that he can stretch himself on it. Who can measure the breadth of the love of Christ? And the *length!* In measuring it, we must go back into a past eternity for the one end of it—if we may so speak—and on into the coming glory for the other end. Its *depth!* Does it not speak to our souls of the hole of the pit in which He found us? Ay, the awful hell from the brink of which He snatched us? And then the *height!* Who can ever measure the height to which His love is to bring us? We are brought to God! We can go no higher. Well might we, with Judson, exclaim, "*Oh, this love of Christ! What a study for eternity it will be!*"

\* \* \*

In Col. i. 9-11, we have a third of the Spirit's prayers. The desire is that they might be "filled with the knowledge of His will," that they might "walk worthy of the Lord," that they might be "fruitful in every good work," and that they might be "strengthened with all might," etc. Strengthened for what? To do some mighty work that men may see and applaud? No. But,

that entering into the mighty love of Christ, we might have patience and longsuffering and forbearance. The prayer of Ephesians i, applies itself to our *understanding*. That of Eph. iii, to our *heart*; but this one in Col. i, is for our *feet*. It is that our *walk* might be regulated, that it might be *worthy of the Lord*. The Lord answer these prayers on the behalf of His own now, for His name's sake. Amen.

#### NAZARITESHIP OR SEPARATION.

(Numbers vi.)

In the Nazariteship of this chapter there are three things most suggestive to us:

1. What the separated one must not indulge in, i. e. what he must neither eat nor drink. There must be no fleshly gratifications. Indulging the flesh and devotedness to God are inimical to each other. The new testament instruction is "Whether therefore ye eat or drink, or whatsoever ye do do all to the glory of God." 1 Cor. x, 31.

2. The Nazarite shall not aim at his personal appearance being like other people. He shall not attempt to be in the fashion. His great business is to please neither himself nor his fellow men but God, "For even Christ pleased not Himself." Rom. xv. 3. "I do those things that please Him." John viii. 29.

3. The Nazarite, or separated one, shall not defile himself with the dead, however near and dear they might be to him. The de-

mands of Christ on the Christians are greater than those of any friends whatsoever, and the believer's obligations to Christ are greater than to any one else. Here Christ, the true Nazarites' example comes before us again. "Woman, what have I to do with thee," (John ii. 4), when she is interfering with God's purposes. "For their sakes I sanctify myself."

In these three particulars the demand is one. The separated one shall not indulge the flesh, shall not attempt to please himself or his fellowmen, and shall not do wrong for the sake of any person however near or dear. This, beloved, is no more than simply "ceasing to do evil."

The true Nazarite, the Lord Jesus Christ, was not only "holy, harmless, undefiled and separate from sinners," but went about doing good. He accomplished the work the Father gave Him to do, therefore on the cross he cried "It is finished."

No doubt at all the cause of so little positive good being done by us who are the Lord's own is the lack of personal holiness and separation to God. If we were right in this, doubtless like Him, we would be going about doing good. Holiness of character and Scriptural conduct are inseparable.

So many talk of what they do as if their doings atoned for impurity of character. But this is nonsense. Let us be right in our character, then we are sure to be right in our conduct. The latter

does not amount to much if the former is defective.

How is it with my reader?

#### NO HARPOON.

A sailor who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of church the friend said, "Jack, wasn't that a fine sermon?"

"Yes, it was ship-shape; the water-lines were graceful; the mast raked just enough; the sails and rigging were all right; but I didn't see any harpoons. When a vessel goes on a whaling voyage, the main thing is to get whales. But they won't come to you because you have a fine ship. You must go after them, and harpoon them. Now it seems to me that a preacher is a whaleman. He is sent, not to sail among the fish, but to catch them. Jesus said to His disciples, 'I will make you fishers of men.' How many such sermons as that would it take, do you think, to awaken a sinner as the thousands were awakened on the day of Pentacost, and to make them cry out, 'What must I do to be saved?'"

"But, Jack, people nowadays don't want to be harpooned. They want to be interested intellectually in the truth. They like to listen to such expositions and illustrations as the doctor gave us this morning. Did you not see how attentive they were? Surely it is a grand thing to attract such an audience to hear the Gospel."

“To hear about the Gospel, you mean. I don’t object to the doctor’s expositions and illustrations. As I said before, they were all ship-shape. But the trouble was, when he had sailed to the fishing-ground, and the whales were spurting around him, instead of manning his boats and trying to catch them, he made a polite bow and said, ‘I am glad to see so many whales. I hope that they admire my ship, and will come and spout around it again on its next voyage.’ Do you think that the ship-owner would send such a captain to Behring’s Straits a second time? Now read the reports in Acts of Peter’s first Gospel sermon. He begins with an able exposition of Old Testament prophecies in regard to the resurrection of Christ and the outpouring of the Spirit; and then, when he had gained the attention of the crowd, he charged home upon them with the words, ‘Jesus, whom ye have crucified.’ That was hurling a harpoon. And we are told that it was effectual, ‘They were pricked to their heart,’ and the Gospel catch that day was three thousand souls.

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#### GLEANINGS.

What is the reason of the frequent uneasiness betwixt man and wife, and of their sometimes giving full scope to their passions upon any trifling occasions; even amongst persons who behave with decency, calmness and general good temper to all others? It is

because they think their reputation safe in each other’s hands, and, therefore, are not afraid to discover their natural *sourness* and *malignity*. This shows that neither love of rectitude or the fear of God is at the bottom of that poor thing we call virtue. Since it is exerted least where it is most due, and where it would be most serviceable to all concerned only because it is thought it can be done without disgrace. What a shame and how mean!!

The heart of man pants everlastingly after distinction, and pride only changes its appearance. One said, “Mine I find is grown to a large size under the show of humility.”

If we bring our pride with us to the work of God, it will feed as sweetly upon it as upon any other distinction, and in the end fatally blast it.

Men are apt to aggravate the faults of others to have a pretence for hating or despising them, and for the pleasure of self-comparison.

Perhaps many who think themselves high in Christ’s school have not yet begun with their A B C’s.

Knowledge in the truest sense of the word, leads to humility. Those who in reality know most are the most humble. How could it be otherwise? What is there that man can know that ought not to bring him down in the dust? And yet in spite of all “knowledge puffeth up.” How wonderful!

## QUESTIONS AND ANSWERS.

## NEW SERIES.

Question II.—Our people think there is no harm in organ music at gospel meetings, and that it helps greatly to bring people out to hear. What say you?

Ans.—Organ and all other ecclesiastical instrumental music belong to the dispensation of shadows. The Apostles had none such, and if preachers now-a-days were walking in their footsteps they could get at the people without a musical bait to attract them. There is nothing worth hearing at many meetings but the music.

If preachers are of the right sort their preaching would cause commotion because it would be in the Holy Spirit, and in secret prayer also they could move the hand that moves the universe. Jesus said "And I, if I be lifted up out of the earth all men will draw to me."

You always find the carnal Christians advocate instrumental music. The vital question, however, is not one of large meetings, but of the converting power of God being present at them. Large meetings, fine music, no gospel and no God, may be found every first day of the week all around us from the beginning of the year to its end. No conversions but by God. Why then not labor more to have the channels of the water of Life cleaned up, that God, who loves mercy, may be allowed to work in His own way and through His own chosen instruments.

## WALK SOFTLY.

I shall go softly all my years.

Isaiah xxxviii. 15.

Walk as children of light.—Eph. v. 8.

Walk softly; for the Saviour says,  
"Oh come, and learn of Me;  
I'm of a meek and lowly mind,  
And rest I'll give to thee;  
The meek I love, and those whose hearts  
Are humble and contrite,  
Shall richly know my grace and love,  
For they are my delight."

Walk softly; for it well becomes  
A sinner saved by grace,  
And one who hopes ere long to stand  
Before his Saviour's face;  
It well becometh such an one,  
With lowliness, to go;  
For grace excludes all boasting pride,  
And self-importance, too.

Walk softly; enemies abound,  
On either hand are they;  
And snares and pits to catch thy feet,  
They thickly round thee lay:  
Upon thy lips set careful watch,  
And keep thy heart secure,  
Lest fall thou mayest into sin  
In some unguarded hour.

Walk softly; 'tis an evil world  
That thou art passing through;  
It hates the Cross, and hateth Him  
Who hung upon it, too.  
And thou, professing His dear Name,  
It watches narrowly,  
And tests, by how thou *walkest* here,  
The truth that thou may'st say.

Walk softly; recommend the grace  
Which put away thy sin:  
Adorn the doctrine of the Lord,  
And glory for Him win;  
In meekness, love and gentleness,  
Pursue thy blest career,  
And precious fruit, to Jesus' praise,  
In rich abundance bear.

Walk softly; not *to-day* alone,  
Walk softly *every day*;  
Walk softly, wheresoe'er thou art,  
And ever watch and pray;  
Walk softly, lean not on thyself,  
But look to Christ for strength,  
And thou shalt walk the streets of gold,  
In thy blest home, at length.

## A RETROSPECT.

BY J. HUDSON TAYLOR.

*(Continued from page 50 of Our Record.)*

The last paper told of the possession of our first headquarters in China at Hang-chau in December, 1866. The work of the next eight years was to spread from that center to a number of unoccupied cities in the Provinces of Kiang-su and Chew-kiang, and to enter two of the eleven provinces which were specially upon our hearts when the Mission was formed. This was not accomplished without great difficulty and many rebuffs. In some places efforts to secure premises were wholly unsuccessful; in some, as in Nankin and Gan-k'ing, though ultimately successful, a very long time was required; while in other places in which with little difficulty we succeeded in renting suitable premises, our troubles began after taking possession, rioting ensued, and we were driven away for a time, if not permanently. We had to learn the true relationship between itinerant and localized work. The character of the difficulties we had to contend with will be best gathered from an instance or two.

The city of Nankin was first visited by our brother Mr. Duncan in September, 1867. The city then contained about half a million of inhabitants, and his heart was moved with compassion as he beheld the multitudes passing to and fro as sheep without a shepherd. He at once determined to

live and labor for them. The authorities, professedly favorable, secretly sent orders to every householder and innkeeper not to harbor him. He succeeded, however, in making terms with the priest in charge of the Drum Tower for himself (for his servant there was no difficulty anywhere) to allow him to spend from sunset to sunrise, in one of the upper rooms of the Tower. It being a place of public resort, he had to roll up his bed and leave early in the morning; his meals he took in public eating-houses, his only resting-places were the tea-shops, and all day long he spent his time in preaching the Gospel and selling tracts.

After continuing this sort of life for a considerable time, the authorities concluded that our brother was a harmless sort of man, and ceased to take notice of him. Then he was able to rent half of a Chinaman's house in a quiet part of the city. This house consisted of one large room upstairs and one downstairs, and Mr. Duncan's share was a strip of six feet wide, partitioned off from each of these rooms, with a small separate staircase to his bedroom, which it involved some little risk to ascend or descend. Every sound in one part of the house was perfectly audible in the other, a circumstance which was very favorable for gaining an acquaintance with pure colloquial, but not affording all that a bachelor of quiet disposition might have chosen had

he had any choice in the matter. Mr. Duncan was very thankful, however, to have a sitting-room, with a bedroom upstairs. The room, twenty feet by six, downstairs he made his preaching place, putting a narrow bench down each side, and having a chair, and a table at the top.

Time passed, and all his efforts at Nankin, mine at Hang-chau, and those of a mutual friend at Shanghai, to discover modes of remitting money to Mr. Duncan, proved unsuccessful. I urged him to come himself for a further supply of means, but he felt convinced that if he left the city the authorities who chose to ignore his stay would prevent his return, and he would not forego his hard-earned advantages. He would seek first the kingdom of God, and trust to God in some way or other to supply him.

I confess that I was not as happy as he was about this matter, and found it more difficult to trust for him than he did for himself. Therefore, when for the last time the money I had sent off was returned to me, I felt sure he must be in want, and having no trustworthy messenger by whom I could send it, began very earnestly to pray for immediate help in this matter. Our little band of missionaries were all scattered in opposite directions, but God brought one of them to Hang-chau to consult about a matter of extension, and when he heard of Brother Duncan's circumstances,

he agreed to postpone his own matters and take the money.

After a few words of prayer, we sallied out together, found and came to terms with a boatman who wished to go to Nankin, and in a very short time I saw them start with a fair wind on their long journey of ten days to a fortnight. They were remarkably prospered on their way, to the surprise of the boatman, who remarked to his missionary passenger, Mr. Rudland, that his God must be the God of the winds, for whichever way the Grand Canal turned they had a fair wind! They therefore passed Su-chau much sooner than they expected, made good progress until half-way between that city and Chin-kiang, but on reaching the city of Chang-chau, found to their dismay that the bank of the Canal had flooded the low lands in the neighborhood, and that they were unable to proceed. On asking the boatman what was to be done, he said that they might have to wait there a month, till the authorities repaired the banks of the Canal. This evidently would never do. Inquiries in the city elicited that there was a bridle path through the fields, by which four days might be saved in the journey to Nankin. A donkey was hired, the journey was taken, and Nankin was reached several days sooner than it would have been had the Canal not been broken.

But what had been Mr. Duncan's experiences? He had gone

on quietly with his work, his Christian servant economizing as much as possible until his last coin was spent. After breakfast one morning the servant told him that there was nothing for dinner, and asked what was to be done. "Done?" said Mr. Duncan; "we must trust in the Lord and do good, so shall we dwell in the land, and verily we shall be fed." Taking up his handful of tracts and books, he was about going forth to his day's work, when his servant, with many apologies, asked him to accept as a gift from himself five dollars which he had saved from his wages, saying he knew he would not accept them as a loan, with his conscientious objection to being in debt. Mr. Duncan hesitated, and said to him, "Now, are you not really giving them to me as a loan after all? If you are saying to yourself, 'Mr. Duncan's remittances are sure to come to hand some day, and then he will doubtless give it back to me,' it really would become a loan, and to take it would be to live upon anticipated income. If I take it from you as a gift, I shall never return it to you whatever comes in; your reward shall be in heaven, not on earth." On being assured that the man wished it to be an offering to God, Mr. Duncan accepted it, and they lived on it together.

Few men knew how to make money go further than Mr. Duncan, and in this he was well seconded by his servant. Neverthe-

less, this money also came to an end, and again one morning after breakfast the servant repeated his question, "What is to be done?" adding that his own wages were all spent, and that he was now as poor as his master. With the same encouragement to trust in God and go on with his work, Mr. Duncan took his books and went out for the day. In the course of that day, however, Mr. Rudland arrived with the money (to the great delight of the servant), and learning their position, saw very clearly why the canal bank had been allowed to break, and his arrival been hastened. As evening drew on the servant began to look down the long street, and when in the distance he recognized his wearied master coming slowly along, he ran half-way down the street to meet him, saying, "It's all right, sir, it's all right; the dinner is ready. Mr. Rudland has come and brought the money." Putting his hand on the man's shoulder, Mr. Duncan said, "Didn't I tell you this morning that it was all right? It is always right to trust in the Lord and do good; so shall you dwell in the land, and verily you shall be fed."

Soon after this Mr. Duncan succeeded in renting a comfortable house, and might perhaps have remained there in peace had not the occurrence of a fire next door drawn the attention of the authorities to him, who brought so much pressure to bear upon his second landlord that Mr. Duncan judged

it wiser to retire to his humbler quarters; and months elapsed ere the house was finally secured in which he lived and labored till his return to England.

In this case, by long perseverance and by yielding when pressure was brought to bear by the authorities, a settlement was ultimately secured without the occurrence of any disturbance or riot. Such, however, was not the case in other cities. In Hu-chau, Siao-shan, Kin-hwa, in the Cheh-kiang Province, in Hwei-chau and Gan-k'ing, in Gan-hwuy, premises were secured, but rioting followed. This was also the case in Yang-chau. The story of our settlement in that city we must reserve for our next number.

(*To be continued.*)

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#### THE SECRET OF EFFECTUAL SERVICE TO GOD.

BY G. MULLER.

We have, through the Lord's goodness, been permitted to enter upon another year, and the minds of many amongst us will no doubt be occupied with plans for the future, and the various spheres of service in which, if our lives be spared, we shall be engaged. The welfare of our families, the prosperity of our business, our work and service for the Lord, may be considered the most important matters to be attended to; but according to my judgment, the most important point to be attended to is this—*Above all things,*

*see to it that your souls are happy in the Lord.* Other things may press upon you; the Lord's work, even, may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brethren and sisters in Christ. The secret of all true effectual service is—joy in God, and having experimental acquaintance and fellowship with God Himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all-sufficient soul-satisfying portion in Him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, This happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ.

In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a god of our own thoughts, or our own imagina-



tions, that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in his own most precious Word.

The way in which we study this Word is a matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. Our souls should feed upon the Word. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our own bosoms. Especially let us remember not to neglect any portion of the Bible: it should be read regularly through. To read favorite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with Him whom the Scriptures reveal, with the blessed Jesus, who has given Himself to die in our room and stead. Oh, what an abiding, soul-satisfying portion do we possess in Him! But another point here needs especially to be noticed: it is that we seek *habitually to carry out what we know; to act up to the light that we have received, then*

*more will assuredly be given.* But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. *If evil be practiced, or harbored and connived at, the channel of communication between our souls and God (for the time being) will be cut off.* It is all-important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face, to say, "Here I am, blessed Lord; do with me as Thou wilt."

Then let us remember that we are His stewards. Our time, our health, our strength, our talents, our all, are His, and His alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we all be! It is a divine principle, "To him that hath shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in His own most blessed service. Brethren! we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve Him with our body, soul, and spirit, which are His.

Let it be our unceasing prayer, that, as we grow *older*, we may not grow *colder* in the ways of God. As we advance in years, let us not decline in spiritual power; but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in *talking*. "Reality, reality, reality," is what we want. Let us have *heart-work*; let us be genuine. Brethren! we should live so as to be missed, missed both in the Church and in the world, when we are removed. Oh, how rapidly is time hastening on! We should live in such a manner as that, if we were called hence, our dear brethren and sisters might feel our loss, and from their inmost souls exclaim, "Oh that such a one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a Christian upon earth, that man was one."

But to revert to the Scriptures. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a lovely Being God is! and this good, gracious, loving, heavenly Father is ours, our portion for time and for eternity; and our adorable Lord Jesus, who gave Himself for us, is that blessed One, to whose image and likeness we shall be conformed; and to serve Him should be our greatest

joy and privilege as long as we remain on earth.

But then, when trial and affliction come; when God deals with us as though He were not the lovely, kind, and gracious Being presented to us in his Word, shall we murmur and despond? Ah! no. Beloved in Christ, let us trust our heavenly Father; let us, like little children, hang entirely on Him, reposing in the sweet assurance of his unchangeable, eternal love. Let us remember how He acted towards his saints of old, what his dealings were with them; let us remember what is recorded concerning their history; for now, as He has ever done, God will most surely act according to his Word.

This intimate experimental acquaintance with Him will make us truly happy. Nothing else will. If we are not happy Christians (I speak deliberately, I speak advisedly), there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone.

In God our Father and the blessed Jesus, our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to God.

We must really get at the bottom of all that belongs to self, if we are to be vessels of the Holy Ghost.

## A LETTER FROM CHINA.

CHINA, Jan. 10, 1888.

MY DEAR BROTHER IN CHRIST.

Since your kind and helpful letter of Oct. 11th came, I have so often intended writing you but have been hindered. Now, the Lord has brought us to the beginning of another year, 1887 has gone; how much unfaithfulness and lack of love to the Lord Jesus I have to mourn over; little love also to fellow Christians and to the perishing around. His love never changes! He who sees each sparrow fall to the ground has said, "I will never leave." What a glorious promise. Oh, that these dying souls around only knew our Father and worshipped Him. Do pray that this year may be one of great blessing to these people, the Lord has been pleased to give us a few souls; may we have the joy of yet seeing many truly born again and living bright lives.

Just as we abide in the Vine will we be fruitful. Nearly seventeen years since the Lord saved me from hell! and how often I have been taken up with the things down here instead of living up yonder. The little trials by the way have so often taken the place the Lord should have had, leaving only greater sorrow than before; and so often making me unfit for service unto Him who has delivered me from the wrath to come. Well might we serve Him diligently and joyfully, know-

ing that soon we will be like Him, for we shall see Him as He is. What a glorious hope we have, dear brother! "A very little while" as the revised version puts it.

So glad to hear that the Lord had given you to see some fruit at S. I don't forget to pray for you both, and have been asking the Lord to keep the twos and threes meeting in His precious name faithful. Since I came to China the word has been much more precious to me than ever before, and I do desire to live for His glory keeping next to the written word.

I think I told you in my last letter that Miss J. and I purposed to go fortnightly to Mrs. Ching's home, but Satan has hindered, the village people are blaming us for bringing the sickness that is among them. We know assuredly that the Lord will have glory unto Himself, so we leave the future with Him who will guide us aright if we are simple enough to follow. Her husband comes often here and sometimes attends the meetings on Lord's day. He has already received much persecution for not worshipping idols. May the Lord by His Holy Spirit lead him into all truth. We have no idea how much grace these people need ere they come boldly out, and oh, what care and teaching they need. At present the native church is very poor. Few foreigners I have met can teach. This is very sad, but we know God will, in His own

time, raise up pastors and teachers from among the natives.

Our woman Fan does not yet seem prepared to be baptized, she says she is praying for grace to be. We have no idea what it costs these Chinese to openly profess Christ when no one before has done so here. Pray for her. She has an only son, who is a soldier, 20 years of age. Last week his intended wife came to his mother's house, a girl of fifteen but looks more like ten. Fan brought her with her to the meeting on Sunday. She has just come out of an idolatrous family 8 li from the city. Pray that she may be led to Jesus, and Fan's influence may be one that will be the means of winning both her and her intended husband. They are to be married next year.

Very few women come to our house just now. They are busy preparing for their New Year, our Feb. 14th this year. To-day some women came in, one from the country, she had never been before. None of these even gave the attentive ear, and soon went out.

God has been teaching us again of the shortness of our service down here and of the nearness of eternity. One brother was called to a higher service a month ago at Chefoo, after four years labor for the Lord in this land. I met him when once in London, and well remember bidding him 'good-bye' that morning he left for this land. Now, his service for the Master in

gathering in the lost ones is over.

Another reminder that now is the time to be diligent in service we had the other week. An invalid woman whom we visited died. She heard the gospel several times, and repeatedly said it was good to hear and really seemed anxious for us to go and tell her more, but I could not say she accepted it. The last time I went I could not get in, the door was locked, a very uncommon thing in China. The next time I passed the house men were busy making her coffin in the street outside the door. On inquiry we learned she was dying, she died the next day, and ever since idolatrous worship has been performed. One day we went in, what a sight! women and men bowing before an altar upon which was two wax candles burning and incense, etc., etc., also idols, the work of men's hands, a priest was there also doing his part. What mockery, for as soon as they were up from their knees they were laughing and talking. What else could they do after such false worship.

Our cry is more laborers.

Yesterday the converted boatman left us after a stay of three weeks. He came and took Miss Jones to his home. She spent some ten days there. Some women were very much interested and one man especially, an opium smoker. He has promised to come here in two months' time. Kiang Ying Tien, the boatman, is very poor;

for a long time he has had nothing to do for there is no water just now in the river on account of the absence of rain for so long. We were so sorry to let him go, but could not afford to keep him any longer. He is so bright and truly out and out. One day last week said he wished to be baptized. He is very ignorant, but knows his sins are forgiven and understands thoroughly what baptism is. His home is 190 li from here in the Cheh Kiang province. No one had ever been to his village with the gospel message. Many there are all round about like that and no one to go and tell them! is it not sad? and at home so many laborers.

Mr. M. and Mr. D. came here and spent ten days during the Christmas time. The latter was a peddler at Motherwell near Glasgow, is 23 years of age; has been converted three years; had a remarkable conversion; was a drunkard before. We were quite cheered and helped by his visit among us; he is so simple and knows the word; may the Lord lead him outside the Baptist Union unto Himself. Mr. M. I met often at Gaunking, but never before knew he does not believe in eternal life. Very sad indeed, and at Ning-kioh Fu where he is there are quite a number of professed Christ.

In Honan, in the Yellow river district, there is a famine caused by the heavy rains in that district. Some brethren have gone up to

relieve the sufferers and to preach Christians.

Now, I must stop. Many thanks for the letter you sent the mail after yours. We both enjoyed it so much, it was refreshing. I suppose you don't wish me to return it?

I need not say how pleased I am always to get a letter from you.

The Lord bless you and Brother M. very much, and this year give you many souls.

Your sister in our coming Lord and Master,

J. D. R.

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**HOW DOES THE HERESY OF NON-ETERNITY DISHONOR THE PERSON AND WORK OF CHRIST?**

1. Because it lessens *the magnitude of the guilt of sin*. Sin, in Scripture, is likened to a debt, and if we want to know the indebtedness of a person whose liabilities have all been met, we have but to ask what has been paid to liquidate them. God's Christ, in Scripture, is heaven's liquidation of the sinner's debt, and if God's claims be less than infinite, that which met the claim must be equally so. Christ's payment does not exceed God's claim. If less would have sufficed, less would have been demanded, and less have been paid. Man has no conception of what sin is. Christ's cross alone reveals it. A sacrifice of infinite value tells us what sin is, and we have no other measure by which to estimate it.

2. Because it lessens *the cost-*

liness of the atonement. The atonement measures the sin, even as the mercy-seat, or propitiatory, was exactly of the same dimensions as the ark that contained the symbols of the holiness of God. Sin is the violation of that holiness, and the propitiation made by Christ meets its claims.

3. Because it lessens the *punishment of sin*. Of the punishment our Lord solemnly speaks when he tells of one who was cast into God's prison—"Thou shalt not come out thence till thou hast paid the uttermost farthing." Matt. v., 25-26. In these words that fell from the loving lips of Him who was to be the mighty sacrifice, and who knew what the payment of sin's demerits really meant, there is a divine severity that makes them awfully searching and terrible.

It deserves notice here that in the Hebrew Bible the same word is used for *sin*, the *punishment of sin*, and the *atonement* for sin, or the sin offering. In the following passages the identity of the sin and the punishment will be seen by comparing the text and the marginal readings: Gen. iv. 13; Lam. iv. 6-22; Zech. xiv. 19; and wherever "sin-offering" occurs it is always, in Hebrew, simply "sin." Let us ponder over these identities in the mind of God, and we shall have no doubt that the doctrine in question dishonors the person and work of Christ. Man rebels against God's estimate of sin, does not take God's estimate of the sin-

offering, and, therefore, cannot accept God's estimate of the punishment demanded. All three are raised or lowered together. Hence, the vital importance of God's truth in this matter in these days when sin is supposed to be a trifle, atonement a fiction, and hell a falsehood. May God keep His saints walking in the "old paths." Amen.

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#### QUESTIONS AND ANSWERS. NEW SERIES.

Question III.—Pease explain Phil. i., 12-21. Does God bless the gospel preached in pretense?

Answer.—We are glad of this question, for it gives us an opportunity to direct the attention of our readers to one of the most striking portions of Scripture. There are many lessons in it, but we can only notice those which are directly connected with our question. It brings before us the result of unswerving devotedness to God, first on myself and then on others. If I go on in an uncompromising path for God it will bring trouble and reproach on myself, but that is the path in which I can be of the most service to God and the church and the world. Paul, in jail for Jesus, was the means of stirring up others to preach the word with boldness, so that the desired end was gained, although he personally had no part in it. But "Christ was preached," and he rejoiced. How opposed is this to all thoughts of nature. It is an answer to that

claim often set up by half-hearted and compromising christians that we would be of so much more use and have so much wider a field of service if we were not so extreme. It is true one's field of labor will be circumscribed if we are out and out for God, but this is more than made up by the effect of our boldness on others. Paul's bonds confined him to jail, but those same bonds released the tongues and hearts of many others. And Paul rejoiced in it. What grace is seen here—willing to bear the shame and confinement of bonds if by that means Christ was preached. This is the great need of to-day—men who will be willing to plunge right into the fore-front of the battle. It will cost something—opposition and that from the Lord's people—criticism and not alone from the world, but think of its effect on others. The timid are encouraged, and that which I may preach and which leads me into such trouble, will be preached with boldness by those timid ones even in places where my uncompromising path shuts me out of. More than that, some who have not the thing at heart themselves will preach it, not sincerely, of course, but only to trouble me. Nevertheless, the message I have on my heart is being carried. "Christ is preached," and I surely can rejoice. How often has this been done. When a company is separated to the name of Jesus in a place, it usually changes the character of the preaching in many of the pul-

pits. We know of a place where, a few years ago, the only preaching was, in effect, "join the church, join the church." But a mighty change has been effected since the plain, simple gospel went there. Although it is hated as much as ever, yet to counteract the effect of the testimony of those few despised ones, the preaching is now "Come to Christ," and many of the plain truths of the gospel are declared. It is true it is not sincerely, but shall we forbear to rejoice in it, although we deplore the unreality of those who thus act? And we would not for a moment say that God will not and does not bless it. The reward when the Lord comes is quite another question. "If a man also strive for masteries, yet is he not crowned, *except he strive lawfully.*" "Therefore judge nothing before the time until the Lord come, who both will bring to light *the hidden things* of darkness, and will make manifest the *counsels of the heart.*" Success will not be the test then. May the Lord give us grace to live in view of that great exposing day.

It would be a fatal mistake for a man to use professed dependence upon the Spirit as a plea for neglecting prayerful study and meditation.

All who minister, whether in the gospel, or in the church of God, should lean continually and exclusively on the Holy Ghost. He knows what souls need, and He can supply it.

## IMPROVING THE TIME.

Such was Mr. Hervey's strict adherence to "redeeming the time," that he suffered no moment to go unimproved. When he was called down to tea, he used to bring his Hebrew bible or Greek testament with him, and would either speak upon one verse or upon several verses as occasion offered. This says Mr. Romanie "was generally an improving season. The glory of God is very seldom promoted at the tea-table; but it was that at Mr. Hervey's. Drinking tea with him was like being at an ordinance; for it was sanctified by the word of God and prayer."

Could not the Saints when possible get this blessed old custom (of 1 Tim. iv. 4, 5: "For every creature of God is good and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer") renewed once more. In that case there should be something for the soul as well as for the body. We remember well of boarding at one time in a farmer's house when this was the usual practice. There was just the meal, and at the same table without moving, we read one or more chapters and then we had prayer, after which each attended to his or her business.

It is not an uncommon thing now-a-days when there is "reading"—(which is very rare) that one reads a few verses—without giving any intimation where, and

all the rest of the family sit unconcernedly, and know nothing more about it, excepting that they had READING, and on that fact rest satisfied instead of reading in order to learn what is in the Book of God.

## PRAY THY PRAYERS.

See that thy prayer be prayer. Prayers merely *said*

Are but mockery, and insult the ear  
Of Him who loves to listen, from His  
Throne,

To them who ask in earnest. Listless  
words

Unmeant—shall these complacently be  
heard,

When thou, thyself, would'st turn in scorn  
away

From such an utterance in a fellow man,  
Who thus would dare approach thee?

Prayer may be  
Shaped like a perfect statue—and as cold;  
But if it lack the life, its symmetry  
Is but, at best, a seeming and a cheat.

It is the prayer that wells up from the  
heart,

(How'er disjointed and unsyllabled)  
Fervid, impassioned and lifeful, that is  
heard,

And heard approvingly. The *heart*  
should kneel,

Or vainly bends the knee. Prayers such  
as these

Are never vain, but always audience have,  
And as the winged arrow straight returns,  
However high it soars, to earth again.

So shall thy earnest supplications fall  
In blessings at thy feet; each stammering  
prayer

Have its own separate answer presently,—  
Answer in kindness e'en if not in kind,—  
In the best time and manner.

## Every prayer

Pray in faith, with filial hope and trust,  
Or thou dishonorest Him who loves to  
give,

Aye, waits for thy petitions. In this faith  
Ask for everything in Jesus' name, —

That name that adds such incense to our  
prayers,—

Each prayer enwaved with thankfulness  
and praise,

And thou shalt have large answers.

S. W. P



## PRAYER.

I. The New Testament abounds in convincing proofs of the place of prayer. Almost all the great events recorded in its sacred pages stand connected with prayer.

1. The baptism and anointing of our blessed Lord are presented in immediate connection with prayer. "Now, when all the people were baptized, it came to pass, that Jesus also, being baptized, and *praying*, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (Luke iii. 21, 22.) What a scene! The divine, the heavenly, the perfect Man, down here, on this earth, in the place of dependence, the attitude of prayer; and, then, the opened heaven and the descending Spirit, together with heaven's audible expression of delight in that blessed One who had just came up out of the waters of Jordan, to take His place as a dependent, self-emptied, prayerful man, on this earth! Truly, this was a scene into which angels might well desire to look.

2. The glorious event of the transfiguration is presented to us in connection with prayer. "It came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain *to pray*. And *as he prayed*, the fashion of his countenance was altered, and his

raiment was white and glistening." (Luke ix. 28, 29.) Now, it is not said that "he went up into a mountain to be transfigured." No; but "he went up into a mountain *to pray*." It was to pour out His soul in prayer that the blessed One ascended to the solitary mount. And be it carefully noted by the christian reader, that the solitary mount of prayer became "the holy mount" of transfiguration, where the glorious majesty of the emptied, humbled, praying man was displayed, and where "he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, "This is my beloved Son, in whom I am well pleased." (2 Peter i. 17).

3. The appointment of the twelve apostles is recorded in connection with prayer. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples and of them he chose twelve," (Luke vi. 12, 13). The mission of those who were to carry the glad tidings of the kingdom throughout the cities and villages of the land of Israel was a matter of solemn moment, and the Lord Jesus, though being "God over all, blessed for ever," yet, having taken the place of a truly dependent man, spent a whole night in prayer to God, with special reference, doubtless, to the appointment, mission, and ministry of those twelve

messengers. He did everything in absolute dependence upon God. He thought, spoke, and acted, in the atmosphere of prayer. What a lesson for us! He is our great Exemplar. In this, as in all besides, "He left us an example, that we should follow his steps." (1 Peter ii. 21).

4. When, by the fall of Judas Iscariot, a breach was made in the number of the twelve, that breach was filled up in immediate connection with prayer, "And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. *And they prayed*, and said, Thou, Lord, which knowest the hearts of all, show whether of these two thou hast chosen." (Acts i. 23, 24). The one who had originally appointed the twelve knew all about the breach, why it was made, and how to fill it up. Dependence upon Him is our true place. It is thus alone we get wisdom and strength. We can never fail, never err, never wander, if only we abide in the holy attitude of self-emptied dependence.

5. The descent of the Holy Ghost, on the day of Pentecost, is presented in immediate connection with prayer. "These all continued with one accord *in prayer and supplication*, with the women, and Mary the Mother of Jesus, and with his brethren." "And when the day of Pentecost was fully come, they were all with one accord in one place." (Acts i. 14; ii. 1.) The disciples were in the

attitude of united waiting upon God, when the Holy Ghost came down in Pentecostal power; and, afterwards, the mighty and over-awing manifestation of His presence stands connected, immediately, with prayer. "And *when they had prayed*, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts iv. 31.)

6. When persecution raged against the Church of God, and the enemy had rudely laid his hand upon one of the pillars, the disciples betook themselves to their well-known, oft-proved stronghold. "Peter, therefore, was kept in prison, but *prayer was made without ceasing* (or instant and earnest prayer was made) of the church unto God for him." (Acts xii. 5). What was the result? Just what it must ever be, when faith pours its need into the ear of Omnipotence. "And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, arise up quickly. And his chains fell off from his hands \* \* When they were passed the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him." What were iron chains or iron

gates to him who made the world? Just nothing. He could have laid Herod's prison in ruins in a moment, and brought his servant forth, in answer to the prayer of faith.

7. Finally, the mission of Paul and Barnabas to the Gentiles is presented to us in connection with prayer. "And when they had fasted, and *prayed*, and laid their hands on them, they sent them forth." (Acts xiii. 3). What was the result? When these honored servants of Christ returned to the church by whose prayers they had been commended to God, "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." (Acts xiv. 27.)

II. Thus, from the Gospel of Luke, and the Acts of the Apostles, we have deduced seven striking examples of the importance, the prominence, and the place of prayer. We shall now bring forward a number of encouragements and exhortations to engage in that holy exercise.

1. "Again I say unto you, that if two of you shall agree on earth as touching *anything* that they shall ask, *it shall be done* for them of my Father which is in heaven." (Matt. xviii. 19). What an encouragement is here! Even two disciples—the smallest plurality, agreeing together to pray, can get anything they ask for! Amazing truth! Do we believe it? Do we avail ourselves of it?

2. "And *all things whatsoever* ye shall ask, *in prayer, believing*, ye shall receive." [Matt. xxi. 22]. Here again, we have unlimited resources placed at the disposal of believing prayer. The simple prayer of faith can get us "all things." Do we believe this? Do we avail ourselves of it?

3. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Luke xi. 9, 10.] What ample encouragement is here! Do we believe it? Do we avail ourselves of it?

4. "And *whatsoever* ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask *anything* in my name I will do it." [John xiv. 13, 14.] "Verily, verily I say unto you, *whatsoever* ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive that your joy may be full." [John xvi. 23, 24.] Could we desire aught beyond this? Faith, using the name of Jesus, is assured of getting "*whatsoever*" it asks. O, reader, do we believe this? Do we avail ourselves of it?

5. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplica-

tion for all saints." (Eph. vi. 18.) The man who has on "the whole armour of God" will be able to pray "for all saints." Such an one will not be occupied so much about himself as about others. He will think about the people of God and the work of God.

6. "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [Phil. iv. 6, 7.] Here, one's own need and difficulty are fully provided for. Believing prayer is the un-failing resource in everything.

7. "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." [Col. iv. 2, 3.] "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all have not faith." [2 Thess. iii. 1, 2.] In these quotations, the progress of the Gospel is more especially pressed upon the faithful, as a proper subject of earnest prayer and intercession.

Having, thus, placed before the reader so many examples of the importance, the prominence, and

the place of prayer; and also having furnished him with so many encouragements and exhortations to engage in this most hallowed exercise, we shall now close with a precious clause from the Epistle of James, namely, "*let him ask in faith, nothing wavering.*"—*Sel.*

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#### AFRICA.

The following letter speaks for itself:

ULUNDA, CENTRAL AFRICA, }  
November 22nd, 1887. }

DEAR BROTHER ROSS:—As some natives are encamped close to us, who are going to Bihe, Bro. Swan and I are busy writing to friends, as such an opportunity to send off letters we do not often get. It is now about ten weeks since we left Ocinyama's village, or Kopoka. We have been on the road most every day. We were a week at Nana Kandunda, where many of our men left us and went other roads to trade. We got some fresh carriers and left there ten days ago. As carriers were scarce Bro. Swan and I have had to walk from Nana Kandunda. The last day or two Bro. S. has had a sore foot and so has to ride in a tipoa part of the time. We are both enjoying the best of health. We are at present going over the worst part of our journey, as there are no people living along this road for about thirteen days' march, so that the men have to carry an immense amount of food, principally meal made of corn or mandioc, and

dried fish to use as sauce for the meal. Last Saturday one of our carriers got lost in the woods; on Sunday the most of the men were out seeking him, but failed to find him, and it was with sad hearts that we started on Monday without him, but great was our joy to see him come into our next camp just a little behind the caravan. Guns were fired off and the poor man wept. He had a hard time of it while he was away. Bro. Swan and I have been made to feel sad many times lately by seeing slaves, both men and women, being abused. In nine or ten days we hope to cross the Lualaba river and then we shall be in the Garenganze country, and then in about a week we will (D. V.) meet our Bro. Arnot. Bro. S. and I continue to pray for fellow-saints, especially for those who "preach the word." Having passed so many villages on our journey and knowing that the gospel has never been preached in them, we cannot but cry to the Lord that He will "thrust laborers into the harvest." I expect it will be a good while before I hear from you by letter, but we may meet soon. But while we are left here let us pray the one for the other. Hoping you are having the joy of seeing the Lord's work prosper where you are, I will close with Christian love to yourself and Mrs. Ross and other Christians in and around Chicago. I remain, yours in Christ,

WM. L. FAULKNER.

P. S.—We have rain almost every night, as the rainy or warm season has commenced, but as the tent Bro. Baker gave me keeps the water out, we do not suffer from it.  
W. L. F.

**THE SUPPORT OF THE LORD'S WORK**  
"For he worketh the work of the Lord."  
(1 Cor. xvi. 10.)

There is a responsibility in connection with the support of the Lord's work, which we need to look upon as rather less optional with us, than perhaps we have been accustomed to do.

We have left behind us, in the various systems many of us were once connected with, the unscriptural methods of raising money by pew rents, solicitations from the unconverted, etc., as well as the unscriptural ways of paying it out by stated salaries, etc. But in giving up the unscriptural, have we been equally zealous in adopting and carrying into effect the scriptural? Is it true, dear brethren, I ask myself and you, does it cost us less to be outside the camp than inside? In going forth to the precious name of the Lord Jesus Christ, bearing His reproach, have we laid our all, in purpose of heart, if not actually, at the apostles' feet? If not, let us search our hearts for the reason.

We have a cause to support with which nothing else in this world can compare in importance. Miserably as we may have failed collectively, there is still that to

be maintained down here, until He comes, which is nearer and dearer to the Lord's heart, than any other cause whatever. I say this without one thought of disparagement of what others are doing—with much devotedness, in all parts of the world. Far be it from me to judge as to others in the smallest way; but there is a testimony which only those "outside the camp" can render, that I know from scripture to be the part of obedience, and I know, from the same infallible authority, that the testimony connected with this part of obedience is the dearest to the Lord. It is self-evident and needs no proof: that whatever measure of disobedience enters into service, or the way of carrying it out, is displeasing to the Lord, and it is just that part of it, which will be eliminated from the rest, when it "shall be tried by fire."

Therefore those who have entered upon a path of full, unswerving obedience to the will of the Lord as revealed in scripture are those to whom the Lord can commit a testimony which can be rendered by no others. It is evident on the face of it that it is impossible to render a testimony in circumstances contradictory of it. We must be in the circumstances to which the truth applies, either to understand it ourselves or to give it to others. This is the first thing, they "first gave their own-selves to the Lord." (2 Cor. viii. 5). Nothing is right until this is done. Then the Lord's in-

terests will have no second place. The Lord's cause is our cause, because it is the Lord's cause. God forbid that it should ever be ours for any other reason. When it is *only* our cause the "dead flies" have already caused "the ointment to stink." (Eccles. x. 1).

But what then? We have, all of us got more or less means. I say more or less; because those who have the least have the opportunity of putting the most into the treasury; see the case of the widow, (Luke xxi. 3). Her two mites were in the Lord's account more than the abundance of the rich, and that is the great thing, what the Lord thinks about it. None need give more than they are able; but because I may be too poor to give as much as some, let me not, on that account, give nothing, if it be but a mite, the Lord's eye sees it, it is for Him.

But my purpose was not to exhort the poor; in general they do far more, in proportion, than those in more affluent circumstances. The poor have no treasure on earth to which to cling, but they that have, wish to make it more. This is doubtless a reason why the Lord keeps some of us in poverty, if we had more would we use it for Him? could He trust us to be faithful stewards in that which is not our own, but another man's (Luke xvi. 12).

Let us then look at the directions which scripture gives us in regard to this matter.

In reading the Epistles of Paul

to the Corinthians, we see that the assembly at Corinth is viewed in its circumstances in this world, surrounded by the world and its corruptions, the dangers arising from unjudged flesh within, and the power of Satan seeking by every means to corrupt. It is a picture of what is called the church militant,—in her warfare in this world. It is in these Epistles, just where we might expect it, we find instructions for supporting the Lord's work, see 1. Cor. ix. I only quote one verse. "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

We see from this scripture that to receive the ministry of a brother, one whom the Lord has really sent to minister, is to incur a debt which we are as much responsible to pay, as to pay the rent of the meeting room. What is given to a servant of the Lord is in no wise "charity." It is his wages to which he is entitled, and which should be paid with no niggard hand. A gathering which has been formed through the labor of an evangelist, is responsible to see his need supplied according to its ability. It is the way the Lord has ordained for his servants to be supported. Not that the servants are to have this as an object in going forth; that is the *abuse* of it. A faithful servant may see an assembly in such a condition as to refuse to receive from it, as Paul when at Corinth. (2 Cor. xi. 8-9). But ministry

received, whether orally or by means of the press, or by letters, creates an obligation, which, if we fail to discharge, we are simply in debt, and scripture says, "Owe no man anything but to love one another." (Rom. xiii. 8).

Let us, dear brethren, roll off the reproach of having the Lord's servants, who minister the word of God to us, (for none who cannot do this, either in the Gospel or in teaching, are under any necessity to give up their daily calling, by which to support themselves,) not only unable to go forth to regions beyond, to places where there are no gathering, but in actual want of the necessities of this life.

Many gatherings are hindered from doing anything because they think they can do so little; but this is to rob their souls of blessing, as well as to rob the Lord's servants of what is their due. If all the saints, in all the gatherings great and small, gave according to their ability there would be abundance for those now in the field, and, I am persuaded blessing would roll in upon us. Why, if the Lord dealt with us as we deal with Him, in the person of His servants, he would send a famine upon us; in fact has He not already done so? *Can we not discern impoverishment of soul on every hand?* Who ever saw a saint, who was "satisfied as with marrow and fatness," who did not contribute according to his ability to the Lord's work? while, on the other hand, show me one who is

robbing the Lord (Mal. iii. 7-10) and you show me one who is *lean in his soul*, and who is acting in the most short-sighted way possible; for he is neglecting the future; he thinks he is laying a foundation for this life, and perhaps he is, but he is neglecting the "good foundation against the time to come." (1 Tim. vi. 10).

Then as to the *way* of doing it. There is a beautiful instance in the epistle to the Philippians, of the scriptural way for a gathering to supply the need of a laborer, by sending direct to him. In those days they had to send by means of a special messenger, and a long and dangerous journey was undertaken by Epaphroditus to carry the sweet tribute of love to the apostle in the Roman dungeon. (Phil. ii. 25-30). And what refreshment it was to his heart? Not merely for its intrinsic worth, of that nothing is said, but what he valued it most of all for was, that it was a proof of their love to him at a time when "all sought their own, not the things which are Jesus Christ's" (Phil. ii. 21), and because he desired the truth that should abound to their account. (Phil. iv. 17). [This is only one way.—Ed.]

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." (Matt. ix. 37-38). But can we sincerely pray to the Lord to do this, if we have failed, and continue to fail, in our responsibility

to those He has already sent out? The time is precious; truth is being enquired for as perhaps never before; there is a universal stir in Christendom, and it looks as if the line of demarcation between truth and error, between that which is of God and that which is of Satan, is becoming more clearly marked; while, at the same time, every phase of evil doctrine flaunts itself unblushingly in broad day light. Numerous followers have made it bold, and infidelity is no longer ashamed to hide itself in obscure corners. The times call for the closest communion with God, and the greatest possible activity resulting therefrom on the part of those who have the truth. The Lord has abundance of work for every kind of gift and ministry, from those who can preach the gospel in a country school-house, and use the power of God to the salvation of souls there, (for this the door is wide open) to those who can write a book to unfold the truths of scripture, or to meet the learned infidelity of the day. The Lord has need of all, and we cannot do without one another.

Let us then lay ourselves out, dear brethren, regularly and constantly to supply, whether it be little or much, that which the Lord will accept at our hands to support His interest in the world, until He comes.

"Let him, being taught in the word, share with him that teaches in all good things."—*Selected*.



## THE LORD JESUS CHRIST.

You are to live as you would live if you were expecting Him every day. Whether changed or raised, then we shall be with Christ and like Christ. Christ will be satisfied; so shall I. The thought and purpose of God is to have us like Himself and with Himself. He is still gathering out souls. But on the other hand, we are to be "as men that wait for their Lord." If a mother is expecting her son from abroad, she is always expecting him, for she loves him. When a person is really waiting for Christ, he has the room of his heart ready for him. He has given Himself to have us for Himself, with hearts united, gathered up, to Him; \* a peculiar people, a people of possession, manifesting the character of God in grace till he display it in glory.

Now, beloved brethren, where are we? Can we say "This present evil world," not in hardness as if we did not once belong to it, but as the world that has rejected Christ, and of which Satan is the prince? The world is not only a sinful world outside the earthly paradise, but a world that rejected Christ when he came into it.

The things I shall have in heaven are to form my heart now. Our hearts are so dim to see these heavenly things, but it is God's thought to reveal them to us. "Now we see through a glass darkly"—true, but we see the same things. 1 Corinthians ii., often quoted to prove I cannot

know them, really proves I can. "But God hath revealed them unto us by his Spirit." Christianity says he has revealed them all. Quite true, it has not entered into the heart of man to conceive them. In the old Testament they did not know them (of course not); but the Holy Ghost has come down to reveal them to us. The veil is rent, the way into the holiest of all is manifest. There is a perfect contrast as to the condition of the saint now. I am associated with Him now; I know I shall be like Him then. He has become a man for the very purpose to have me with Him in glory. I know that righteousness is there, and through the Spirit I am waiting for the hope of righteousness by faith, (that is, for glory), for Him to bring me actually there. I am so identified with Christ that, when He appears, I shall appear with Him in glory.

Has this power over our hearts? Are your hearts settled as to the perfectness of His work? Is there such love to Him that you wait for Him who loves you?

The Lord give us in these last days to have hearts thus watching, taking His word and clinging to it. This gives us what is heavenly, and perfectly suited to us while here.—*Sel.*

The devil is blinding the minds of them who believe not, lest the light of the glorious gospel should shine into their hearts to save them.

**CARRIED UP, AND THE CONVEYANCE.**  
(*Acts i*).

The Gospel by Luke begins with a priest of the family of Levi in the Temple of Jerusalem, and it closes with the risen Lord as the Great High Priest ascending to the Temple in the Heavens. Christianity supersedes Judaism. The Spirit takes the place of ritualism, and the association of believers is with the Son in the heavens, not with the servant on the earth.

He was *carried up*, says Luke in the Gospel. Says a beloved brother, "the expression implies that some conveyance waited Him." And, indeed, He had been thus waited on from very old time. When exhibited and spoken of as "the glory," "the Angel of God," "the Angel of His presence," or the Lord, (Ex. xiv., xxiii; Is. lxiii), the cloud conveys Him hither and thither. It first took Him at the head of the redeemed people to lead them in the way (Ex. xiii). It then carried Him between the camps of Israel and Egypt, that He might be light to the one and darkness to the other, and out of it so look as to trouble the Egyptians, (Ex. xiv). At times it brought Him to take His seat in judgment upon His trespassing and murmuring congregations, (Ex. xvi, Num. xiv, xvi, xx), and after all this, it took Him to fill His place in the Temple (2 Chron. v.), as it had before in like manner borne Him to fill the same place in the taber-

nacle (Ex. xl). Thus did the cloudy chariot wait on Him of old (Psa. civ, 3), and when the sins of the people disturbed His rest in the midst of them the cherubim bear him away (Ezek i), and the chariot of the cherubims (1 Chron. xxviii, 18). Thus He was attended on all these occasions by His appointed chariot, and so He is now. He is *carried up*. It is the risen Son of Man who is now carried up to His place on high. It is not merely "the appearance of a man," but one whose manhood has been assured and verified. As such He now ascends. *The Glory has taken His abiding form*, and as the glorified Man it is that we from henceforth in the book of God see Him. In the vision of the prophet He is after this, as the glorified Man, brought with the clouds of heaven to the Ancient of days to receive His kingdom (Dan. vii). As such He stands in the eye of another prophet in the midst of the golden candlesticks (Rev. i). As such He tells us Himself that He will hereafter be seen sitting on the right hand of power, and coming in the clouds of heaven (Matt. xxvi); and as such when all judgment is past, His name will be made excellent in all the earth (Psa. viii; Heb. ii).

In the verses that follow (*Acts i*), we have His going and His coming. Two heavenly messengers in lustrous raiment tell them so. Notice three things:

1. The *same Jesus* who was

crucified and raised from the dead will return.

2. He will come again *in like manner*, with power and great glory—with clouds (Rev. i, 7; Dan. vii; Luke xxi, 27; Mark xiii, 26, xiv, 62; Matt. xxiv, 30, xxvi, 64).

3. It will be a visible as well as a personal coming, for "His feet shall stand in that day on the *Mount of Olives*, which is before Jerusalem on the East," (Ezek. xiv, 4). This is His coming with His saints.

Bengel says: "Between His ascension and His coming in glory, no event intervenes equal in importance to each of these two events. Therefore, these two are joined together and it accords with the majesty of Christ that during the whole period between His ascension and His advent He should without intermission be expected."

The Lord's coming again is looked at here in its broad, general aspect as known in the prophets, to judge the world in righteousness and give deliverance to His own covenanted people.

To Paul the "church" or "ecclesia" was revealed—and in conformity thereto the coming of Christ for her, prior to coming with her, for judgment on the world.

Many, indeed, think of being happy with God in Heaven; but the being happy with God on earth never enters into their thoughts.

#### A CONTRAST.

*Lots, Land, Homes and Houses.*

Such is the loud cry of a poor, dying world all around. The people willingly sacrifice ease, friends, comforts, health and strength in order to acquire what they so much wish, and Christians, alas, who have got away from God in heart, seem to be as eager as worldlings in securing what the mole so highly appreciates, earth room; room for burrowing, lands and lots.

In primitive times, through the new-born love of Christ, it was different with the people of God. "As many as were possessors of lands and houses, *sold them*, and brought the prices of the things that were sold and laid them down at the apostles' feet. And Barnabas, *having land, sold it*, and brought the money and laid it at the apostles' feet." (Acts iv, 34-37). A beautiful picture, surely. The saints of God, in these times, were "unloading" themselves of their real estate, nay, rather they were parting with their earthly *unreal* estate, and investing in the *real* estate of heaven. In Mark x, 29 and 30, we read "There is no man that hath left *house* or brethren, or sisters, or father, or mother, or wife, or children, or *lands* for my sake and the gospel's, but he shall receive an hundred-fold now in this time, *houses*, and brethren, and sisters, and mothers and children, and *lands*, with persecutions, and, in the world to come, eternal life." See also Matt. xix, 29.

What a contrast! Reader, are you investing in the unreal estate of clay, sand, decayed leaves and soil, and missing the real estate in which Moses invested? "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." (Heb. xi, 24-26).

In looking over the condition of Assemblies, and comparing it now with what they were within a few years past, we find, in general, that the older saints (of course, there are beautiful exceptions), though doubtless knowing more of God's truth theoretically, yet to a great extent have lost the freshness and power they once had. Theories, highly-seasoned phrases as "dear Lord," loud talk about the person of the Lord, and a persistent airing of the defects of others, along with a flattery of themselves, have taken the place of a contrite spirit and brokenness of heart—which results only from abiding in the light—a sacrifice God will not despise.

The poorest of all, however, are those worldly, covetous Christians who are dissatisfied with God's standard, "having food and raiment, let us be therewith content," (1 Tim. iii, 8), and take on their shoulders a load of "thick clay." (Heb. ii, 6). Some of these, a few years back, "spoke the word"

and ministered to their brethren's edification, but now they are dumb, neither preach nor pray. This "covetousness which is idolatry," the most respectable sin of the age, has brought desolation into many a meeting, hindering God's blessing on themselves and on others, and such of them as try to minister are dry and altogether unprofitable. How could it be otherwise? Buying, borrowing and crookedness usually go together—not always, of course, but frequently. God requireth truth in the inward parts.

No doubt, the devil is seducing God's people everywhere. One of his seductions is suggesting how much more useful they would be if they had a little more money to spare for God's cause. They don't seem to see that their craving for earthly possessions increases with the indulgence. They have their reward—and a poor one, sure enough.

The prayer of Agur, the son of Jakeh, recorded in Prov. xxx, 7 and 8, "Give me neither poverty nor riches, feed me with food convenient for me," is lying by rusted for lack of use.

If there is to be a revival among the saints in gatherings, there must be a disgorging, an "unloading" of their earthly burdens. "Revive thy work, Oh, Lord."

People lose their souls not through being evil, but because they believe themselves to be what they are not—good.

PERSONAL TYPES OF CHRIST—  
JOSHUA.

Just as Melchisedek and Aaron are both needed to give a full view of Christ as *Priest*, so Moses and Joshua are needed to give a full type of Christ as *Leader*. Heb. iv., 8, clearly proves that Joshua is one of the personal types of the Redeemer. In this Ch. Canaan and the Sabbath are types of spiritual and heavenly rest. Joshua brought Israel into a rest, but it was not perfect and therefore was not permanent; our Joshua will bring all His people into the perfect and eternal Sabbath rest of God. We shall ere long fully have part in God's new-created rest, and at the same time shall enjoy the antitype of Canaan, rest from conflict. We will view Joshua as a type from three standpoints, viz.: as a man and leader and warrior.

I. Joshua as a man. It will be seen that type and antitype bear the same name. Jesus is the N. T. name for Joshua (Acts vii., 45; Heb. iv., 8). It means, "The salvation of Jehovah," or "Jehovah, the Savior." This was a name specially given to Joshua, "and Moses called Oshea, the son of Nun, Jehoshua" (Num. 13, 16). This was prophetic of what Joshua would in due time accomplish in leading Israel into the land. The name Jesus is also a God-given name to the Redeemer of men. It was given Him before His birth. The one was the instrument of a temporal

salvation to Israel; but the other is the cause of the eternal salvation of His people. Joshua delivered the people from earthly enemies; the Lord Jesus saves the elect from sin and all its consequences. (Matt. i., 21).

Joshua was born among the people when they were oppressed and down trodden, and he shared in all their sorrows and afflictions. And our Lord Jesus is "a brother born for adversity." He knows by experience all the sorrows, afflictions and temptations of this earthly life. Christ is in heaven now, but He is there enriched with all the experience His sojourn on earth brought Him. And though in heaven, He still sympathizes with all His tried and tempted people.

"Though exalted He feels afresh  
What every member bears."

Joshua as a man was truthful and courageous. When, through fear, the ten spies gave a false report of the land, Joshua boldly stood forward and testified the truth. Faith in the purpose and power of Jehovah enabled him so to act. And in this he was but a shadow of Him who is pre-eminently "the faithful and true witness." In all his career nothing is recorded against Joshua, if we except the treaty with the Gibeonites; and this evidently was a fault of the head rather than the heart. But the Christ of God never once took a wrong step, or made a mistake. Whatever was done by him was done in the full

power and communion with the Father, and in the fresh unction of an ungrrieved Spirit.

II. Joshua as a leader. Joshua received his call to this office directly from God (Num. 27, 18). Of all the myriads of Israel's host he was the one chosen of God to lead the people into the land. Before entering on his work he received the gift of the Spirit, as the all-necessary qualification for such service. As we read this we are reminded of the grand prophetic announcement of Isaiah: "Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon Him," etc. (Isa. 42, 1). The Christ is the elect servant of Jehovah. He testified to the Jews that he was set apart, appointed and sent by the Father (Jno x., 36). The Lord's special reception of the Holy Spirit at his baptism will be remembered by all.

Not till the death of Moses did Joshua come to the front; till that time, though the friend and companion of Moses, he was in comparative retirement. And the early part of Jesus' life was spent in the retirement of Joseph's home and workshop. This is God's method with all His servants; He fits in private before using in public. May we know this by experience.

Next to Moses, Joshua was brought into closer communion with God than any of his fellows. Joshua accompanied Moses when

he went up into the Mount to receive the law, and remained the forty days awaiting his return; consequently he had no share in the terrible sin of Israel (Ex. 24, 13; 32, 17). And when Moses pitched "the tabernacle without the camp," Joshua went with him, and continued there, where God revealed Himself. (Ex. 33, 7-11). And the Lord Jesus was ever separate from evil and in communion with the Father; He continued in his Father's love (Jno. 15, 10). Moses, the representative of the law, could not bring the people into the rest of Canaan, but Joshua did so. So the Lord Jesus gives present rest to all who come to Him, and will ultimately bring us all to the perfect rest above. Moses was a leader, but not a warrior; Joshua is both. We will now look at him in this last character.

III. Joshua as a warrior. As a warrior, Joshua was always victorious. The promise of God was emphatic: "There shall not any man be able to stand before thee all the days of thy life," etc. (Josh. i., 5). The war in which he engaged was a series of brilliant victories. Ai was no exception, for in the end he completely triumphed over it. In this he strikingly foreshadowed the blessed Son of God, who, in the awful fight of Calvary's Cross, secured the overthrow of all our enemies. Now, for the child of God, sin, death and Satan are nullified.

(Rom. 6, 6; 1 Cor., 15, 54; Heb. 2, 14).

For Israel to enter the land, God wrought a mighty miracle through Joshua; by so doing, God bore witness to Joshua and honored him in the eyes of the people (Josh. iii., 7). And so with the Lord Jesus; before entering on His conflict with Satan, at His baptism in the same river, the Father publicly acknowledged Jesus as His beloved Son.

Canaan is a type of "the heavenly places," where Christ now is personally, and where we are "in Him;" Jordan, rolling between, is a type of death. Israel's passage through Jordan into the land was a typical death and resurrection. Such also is baptism. The baptism of the Lord by John was a symbolic anticipation of His death and resurrection—of the time when he would in reality sink beneath the waters of Judgment. Christian baptism, rightly understood, is an acknowledgment of the truth that God reckons us to have died and risen again in our substitute. Personally, we are down in the world, but representatively we are at God's right hand.

And our union with Christ in death and resurrection must ever be kept before our minds; for it is only as this is done that we can "walk in newness of life," and "serve in newness of spirit." So we have the instructive acts of the setting up the twelve stones in the bed of the Jordan and the twelve

stones in Canaan; these, to all generations, were to be a memorial of the crossing the Jordan. And, beloved, may we always have before us what our baptism signifies: "a death unto sin and a new birth unto righteousness."

But even when they have crossed the Jordan, fighting does not commence at once. The "sharp knife" has to be used upon themselves before the sword can be used upon others. By circumcision "the reproach of Egypt was rolled away;" and henceforth they bore in their flesh the evidence that they were Abraham's seed, and thus heirs of Canaan. And as those already risen with Christ, believers are called upon to mortify their members which are upon the earth. (Col. 3, 1-5).

Now that they are circumcised, they keep the Passover with joy. The manna, wilderness provision, now ceases, and they eat of "the old corn of the land." We shall never "get beyond" what the manna typifies in the sense of not needing it. We may and do enjoy Christ as the "manna," and "the old corn of the land" at the same time. The manna gives us Christ in humiliation and death; the Passover Christ in death only; and the old corn of the land the once crucified but now glorified One. We have death in them all; for only as the dying One can Christ become food for our souls. But on these points we must no longer dwell. May God help us

to know these truths better experimentally than we do intellectually. For here, of all places, a mere head knowledge is a poor thing. Now they are prepared for the fight; and Jericho, though walled to heaven, is soon overthrown. All perish except Rachab and those saved for her sake. And she married an Israelite and became one of the line of which, concerning the flesh, Christ came. (Matt. 1, 5). This was grace indeed! It teaches us salvation for the chief of sinners, and at the same time hints at the union of Jew and Gentile in one body, in Christ.

Joshua only destroyed those who opposed him; he spared the Gibeonites, whose fear led them to act and speak lies. So will it be when the Lord comes to the earth in judgment. The nations not found in active opposition to Himself will not perish with His open enemies. Joshua caused his captains to put their feet upon the necks of the five captive kings (Ch. 10, 24, 25). This was the sign of complete triumph. And when Christ shall come for the salvation of His earthly people, He shall cause the faithful remnant to triumph over all their enemies. (See Mal. 4, 1-3).

When the nations were subdued Joshua set to work to divide the land among the people. And, by and by, when the Lord Jesus shall have put down all their enemies, Israel shall inherit their land in peace; and holding it on the conditions of the new covenant, they

shall never again be dispossessed. (Jer. 31, 31-37).

All the nations were not destroyed; and, though brought into subjection, they were ever ready to rebel. When Israel sinned they were given over to their enemies, who ruled them with a rod of iron. So, "the old man," "sin," "the flesh," whatever we call it, is not dead; we have died judicially to it, but we are only practically dead, as we are walking in the spirit. Be not deceived; sin, as an indwelling principle, remains to the end; but we overcome it, as we are abiding in Christ.

Let us seek to live as those whose place is not here but in heaven—as those who are looking every moment for the Lord to come to take us home, to be with Himself forever.

J. N. C.

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#### A LETTER FROM CHINA.

CHINA, May 18th, 1888.

MY DEAR BROTHER:—Since I last wrote you the Lord has been helping me and making the way very plain—opening up new doors—this is cause for rejoicing, but my heart yearns over these women, as yet we have seen so little manifest blessing. I need much humbling and prayer before God. I do want to work for eternity such as will stand the test of the judgment seat.

This past week has been fine, so have been enabled to visit oftener than during the late rainy weather;



our shoes are no use in rainy weather, and the streets are flooded in many parts. Last week got into three houses where we had not been before. You must remember many families live in one house—one house where we were there are about twenty families—one hundred people in all.

One poor, old, suffering woman, whom we visit regularly, seems trusting in Jesus. I do believe she is in the ark; if so, what an eternity of joy awaits her; what a change from her present surroundings—wondrous, wondrous is God's grace to poor, lost humanity, and the most wonderful of all is that I am saved from the wrath to come; well may I serve Him diligently until He returns in the air. Pray for this woman, she has been a sufferer for four years.

21st.—As it is very wet this afternoon I want to finish this to you, so now take the opportunity. Since yesterday the glass has fallen 34 degrees; for a few days had it very warm, 93 degrees, so this sudden change is trying to the flesh.

I want to tell you about two visits last week, one on Friday and one on Saturday, both to the houses of Mandarins. Perhaps I told you some time ago about our visits to the Mandarin's daughter, and about her pride of heart? We were invited there on Friday, and had a long talk with her, also the second wife, the son's wife, and another lady—they all scoffed; the

daughter is a scholar and she invited us to read their Chinese books so that we might know how to get true happiness. We tried to tell her about God's gracious gift, and tried to show her that no true happiness could be found apart from believing in Him. We spoke in weakness, but felt assured the Lord was helping us to answer the many questions put to us. Nothing is too hard for God. He can break her proud, hard heart by the power of His Holy Spirit. Her brothers, too, have been coming; we would fain believe one of them is a little anxious, they need the realities of Eternity set plainly before them, and this we try, in the strength of God, to do. The next day we went to see a Mandarin's wife, (she was here some time ago), she was so different, said she wanted to worship the true God, but did not know how, and she asked us some questions—the question-asking shows us that our words are being listened to and understood. We stayed a long time with her, talking about God's wonderful plan of salvation. She seemed to be in earnest and liked to hear; we left, promising to go another day. So you see God has opened unto us doors among the rich and poor in this city, and we expect many will be eternally saved who are still in darkness and superstition.

This afternoon we hoped to go to see two Mandarin's wives in another Ya-men, but the rain prevented us; they both seem inter-

ested, especially the chief one. Pray for these ladies; their opportunities for hearing are fewer than those of the poor class, as they don't often go out, and some scarcely ever, so they can only hear when we go to their homes.

Yesterday afternoon we spent a happy afternoon with three women, Fan nai nai, our old woman, Chen nai nai, our present woman, and the wife of a barber—Hsio. Fan nai nai still holds to the authority of the Bible for her salvation, but the question of baptism makes her a little timid, but says she prays to God for grace to obey Him. Our new woman, Chen, is so changed, I do believe the Lord has saved her since she came to us; she is really very bright, is learning to read quickly, and one thing very marked in her is that she is anxious for others to believe, for some Lord's days she has gone to different houses to invite people to come here. The Lord will yet do mighty things for us if we are only humble enough for Him to use us.

The barber's wife is much given to gambling—the women in this city are much given to that, more so than the men. I spoke to her about it as gently as I could yesterday afternoon, and told her God was willing to save her and that He would keep her, too. She understands, and, I believe, is in earnest. What was I and what am I now after being saved for so many years? How gently God deals with us, notwithstanding our

often half-heartedness. Pray for us, that we may receive wisdom and grace to deal with each individual case we come across.

We are expecting more sisters for this province soon, and hope more stations will be opened so that the good news may sound far and wide. We are four or five days' journey from the nearest station, and between lie many cities, towns and villages. Who will come to the rescue? The Lord's presence is realized more, far more, than at home, and I have much cause for praise and thanksgiving. I know many are remembering me before the Lord; that helps much. Pray for me during the coming heat of summer.

Last week we were called to an opium poisoning case, a man, near to us. We were not called until the afternoon, so had no hopes of recovery, as he took a large quantity of opium in the morning and shortly afterwards wine, then partook of his dinner. His mother had gone to a temple to worship the idols, and during her absence he sold his wife's ring and bought the opium. He was the only son of a widow and was only married last year—has been an opium smoker and gambler for years. Poor man, he was anxious to live; we did all we could for three hours, but he passed into eternity without hope. The scene in the house I will not attempt to describe, as the man lay on the floor, his life ebbing away.

Trust Bro. M. and you are well,

and rejoicing over sinners being saved. I was enjoying much Ezekiel xvi. 8, and Ruth iii. 9, also Ps. civ. 28, Ruth ii. 16. I pass them on for your meditation. Christian love to Bro. M. and you.

Your sister by grace,

J. D. R.

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**SANCTIFICATION—NOTES OF AN ADDRESS.**

Having been repeatedly requested to write what was said at a meeting where this subject was spoken of, we here present a few of the leading thoughts:

1. Some professors talk as if it were possible for any God-made Christian to be destitute of sanctification. In I Cor. vi: 11 we read: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Notice carefully the order in which the Spirit of God places the three—WASHED, SANCTIFIED, JUSTIFIED.

2. Others seeing the extreme and erroneous things so often said by the advocates of holiness in its behalf go to the very opposite extreme, so much so indeed that they seem almost to extenuate sin and will not look at what God's word says on the subject at all—though it is written I John ii: 1, "My little children these things write I unto you that ye sin not." 1st Peter i: 15, 16, "But as he who hath called you is holy so be ye holy in all manner of conversation. Because it is writ-

ten, 'Be ye holy for I am holy.' "

3. Sometimes we are asked if we have got the second blessing, as if God had only two to give. Invariably the answer is in another question, Do you mean the second thousandth or the second millionth? We should not number the blessings we have had already and how many before us we cannot tell.

The root idea of holiness in the old Testament is separation from whatsoever is calculated to defile by contamination, or to turn aside from a particular object in view. Hence we find cleanliness and decency of camp life even denominated holiness, Deut. xxiii: 12 & 13. Clean healthy food is enjoined in order to be holy, Lev. xi: 1, 44; Cleanliness of person, Lev. xv. And filthy physical habits are condemned in order that Israel may be holy as He is holy.

In Lev. x: 3 Jehovah says: "I will be sanctified in them that come nigh me." The meaning evidently is that he would have his worshippers to regard Him as possessed of attributes and perfections that removed Him to an infinite distance from everything that was morally impure. In Ezekiel xxxviii: 23 He says also, "Thus will I magnify myself and sanctify myself," i. e. because His judgments secure the respect and regard of the heathen nations; and in the xvii: 19 of John, Christ says: "I sanctify myself," &c. In making these quotations our purpose is simply to remind our readers that

the word sanctify did not always mean separation from moral evil. By degrees however it has become in the common phraseology of the people to mean that—though not so in the Bible; and doubtless some abuses of the term result from its partial change of meaning. In 1 Tim. iv: 5 we read of food sanctified. In 1 Tim. ii: 15, 1, Thes. ii: 4 we read of woman sanctified and in 1 Cor. vii we read of the unconverted sanctified. Please, readers, look at these scriptures.

For the sake of clearness let it here and now be stated that there are SEVEN SANCTIFICATIONS spoken of in the New Testament in relation to the believers. All believers possess the first two, equally and perfectly. The other five are possessed more or less according to diligence, application and obedience to the head, the Lord Jesus Christ.

#### FIRST SANCTIFICATION.

Heb. xiii: 12, Wherefore Jesus also that he might SANCTIFY the people with his own blood suffered without the gate." The wages of sin is death, but Jesus took the wages and died—He, the just one, for the unjust ones. So thus we read in Heb. ix: 26. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Heb. ix: 13, 14, 21, "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood

of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry."

Rom. iv: 25, "He was delivered for our offences and raised again for our justification. Rom. v: 9, —'Much more being now justified by His blood.' "

(There is no such distinction in God's word as the "Active and passive obedience of Christ." It doubtless is to be found in the religious nomenclature of certain schools. Nor do we ever find the term "the Righteousness of Christ" in the book of God. That He was a truly righteous One is true. Neither do we find the union between Christ and the believer a union in Incarnation—but in resurrection Life. He became a Jew by Incarnation, but the head to the Church in resurrection; so all saints are members of His body.)

Every christian has this sanctification—or perfect deliverance from condemnation and from guilt as much one as another. Reader, have you got it?

#### II. — SANCTIFICATION BY THE SPIRIT.

2. Thes. ii: 13—"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Titus iii: 5, "Not by works of righteousness which we

have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." John iii, "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit." The flesh is not born again—that which is born of the Spirit is Spirit. There is a new life. There is REGENERATION. "Therefore if any man be in Christ he is a new creature." 2 Cor. v: 17. Every Christian is cleansed from guilt. There is no condemnation to him and he has not only been generated but regenerated—generated according to nature, but regenerated according to Grace. From this time forth he has in him Spirit and flesh. How about his ways?

### III.—SANCTIFICATION OF A CHRISTIAN'S WAYS.

Psalms cxix, 9, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." John xvii: 17, "Sanctify them through thy truth; thy word is truth." 1 Pet. i: 22, "Seeing ye have purified your souls in obeying the truth." See 3d John 4, "I have no greater joy than to hear that my children walk in truth." This is sanctification by the truth, i. e., applying it to our heart, motives, thoughts, words, and ways. Christians who depend solely on meetings and sermons without searching the scriptures for themselves, cannot live scripturally. They cannot prove all things and hold fast that which is good. When the rem-

nant returned from Babylon (see Nehemiah viii: 1-8) they began to hold Bible readings in order to find out what God said in order to do it. It might here be said that there are Christians who at the end of six months in Christ, because they search the scriptures, are more holy in their ways than some who are saved sixty years, and run around to all meetings and receive all trash.

### IV.—SANCTIFICATION THROUGH FELLOWSHIP.

2 Cor. iii: 18, "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 as by the Spirit of the Lord." Every person is more or less affected and transformed by companionship, and so is the believer. Reading, contemplating and admiring the character of the Lord Jesus transforms the believer more and more into the image of Christ—He and his character as well as work we have portrayed by the Spirit in Matthew, Mark, Luke, and John.

### V.—SANCTIFICATION BY THE HOPE.

1 John ii: 1-3.—Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is, and every man that hath this hope in (on) him purifieth himself even as he (Christ) is pure." His coming—and being like him when he comes—cuts loose from the tinsel

attractions of earth and is a wonderful cure for covetousness and worldliness. He comes we know not when, perhaps to-day. The Lord keep us waiting for the Son from Heaven?

VI.—SANCTIFICATION BY SEPARATION.

2d. Tim. ii: 20, 21: "But in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these he shall be a vessel unto honor SANCTIFIED—meet for the Master's use, and prepared for every good work." 1st Cor. xv: 33. "Be not deceived; evil communications corrupt good manners." Christ came in contact with all sorts of filth without being defiled. The only safe path for us is separation from whatsoever defileth. Christ had nothing in Him to respond to evil. We have. 2 Cor. vi: 14-18.

VII.—SANCTIFICATION BY CHASTISEMENTS, (the Rod).

Heb. xii: 6, 9, 10: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Furthermore, we have had fathers of our flesh which corrected us and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleas-

ure but he for our profit that we might be partakers of his HOLINESS. What a blessing the rod is. All the Lord's know this experimentally.

How about yourself, reader?

**"JESUS ONLY."**

Only on Thee, Lord, Only on Thee  
Were my transgressions laid,  
Only on Thee, was the thorny crown,—  
Only on Thee, did the wrath come down,—  
Only on Thee, did Jehovah frown,—  
Only on Thee.

Only to Thee, Lord, Only to Thee  
With a sin-burdened soul;  
Only to Thee, for a refuge fly,—  
Only to Thee, or else surely die,—  
Only to Thee, and Thou brought'st me  
nigh,—  
Thee, only Thee.

Only in Thee, Lord, Only in Thee  
Resting a weary heart,  
Only in Thee,—for the price Thou'st  
paid,—  
Only in Thee,—for my peace Thou'st  
made,—  
Only in Thee,—and my heart is glad,  
Only in Thee.

Only for Thee, Lord, only for Thee  
Would I seek life below;  
Only for Thee, would I longer stay,—  
Only for Thee, tread this weary way,—  
Only for thee, would I live to-day,—  
Only for Thee.

Only by Thee, Lord, only by Thee,  
Led and preserved each day;  
Only by Thee,—in Thy wondrous  
might,—  
Only by Thee,—thro' the shades of  
night,—  
Only by Thee,—till the morning light,—  
Only by Thee.

Only for Thee, Lord, only for Thee,  
Upward I cast my eye:  
Only for Thee,—with a longing heart,—  
Only for Thee,—for that promised part,—  
Only for Thee,—for my hope Thou art,—  
Thee, only Thee.

T. D. W. M.

**OUR FIRST CALIFORNIA LETTER FOR  
THE SEASON.**

JULY 16TH, 1888.

Brethren D. Munro and J. K. McEwen came west to take part in the gospel work in this state, a week before the writer came. On their arrival at Los Angeles, they began meetings in the Panorama Hall, and in the street. It is well that as yet there is no official interference with street preaching. Brother Chas. Montgomery came from San Francisco July 14th to meet the brethren. The meetings were fair, but it takes time to establish such meetings, especially among people who are busy, not indeed, but that there are many idle men who can get nothing to do in the city of Los Angeles.

At present it is the intention that Brethren Munro and McEwen go on with the gospel meetings, both in the street and hall in Los Angeles, and that Brother Montgomery and the writer go on to San Francisco to pitch the gospel tent in Oakland and have meetings in it till the Los Angeles meetings are over. After which it is expected that Brother Munro will have a series of meetings in San Francisco, and the others go on with the tent work until

**THE SECOND CALIFORNIA CONFERENCE,**

which is expected to take place in the Gospel Hall, 866 Mission St., San Francisco, to begin on Oct. 25th, and continue over 26, 27, and Lord's day, 28th.

Will the readers of OUR RECORD kindly make these meetings a subject of prayer before the Lord?

The population of California is largely cosmopolitan and not a few are ready to hear the Gospel. The need is very great. Last night while addressing the street Gospel meeting we heard three shots fired within forty yards of our meeting. A man was shot and he falls like a log of timber. Yet the people talked jokingly about it as if it was of no consequence. Surely the fear of God is gone.

X.

**CHURCH TRUTH.**

We have sometimes heard it said, "I don't concern myself about church matters, or about church truth." And we are sorry to say that it is looked upon by some as a sign of a higher spirituality, when we rise *above* paying attention to church truth. But we do not want to rise higher than God's Word, and thus be wise "above that which is written." Paul was one who concerned himself very much with church truth and church affairs; and yet no one can say that *his* spirituality was of an inferior order. He took a remarkable interest in the affairs of the Church at Corinth, for instance. Nor would it have been a sign of a higher spirituality had he refused to be identified with such believers, and left them to shift for themselves on the plea that he did not concern himself

with church truth. But it was not so with Paul. And it is something wonderful that in 1 Cor., 14th chapter—a chapter which deals so entirely with church truth—the apostle, as if with prophetic eye, seems to have foreseen the rise of a spirituality that would make light of church truth; for he takes up the question of “spirituality,” and boldly says: “If any man think himself to be a prophet, or *spiritual*, let him acknowledge that the things that I write unto you are the commandments of the Lord” (ver. 37). And what were the things he was writing to them? In that very chapter he was giving them a picture of the church “come together into one place.” He is showing how there is liberty for the Holy Ghost to speak through whomsoever *He* will. In the same epistle he is speaking of the Lord’s Supper—discipline in the church—the evil of divisions—glorying in men—holiness of life—walking in love, etc. Then Paul says to those who think themselves to be spiritual: “Acknowledge that the things that I write unto you are the commandments of the Lord.” This is surely convincing to any mind that is willing to bend to the Word of God. We confess we view with concern the growing tendency to drift away from the truth. And as this tendency increases, there grows with it a fleshly compassion for the things which God’s Word declares to be evil—the same compassion that paralyzed the arm of

Saul, and called “good” the things which God condemned (1 Sam. xv. 9). From this may the Lord deliver us. Whether it be “separation truth” or “practical truth,” as the terms go—whether it be “church truth,” or “truth that strikes at the root of our crooked ways”—let us *rejoice in the truth*. We may find a more comfortable path than the path which is according to truth. We may find Christian associations with which it will be more “respectable” to be connected than with a few weak saints gathered simply in the name of the Lord Jesus. But may He forbid we should be found comfortable in any other path than *His* path. And if His path has its trials and discomforts, and even its “church troubles,” we know we have God with us in the troubles. Thus we would go on, walking *in the truth*, and seeking, with a *little strength*, to keep *His Word* and not to deny *His name*.—*Selected.*

Christ twice passed the angels by; He sank far below them in His humiliation; He rose far above them in His exaltation.—*Choice sayings.*

We ought to be always happy in God, and in His ways; if we are not, we mar the quality of our obedience.—*Choice sayings.*

As soon as it is our *settled purpose* to please Christ, He takes us for His bosom friends.—*Choice sayings.*



## COMPARISON.

Psalm lxxiv: 5-6. "A man was famous according as he had lifted up axes upon thick trees. But now they break down the carved work thereof at once with axes and hammers."

Doubtless this will be the cry, of the godly remnant by-and-by. Meanwhile, however, it is ours most aptly.

Men were famous at one time as they lived godly lives, and preached a clear, powerful Gospel, and sinners were converted through their preaching. They are becoming famous now as they preach no hell for the ungodly, and deny substitution, atonement, regeneration, and God's provided righteousness for the lost.

Fighting the Lord's battles by the sword of the Spirit, God's own written word, gave honor and fame at one time, whereas, now, men become great, as they prove to their own satisfaction and that of their ungodly hearers, that there are parts of God's precious, blessed Book *untrustworthy*, and that men ought to test and prove it as they would a newspaper article. Whereas, the God of the Bible says that the natural (unconverted) man "knoweth not the things of the Spirit of God;" that "they are foolishness to him." The verdict of ungodly men nineteen times out of every twenty, will be against God and His Word.

Every preacher that now aspires to popularity sets himself assiduously to destroy the beautiful carved

work of God's word, His institutions, order and ways, and the measure in which he is successful in their judgment in doing so determines the measure of his approval and success by the enemies of the Lord.

The hiring of preachers has no doubt tended to induce many unconverted adventurers to go into this preaching business, and after they are hired (the unconverted being usually the richest) their hirelings are of course desirous of the approval and big money of their employers—the enemies of God and His Christ; and most naturally, on the other hand, the employers will hire employees to please them. The heresies that now exist have generally been promulgated first by pulpit occupiers; at the beginning feebly, but audaciously by degrees, until, by-and-by, it has become rare to hear any professional preacher that does not find fault with the Bible and quarrel with it in something of which he does not approve.

You, our readers, who now boast of your orthodoxy and are "down" on all heresy, will shortly find that this filthy fester of "*modern thought*," no hell, etc., will break out amongst you. Already we know of several in gatherings who cannot bear God's truth, and some have already gone the length of denying SUBSTITUTION, and deliverance through the blessed blood of Christ. This, no doubt, will appear more fully shortly, for it is

undeniable that not a few have crept into meetings unawares—ungodly men, turning the grace of God into lasciviousness (lawlessness, antinomianism) and being self-willed they deny the Lordship of Christ and wish to do as they please.

The receiving of such unworthy persons is the results probably of one or all of the three following things: 1st. Lack of spiritual discernment among leaders, because of their own backslidings. "When men slept the enemy sowed tares."—Math. xiii: 25. 2d. A craze for large meetings on the part of carnal Christians, so as to be able to present something respectable before the world, *i. e.*, to make a little show. 3d. The unwisdom, if not dishonesty, of some of the Lord's people, who left not a stone unturned to get their friends or relatives into gatherings, whether converted or not. The evil days are on us, reader. Let us pray!

#### THE GREAT TRIBULATION.

It is revealed to us in God's word that there is to be a Great Tribulation. Who shall be in it? is often asked. By not a few it is answered—the church; by others—part of the church.

We answer: The church will be in heaven before it comes, and no part of it shall be left on earth to suffer in the great tribulation, with the enemies of the Lord.

The scripture usually quoted to prove that some of the church

will be left on earth to go through that terrible time of trouble is Heb. ix, 28: "And unto them that look for Him shall he *appear* the second time without sin unto salvation." Let two things be borne in mind here. 1st. This epistle is written to the Hebrews—not to the church. 2d. He will not *appear* when he comes for the church; but in Col. iii, 4, we read: "When Christ, who is our life, shall *appear*, then shall ye also *appear* with Him in glory." There is no ambiguity at all about this. Christ and the church shall *appear* together in glory. But he will *appear* with His church to Israel who wait for Him. See Is. lix, 20: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

In Rev. iii, 10, we read: "Because thou didst keep the word of my patience, I also will keep thee out of the hour of trial which is about to come on the whole habitable world to try them that dwell on the earth." (Greek). These words are addressed to the church. See also 1 Thes. iv. When He comes, the living saints are changed after the dead ones are raised, and both shall be caught up together to meet the Lord in the air. The statement often made that the watching Christians only will be taken away at the rapture of the church is quite contrary to the following scripture: 1 Thes. v,

10. "Who died for us, that whether we *wake* or *sleep*, we should live together with Him;" i. e. whether we watch or backslide. In this same chapter we have three Greek words, translated by the one English word, viz.: The Christian's death is called sleep, the Christian's backsliding is called sleep, and the natural sleep is called sleep, of course. So we read here Christ is coming, Let us watch and not backslide into spiritual sloth, slumbers, worldliness, or be cumbered with cares or follow after carnal pleasures, etc.

There are four direct scriptures that appear to settle the question who shall pass through the great tribulation, quite satisfactory to any unbiased mind.

*First.* Jer. xxx, 7: "Alas, for that day is great, so that none is like it; it is even the time of *Jacob's trouble*, but he shall be saved out of it."

*Second.* Daniel xii, 1: "And at that time shall Michael stand up, the great prince which standeth for *the children of thy people*; and there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time *thy people*, (the Jews) shall be delivered, every one that shall be found written in the book."

*Third.* Math. xx, 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time. No, nor ever shall be."

According to the scope of the whole chapter *the Jews in the flesh* are meant.

*Fourth.* Mark xiii, 19: "For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be." This is the Jews in the flesh, as distinctly stated in next verse.

These four scriptures, we repeat, relate exclusively to the Jews in the flesh—not to the church—or to any who have been born of God in this present dispensation of grace.

Reader, we at that time shall be co-assessors with the Lord, not in flesh on the earth. Praise ye the Lord.

There are many other scriptures that speak indirectly of that terrible time that is coming. It is called distinctly "the time of *Jacob's trouble*."

All gospel rejectors shall suffer after the church is removed. See 2 Thessalonians ii.

May the God of all grace keep us thankful—for "absent from the body but present with the Lord," is our portion; but those who rejected Christ, who are not dead, will be seeking for death and can not find it. They have to face their fate, and their tongues shall gnaw with pain.

The church, whether real or professed, is never called a MAN—always a woman. The man of sin is the antichrist of the last days—never feminine, but masculine.

**PRAYER MEETINGS.**

The majority of gatherings or congregations hold prayer meetings more or less frequent, some bi-weekly, others weekly, and a few more fortnightly or monthly. Those who do not have any are supposed to be either materialists as Unitarians or superstitionists as Catholics.

Prayer meetings are so many acknowledgements of weakness, wickedness and helplessness, and dependence in acknowledged need on the living God. When in the vi of Acts we read of the first preachers' doings and habits, their intention is recorded therein, verse 4: "We will give ourselves continually to PRAYER and the MINISTRY of the Word." This salutary habit is, we are afraid, succeeded by that habit of reading newspapers and magazines, or lounging, writing letters and reading the Word occasionally, instead of ministering it.

God having, by His grace, brought all His people into His own family, His instruction to them is (Philippians iv, 6), "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," etc. The individual believer, in proportion to his spirituality, is indulging this profitable habit. The prayer meeting is made up of Christians, collectively joined together for prayer to God, requesting the things they mutually are conscious of needing. A fair test

of the believer's spirituality is the frequency of his prayers, and of an assembly the attendance at its prayer meetings. Usually it is found the most carnal ones are absent and otherwise engaged at such seasons.

In some prayer meetings none take part unless asked to do so by the leader. In that case the confidence of the leader, by any one who wishes to take part, must be secured first, else there is no call, and any one when called, though not in a condition for it, has to go through the form of prayer to keep up appearances, however empty and unreal the performance.

Among a different class of Christian professors there is no apparent leader at all to be seen, and any and every "brother in Christ" who has a mind to it may take part either by giving out a hymn, engaging in prayer or reading some scripture. Among them, sometimes, an undue and unseemly haste is noticeable. Where this is so generally a flippancy, superficiality, and a strong religious phraseology characterize the meetings to the disgust of sober-minded, substantial and intelligent Christians.

At other prayer meetings (without leaders), long pauses of silence take place, because there really is no heart yearning after God. In a word, these are the long pauses of spiritual poverty, and alas! alas! it is not unusual to find the brethren, who have nothing to say to God in a prayer meeting, pretend-

ing on a Lord's day morning to be worshipping. What worship can God receive at the hands of those who have no heart for prayer is for us hard to conceive. Let us be honest, at least, in the things of God.

Again, it may be stated that perhaps there is nothing that so clearly reveals the spiritual poverty of a gathering as the prayer meeting. Usually few attend and among these, there seems to be a waiting, as if God was not ready to hear just then—or else waiting on one another—and after a long, painful pause some one sets to, because no one else does, and goes round the circles of doctrine, past, present and future, and after a few heartless, dry, common-place requests subsides; after that another long pause, then because none wishes to pray, some other one interjects a hymn simply to fill up. Another pause, then another says an old prayer that has been worn threadbare years ago—eventually, to the relief of all, time is called. The how-do-you-do's and congratulations are in order, at which all seem hearty, and this is the *finale*.

We have to confess such prayer meetings are to us the most *inane* religious gatherings we have ever been at—a painful, intolerable suspense all the time—a heartless, formal affair, the prayers are few and far between, long, dry and doctrinal, cold, cheerless, unreal and freezing, if not a mockery. Such prayer meetings are a posi-

tive injury, and frighten away young, hearty, nervous, sharp people. They cannot bear such an infliction. Once satisfies them. Another excrescence at such meetings is the introduction of private matters in public prayer that ought to have been settled by every Christian in the private chamber. Public prayer is not only for the ear of God but for those present to join in.

Many others never go to such meetings because they conclude, "O, it is only a prayer meeting," as if confessing and praying to God was of much less importance than hearing the doubtful effusions of not a few preachers. One thing that doubtless keeps some people away from such meetings is that most undesirable habit at a public prayer meeting of saying long, weary, "dry" prayers. Let them who perpetrate this infliction on others learn to pray as long as they please in private, but have some compassion on nervous people who suffer deep pains through their thoughtlessness. They have no right to inflict misery on their fellows.

Reader, do you attend the prayer meeting?

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#### OUR SECOND CALIFORNIA LETTER.

August 15, 1888.

Our object in writing these letters need not be discussed here. It is God's will that the saints should know about one another, and pray with and for one another. We know the results of last

year's letters from California were far-reaching in various ways.

Here we are again. Bro. D. Munro as yet generally conducted the meetings in the Gospel Hall, 866 Mission street, San Francisco, and occasionally he exchanged with the tent preachers.

Yesterday we met with a young man professing to be a Christian from Glasgow, Scotland, who, though for months in this country, did not know of gatherings, meetings or Christians. It is surely very desirable that coming to this great country, or in moving from one part of it to another, Christians should be supplied with introductions to Christians and meetings. There are many land-sharks of various kinds in this great country that prey on their victims.

No doubt the blessed plain truth is doing its own work wherever it is preached. Of course many professors do not like the plain, unvarnished truth. But surely, if any one holds to anything that does not bear the light, it belongs to the unprofitable things of darkness, and must be given up sooner or later. Let it now go.

We had a Baptism on August 9, at the North Beach in the Pacific Ocean.

San Francisco really needs a great blessing. We nightly see respectable looking tradesmen, mostly from the old country, helped to their dwellings, and sometimes the helper is nearly as drunk as the helped. We have

sometimes been months in the United States without seeing a drunken person. They are to be seen daily here, and mostly old country people.

The Gospel tent is pitched on a convenient site in Market street, Oakland, five miles, or thereby, across the San Francisco Bay, and is illuminated both within and without by electric lights. We never before witnessed such a beautiful provision for the comfort of those within or those listening standing around without.

As to climate probably there is none better anywhere than that of Oakland, and quite equable. No storms, no rains, no disturbing winds, no unpleasant heats, or intolerable colds; no cyclones and no thunder and lightnings.

The meetings in the tent have been addressed by Chas. Montgomery, J. K. McEwen, D. Munro and the writer, hitherto.

Large numbers of those who attended the tent meetings last year, besides many others, are regular adherents this season; and the Lord has blessed His own word. There is some fruit, yet but little compared with what we should like.

We have the breaking of bread in the tent at 11 A. M., addresses to Christians at 3 P. M., and Gospel at 7:45, Lord's days. On week days, hitherto, we had Gospel meetings at 7:45 P. M., every evening excepting Saturdays. Then we have a general prayer meeting. Before these

lines are in print we expect to have a Bible reading at 3 P. M., every day but Saturday, in addition to our other meetings. We need God.

Christian readers, will you pray for God's blessing on these efforts. He alone can bless.

X.

#### CHRISTIAN SCIENCE.

A correspondent sends us a copy of "Truth," a magazine published in the interest of "Christian Science," and asks us our judgment of it, mentioning at the same time that several Christians he knows are accepting it. We frankly confess we find it difficult to believe this, after reading the paper. It has very small title to the name science, and its claim to be Christian is little short of blasphemous. We would hardly have thought it necessary to warn a really born-again person against it; his every spiritual instinct, we think, would be enough to cause him to utterly repudiate the whole thing.

The copy of the magazine which is before us is sent out as a sample copy by the publisher, so that we do not make a selection to suit ourselves, but accept this, as it purports to be, a fair specimen of their teachings. The first thing that strikes one is that it is edited by a woman; that the great mass of its contributors are women; that, almost without exception, those who advertise themselves as teachers of the science are women.

This, at the outset, is quite enough to stamp its real character upon it—or at least to make one very suspicious. "I suffer not a woman to teach," said the Spirit by the Apostle Paul long ago, and we confess we have not progressed far enough in the line of modern thought to cast aside the prohibition of the Spirit of God. But its contents only goes to show God's wisdom in this prohibition. There is not in the whole compass of its pages an admission of the fundamental truths of scripture. Ruin, redemption and regeneration are wholly unknown. The blood of Christ that cleanseth from all sin is not spoken of; scripture is shamefully abused and wrested; in fact we hardly know where to begin or end in speaking of this wretched thing that aspires to be the exponent of anything Christian.

One word more and we dismiss the matter. Some may be stumbled by the apparent success of this system in healing the sick, and argue that this proves its divine origin or supports its claim to acceptance. One passage from scripture answers that: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying: Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the word of the prophet, or the dreamer of dreams:

for the Lord your God proveth you, etc." (Deut. xiii, 1-5.)

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii, 20.

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#### JOHN XVIII 11.

"O for a heart to praise my God,  
A heart from sin set free!  
A heart that always feels the blood  
So freely spilt for me!"

The word "cup" used in the supper, is used in another way in the Gospel of John. It is only in this chapter that the scene of our Savior's agony is called "a garden." V. i. "Where was a garden?" Jesus is seen as the only pleasant plant in that garden, all the others were thorns and briars. There was the prickly thorn of the wicked Judas. The others neither bore fruit to God, nor profitable fruit to man. Peter was only a thorny brier, when Jesus had to reprove him for cutting off Malchus' right ear: "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" Not only was this the cup of His soul's agonized blood-sweat, but the cup of all that affliction of which Judas Iscariot—the chief priests—scribes and Pharisees, with weapons, all combined to form the ingredients.

We shall be going into the occupations and trials of the world, shall we call these circumstances and trials the cup given by our

Father to drink? To-morrow may bring some unkind treatment from some one or another, and we may walk through the world with all its sad sights and afflictions, and yet call them our Father's cup. You may meet with a Judas, chief priests, scribes and Pharisees, you may receive their hatred and persecution, but never draw the sword of rebellion or retaliation, for you surely would not take one drop out of the cup your Father has given. He has blessing in the cup for you. Why did Peter draw the sword, and cut off the ear of Malchus? In the other three Gospels he was asleep, and now in the fourth he awakens to do a wrong thing. If our Lord's days were rich with blessed communion with Him, would we be found giving way to temper through the week?—*Sel.*

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#### THE TWO PILLARS.

At the entrance of the porch of Solomon's temple there were two pillars of molten brass. (1 Kings vii 21). The name of the one "Jachin," that is, "He shall establish," and the other called "Boaz," that is, "In Him is strength." The one represents the power in God and the other the power that worketh in us and corresponds to Eph. i, the other the power in Eph. iii. These two pillars taught every feeble Israelite who might enter both the *Work* and the *Worker*, He is the *Worker*, we the *Workmanship*.



**CHURCH FELLOWSHIP.**

A true test of whether I am in the place God would have me in Church fellowship, is to ask myself this question: Does it (in principle, at least, for there may be failure in practice) allow me to receive all whom the Lord would receive, and refuse all He has refused? This is a very simple test, but a very good one. On the one hand there is the tendency to be narrow, which would eventuate in sectarianism, and then, again, there may be carelessness which would result in the corruption of the Assembly. Now, gathering to the name of the Lord Jesus insures this for me, for we have His own presence, in the midst, and this is a very solemn thing. Of course I speak of the thing in principle, for there may be many meetings professedly gathered thus that the Lord would not own at all. Again, there may be something added to the name that in reality sets this ground of gathering aside.

The test, then, I would fall back on, is the one I mentioned at the beginning. If I can be convicted of having refused those whom God has received and would receive, or having received those he would reject, I am, to that extent, away from the true ground of fellowship. Of course I do not speak of mistakes in the way of *discernment*, we are all liable to that.

Now, I apply this test to the claim put forth by "F. W. G." in his pamphlet, and the result is I

must refuse his position altogether. Suppose one admits all that he claims, and proposes to take the position he wishes to call us to, can I receive all the Lord would have me receive? No; I answer unhesitatingly, I cannot. There is a class spoken of in John's third Epistle called "Those who for the sake of the name went forth, taking nothing of the Gentiles." The Spirit says of such "We therefore *ought to receive such*." Now, I know some, I wish I could say many, who have good claims to this description, and "F. W. G." knows them, too. But if I take a position with him I must *reject* many of them. He can if he chooses. I must certainly decline to do it. "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me." This is a very solemn word, and for which I thank and praise the Lord.

There are many other objections to this pamphlet, but I content myself with stating one fatal defect in the position claimed. "Hold that fast thou hast, that no man take my crown."

**DIFFERENCES OF RESPONSIBILITIES.**

There hang the weightier burdens upon those who are standard bearers in Christ's church. In Leviticus iv, the sin of the Israelite, of the priest and of the ruler were quite different. The sin of a priest was equivalent to that of the whole congregation. Many

illustrations of this will occur to us, such as the case of David and of Peter. In the case of Peter, when the Lord looked upon him, all the 17th of John was in that look; the love and the reproof. 1 John i, 9. If we confess our sins, etc. The apostle included himself with the saints. We read also in James iii 1: My brethren, be not many teachers (see Greek), knowing that we shall receive the greater condemnation. The stumblings of prominent Christians bring the greater dishonor on God, the greater injuries to the world and the greater shame to God's own people.

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#### NOTHING BUT CHRIST.

Rouse, rouse up therefore, your soul, and ask how Christ and your soul met together? I am sure they never got Christ who were not once sick at the yolk of the heart for Him; too, too many whole souls think they have met with Christ, who had never a wearied night for the want of Him. But alas, what richer are men, that they dreamed the last night that they had much gold, and when they awoke in the morning they found it was but a dream? What are all the sinners in the world, in that day when Heaven and earth shall go up in a flame of fire, but a number of beguiled dreamers? Every man in that day will tell his dream.

I beseech you in the Lord Jesus, beware, beware of unsound

work in the matter of your salvation; you may not, you cannot, you should not want Christ. Then after this day convene all your lovers before your soul, and give them their leave, and strike hands with Christ, that thereafter there may be no happiness to you but Christ, no hunting for anything but Christ, no bed at night when death cometh, but Christ. Christ, Christ, who but Christ? I know this much of Christ, He is not ill to be found, nor lordly of His love; woe had been my part of it for evermore, if Christ had made a dainty of Himself to me; but God be thanked, I gave nothing for Christ; and now, I protest before men and angels, Christ can not be exchanged, Christ cannot be sold, Christ cannot be weighed. Where would angels, or all the world, find a balance to weigh Him in? All lovers blush when you stand beside Christ. Woe upon all love but the love of Christ; hunger, hunger, for evermore be upon all heavens but Christ; shame, shame, for evermore be upon all glory but Christ's glory. I cry death upon all lives, but the life of Christ. O, what is it that holdeth us asunder? O, that once we could have a fair meeting! Thus recommending Christ to you, and you to Him for evermore, I rest. Grace be with you.

SAMUEL RUTHERFORD.

[This we publish in leaflets, 10 cents per 100.]

“JESUS KNOWS”—A CRUMB OF COMFORT.

*Heb. iv, 14-16.*

How comforting it is to know that there is a Man at God's right hand who knows all about us. If it were not for the One, who, by reason of His deep and thought-surpassing love, bled and died for us in the darkness of Calvary, we might well tremble at the thought of Him knowing all about us. Why so? Because He knows all about the corruption and deceit and foolishness of our hearts, the crookedness and unreality of our ways, the hollowness of our pretensions, and the emptiness of our puffed up minds. But to my soul it is intensely sweet to have the assurance that there is a heart beating on the Throne of God, surrounded with all the splendor of heaven's glory, full of real affection and deep sympathy for His dear ones. When circumstances seem distressing, when the outlook, naturally speaking, is gloomy, when there are black, towering clouds overhead, and "thoughts within," *how blessed* to be able to cast the eye of our faith on high, and with childish confidence and simplicity stay ourselves on the fact that "*Jesus Knows.*" Yes, Jesus knows when temptations 'round us gather, when poisonous arrows out of Satan's quiver are shot at us, when his waves and billows seem almost to overflow us, and his breath seems almost to stupefy us. Oh!

Jesus knows when the heart feels lonely—lonely in a world of teeming millions—and when the rising tear speaks of the reality and bitterness of the struggle within. Jesus knows, when misunderstood and misrepresented, when resources fail, and "friends" prove faithless, when the road seems slippery, and the path rough and uncertain. Jesus knows when strength is almost gone and courage well nigh fled. He takes notice of those moments when confounded and ashamed about our want of conformity to our Father's loving will, and our Redeemer's blessed image. Oh! how blessed! how sweet! how comforting! JESUS KNOWS! It refreshes the thirsty soul. It revives the drooping spirit. It lifts up the saddened heart. "Jesus Knows"—it is the language of *faith*, because sight is turned away from cheerless self. "Jesus Knows"—it is the language of *hope*, because all its expectations are from the Lord. "Jesus Knows"—it is the language of *trust*, because all confidence is centered in him now. "Jesus Knows"—it is the language of exulting *joy*, because it disowns self, and makes all its boasts in Christ, and in the sufficing of His grace. It dries every tear, it soothes the troubled breast, it quiets the tossed mind, it pacifies the turbulent flesh, it draws out our praises, it fills our mouth with laughter and our hearts with gladness. M. I. R.

**THE SHELTERING WING.**

I am old and blind;  
 Men point at me as smitten by God's  
 frown—  
 Afflicted and deserted of my mind,  
 Yet I am not cast down.

I am weak, yet strong,  
 I murmur not that I no longer see—  
 Poor, old and helpless, I the more belong,  
 Father and God to thee!

O merciful One!  
 When men are farthest, then Thou art  
 most near;  
 When friends pass by, my weakness  
 shun,  
 Thy chariot I hear.

Thy glorious face  
 Is beaming toward me—and its holy  
 light  
 Shines in upon my lonely dwelling place,  
 And there is no more night!

On my bended knee  
 I recognize thy purpose clearly shown;  
 My vision thou hast dimmed that I may  
 see  
 Thyself—Thyself alone.

I have naught to fear—  
*This darkness is the shadow of thy  
 wing;*  
 Beneath it I am almost sacred—here  
 Can come no evil thing.

**GREAT COMFORT TO THE CHRISTIAN.**

God is the Christian's Father, not by adoption but through regeneration; and if a child, then an heir of God through Christ. This is one of the comforts of the Holy Ghost enjoyed by the Christian. The sinner by nature is a child of the Devil through the infusion of his poisonous nature into the first guilty pair—Adam and Eve; and every branch from the parent stem partakes of its nature. Therefore, Jesus said: "Marvel not, I say unto thee, ye must be born anew." John iii, 7.

**THE VISIT TO MRS. C. —.**


On a Saturday afternoon two Christian men visited an aged, sickly and dying sister. Three statements made by her may be helpful to others. They are as follows:

1st. "I gave — a tract to read, and all the time he was reading it I stood by praying the Lord to bless the truth in it for his salvation." Is that the way you act, tract distributor?

2nd. "James — took me out for a drive to the Golden Gate Park. While there and looking at the beautiful flowers, rare shrubs, valuable trees, etc., I remarked to him: "What a God we have, James, to give us such beautiful and useful things for our comfort by the way to our Home." "Ah," says he, "let that alone. I came out here for pleasure." "What?" I said; "there is no pleasure to me without God. What gives me the pleasure is God in everything and everywhere."

3d. "O, I am very ill, but I'll try to go out to-morrow if the Lord will for the last time. My feet are so swollen and tender; I'm going to put my shoes on and practise walking for two or three hours this evening in this room, that they may be a little seasoned and hardened for going to the hall to-morrow morning. O, I like to remember the Lord." What a rebuke to many a Christian.

## EXPLANATION.

 On page 97 of Sep. RECORD the words, "And some have already gone the length of denying SUBSTITUTION and deliverance through the blessed blood of Christ," neither says nor implies that we are in fellowship with such, any more than the apostle meant that he was in fellowship with those he refers to in these words, "For some are already turned after Satan" (1 Tim. v., 15). We at present cannot persuade ourselves that any one denying substitution could be a Christian at all, but make this explanation to satisfy some who have written to us.

## EVIDENCES OF THE NEW BIRTH.

Volumes on volumes have been written on "the evidences of Christianity;" but to secular Christians the best evidence of the truth of his religion is his own experience. On yonder table is a loaf! How do I know it is not a sham, an imitation, a painted stone? I have fed on it myself and therefore do not need lectures and pamphlets to prove to me that it is bread. And so with salvation; men are called upon to test it. "O taste and see that the Lord is good!" (Ps. 34, 8; I Peter ii, 31). Those who come to Christ have an *experimental* knowledge which outsiders cannot possibly have. (See John vii, 17, Rev. Ver., and I Cor. ii, 14). But while to Christians the surest proof of the truth of their Chris-

tianity is their own experience, *to the world* the best evidence is a *live* disciple of Christ,—one who is really an epistle of Christ, manifesting to all around the life and excellencies of his Lord.

Unbelievers may be able to answer our word arguments, but they are silent before the argument of a Christ-like life. "Under whose *preaching* were you saved?" was asked of a young convert. "Under no person's preaching," was the answer, "but thro' my aunt's practicing." A life lived for God is bound to tell. Would that there were many more who preached Christ by a consistent life.

We desire now to look at some of the chief evidences of personal Christianity. And to see from the Bible not only how others may know that we are Christians, but how we may be further assured of our own interest in Christ. And we believe that the principle on which we are going is clearly laid down in the New Testament. Turn to II Peter i, 10. These words are addressed to believers (v. 1 and v. 5). And here they are urged to make "their calling and election sure." This is the manward side of salvation. So "calling" is put before "election;" in Rom. viii. and other passages we have the God-ward aspect and there "election" comes first. "Calling" in the Scripture is equivalent to regeneration. It refers to that divine and inward call of Christ by which dead souls re-

ceive life. (John v. 25). We can only know an "election of God" by the assurance that we have been called of Him; and we can only have the continuous assurance of our calling as we are growing in grace and in likeness to Christ. (See the whole connection in II Peter i). Surely this is a most important principle and one that we cannot ignore without serious loss to our souls. That it has been largely ignored among us, the most of us, I presume, will admit. But this is not by any means the only passage on the point; the first epistle of John is full of it. (See I John ii, 3; ii, 28; iii, 14; v, 13, etc., etc.) Had we space we might well quote all these passages and enlarge on them. But we will notice only the last verse, (I John, v. 13), for it is often quoted in a sense the apostle surely never intended. It is popularly referred to as if it said: "I write to tell you that you have everlasting life." But that is not what is said or meant, it is: "These things have I written, etc." Not a single verse, but all the epistle was written for that object. Some look upon it as if it was like a lawyer sending to a man to tell him that he has fallen heir to a fortune. But, as we view it, it is like a lawyer sending a letter to a man with a number of inquiries—his name and age, where he was born, his parents full names, and where they were born,—and then if the answers correspond to the

names in the will the man may be assured that the fortune is for him. And the Apostle wrote his epistle to believers, that by comparing themselves with the character of the child of God as there delineated, they might be further assured of their acceptance with God.

Let us never forget that God does a work in us as well as a work for us. And the work of the Holy Spirit in the soul is as necessary as part of God's salvation-scheme, as the work of Christ at Calvary, and in our judgment one of the weakest points in modern evangelism is the little stress that is laid on the work of God in the soul. Who has not mourned over the unsatisfactory nature of much of the popular evangelistic work of the day? Salvation has degenerated to a proposition in logic, running thus: "God says that Christ died for sinners and all who believe in Him have everlasting life. I am a sinner and I believe in Christ, therefore I have everlasting life." Sound enough logic, no doubt, but many of these flippant talkers have never seen their need of believing in Christ, and have simply deceived themselves in thinking that they believe on him. We often hear the expression: "I know that I am saved, for God says it." To many, without doubt, this has proved a soul-emancipating, peace-giving word; but to others, I fear, it has proved a

snare and a delusion. Of course, in the first place, all knowledge of spiritual truth comes from the written word; believers do know they are saved because God says it, but my contention is that the Bible is not the only witness to this blessed truth. It is sad work when we hear people who have professed for years to be saved say they have no other evidence of their salvation than texts of scripture. If you have only professed conversion for a few days and have nothing more than the written word for it, I fear that you are self-deceived and are yet in your sins.

We are told that we must not look at ourselves at all. If by that is meant that we must not look to ourselves as a source of life or strength, we agree to it. But if it is meant that a professed child of God must not examine himself to see if he bears the marks of the family, we say it is a most foolish and dangerous doctrine. An earnest soul at times can no more forbear testing his state before God, than he can forbear breathing. Much of the talk in the present day about "looking only to Jesus" is the weakest sentimentality or cant or religious small talk. Truly as we know ourselves, shall we appreciate the Redeemer. And God has again and again to give us a sight of ourselves that we may rightly prize His Son. Sainted McCheyne was wont to say: "For one look at self take

ten looks at Christ." This we believe to be helpful counsel, and will prove to our edification; but do not let us forget the "one look at self."

As there are no two faces just alike, so no two spiritual experiences are exactly the same. But as faces in the main are the same, with the eyes, nose, mouth, etc.—so in the main all who are saved have the same experiences. The first general experience is the conviction of our need as sinners and the finding deliverance through Christ.

This work of the Spirit may assume different forms. Some have deep realizations of Jehovah's holiness and of their own sin; others are taken up with their base ingratitude toward such a good God; some, again, are made dissatisfied with the world and its vanities, and a deep yearning after something better takes possession of them, while many are overwhelmed with the awfulness and certainty of coming wrath, and Psl. 116, 3 is fulfilled in their experience. But whatever form this work prior to conversion may take, the result is the same; compelled by its very need the soul comes to Christ fully convinced that He alone, in all the universe, can meet that need. Then the weary one finds rest, the thirsting one is satisfied, the slave of sin and fear receives deliverance and peace.

2. Every converted person loves the Lord supremely. Where the

law failed the Gospel succeeds.

The law demanded love, but could not produce it; the Gospel manifests love and begets it in return. "We love Him because He first loved us." Every Christian believes and feels that he has been "forgiven much," and he "loves much" in return. Christ is now loved supremely. With repentant Peter, we can look up into His dear face and say: "Lord! Thou knowest all things. Thou knowest that I love Thee!" The believer may stumble and fall and deny his Lord, yet deep down in his soul there is a real love for the Savior. Yes, love; not merely respect or admiration, but love. Reader, have you this? Is your love to Christ as real as your love to parents, brother, husband, or friend? Has "the man at God's right hand" won your affections? An old writer says: "He loves not Christ at all, who loves Him not above all." To this agree the words of our Lord as recorded in Matt. x, 37. The sin is not in loving father or mother much, but in not loving Christ more.

And the passage in Luke xiv, 26, is even stronger. I fear that many are deluding themselves by assuming that they are saved by the blood, even though they bear not the marks of Christ's followers. What! Shall our souls be delivered from the pit of corruption, from the tyranny of sin and Satan—and not love supremely the One who at such a cost has done it all? Impossible! Love

to Christ is the first instinct of the new life. "If any man loveth not the Lord, let him be anathema. Our Lord cometh!" I Cor. xvi, 22, Rev. Ver. 3. They also love all who are Christ's. Love is the true sign of Christianity. Not a material cross, not subscribing to a creed or submitting to or participating in ordinances, but love is the mark by which Christ's followers are to be known. "By this shall all men know ye are my disciples, if ye have love one to another," said our Lord when on earth. "See how these Christians love one another," was the wondering exclamation of heathen on-lookers in the early days of the church. And so is it now where the life of God is in the soul. To love his brethren is one of the things which every child of God is taught by His Father to do. (I Thess. iv, 9). This, indeed, is one of the most precious evidences of regeneration. "We know that we have passed from death unto life," writes the apostle of love, "because we love the brethren." (I John iii, 14). We love Christians as such; not simply because of natural loveliness—the unregenerate all around are doing that, not for any good they have done us—the Publicans and sinners do as much, neither because they see with us in doctrines and church order—the most bigoted believer in any creed does that,—but it is because they belong to Christ, and consequently bear some marks of the One to whom



they belong. We may mourn over a brother's unlikeness to Christ and pity his ignorance, but we love him still. "Every one that loveth Him that begat loveth him also that is begotten of Him." (I John iv, 20, v. 2).

*(To be Continued).*

**LETTER FROM BROTHER FAULKNER.**

The Mukurra, Garenganze, }  
C. Africa, }  
Jan. 3d, 1888. }

Dear Brother Donald Ross:—I hope you have received the letters which I wrote to you from time to time last year—the last was dated Nov. 22d, 1887. Brother Swan and I were then passing through an uninhabited country, we were warned of it beforehand and so had provided ourselves with food sufficient to carry us through it, but some of our men suffered much, as no food could be got except wild fruit.

On Dec. 3d we crossed the Lualaba River, we were then in the Garenganze country and food was plentiful the rest of the journey. Between the Lualaba River and here one of our carriers complained of a pain in his back and died about two days after. We think it was the hard traveling that killed him. I arrived at Bro. Arnot's house on Dec. 17th. Bro. Swan had come on in a tipoa and got here the day before. We were glad to find Bro. Arnot in better health than we expected. After such a long journey and looking forward as we had been for months

to the time when we should meet our brother, you may be sure we felt thankful to our God and Father, and many thanks have gone up to Him for mercies received on the road and for bringing us together all in good health. "How good is the God we adore."

Muside, the chief of this country, seems to be glad that we have come here, and sent food to us day after day and sent some of his wives to cook it. We have been twice to visit Muside and each time he gave us a hearty reception. The last time we went we took with us a large present of cloth, which we gave to two of his head wives. Muside has four or five hundred wives, I am told. For an African chief we consider him to be the most sensible and reasonable one we have met. He seems anxious to have his people taught, but when the gospel and all that follows is told out by and by, he may not be so well pleased. However, we have reason to praise God that permission is given to us to preach His word to these people, who have no knowledge of God, and His love manifested in the gift of His Son.

I have had splendid health for over three months, except a slight fever for two or three days, since coming here. This seems to be a healthy country, and food is plentiful. Our house is on a hill and the scenery around here is grand; there are mountains and valleys and villages in abundance.

The harvest here is plenteous,

there are many who need to be taught and we will need much patience and grace, but "our sufficiency is of God." There are two young men living with us, who profess to have received Christ some time ago. We "break bread" with them every Lord's day, and we have a gospel meeting every Lord's day with the men who carried our loads. There are six children living with us, they are what the world might call "outcasts" that Bro. Arnot has taken pity on and is seeking to bring up for the Lord.

This is doubtless an open door for the gospel, and while we pray that laborers may be sent, it is a matter that must be looked at seriously for there are many difficulties that need to be considered. The learning of the language is not to be done without much careful study, it cannot be just "picked up," especially where the language has not been written.

I hope by next mail, whenever that may be, I will get some copies of the "Barley Cake," as well as letters from yourself and others known by me in and around Chicago. I cannot write to many as we always have plenty of work of one kind or another.

February 7th—Bro. Arnot intends D. V. starting next month to visit his parents and friends in Scotland, and, as it may be his last visit home, he would like to cross to America, and tell the Lord's people there something of the need of the people of this

land. I believe it would be the means of increasing the interest concerning the work here and elsewhere if our brother was to visit Canada and the United States. He would try to do so if invited by brethren taking a leading part among the meetings in America. If anything is to be done about this matter Brother Arnot should be written to as soon as possible. His address will be Raywood, Matilda Rd. Pollokshields, Glasgow, Scotland.

I have commenced a school with the children that live with us, and I dress their sores every day. They suffer greatly from an insect called a "jigger," which penetrates the skin of the foot and lays its eggs there, and if it is not removed as soon as it is felt, the pain is severe and it is hard to get them out. We all get them on us. We have commenced building an addition to our house, as it is rather small for three. My health continues good the most of the time. We have precious seasons together in reading and prayer and at the Lord's table.

Hoping that you and Mrs. Ross are well and that you are being much encouraged in your labor of love, I remain with love to yourself,

Yours in Christ,

W. L. FAULKNER.

P. S. Feb. 26.—To-morrow D. V. Bro. Arnot starts for Scotland. I spoke of us all being in good health, but Bro. A. still suffers at

times from his old sickness. Lately I have had very sore feet, caused by "jiggers." Bro. Arnot often speaks of you and sends his love.

I am afraid now that he will not be able to get to America as his time will be limited—the way is so long.

W. L. F.

Several letters were received from Bro. Paulknor, and having been kindly placed at our disposal we simply cull a few facts to add:

"We were about four months on the road, not counting the weeks of delays that we had at certain places. Our carriers gave us considerable trouble, so also had we from the petty chiefs that we met on the road. The carriers would get on a strike every now and then, and the chiefs would demand larger presents than we thought it right to give, but the Lord brought us through it all. We did not lose a load. Two of our men died on the road."

"I have commenced school with six children, three boys and three girls who live with us. We hope D. V. to have a large school in a village close by in the near future."

"How I long to hear from America, to know how the work is progressing there."

"Bro. Swan and I were lately at a reception given to a war party. Muside, the chief, and favorite wife had been in charge of the party. They brought back a number of skulls which they laid on the ground before the chief in

warlike style. There were seven executioners present, two of whom were women. Their business is to cut off the heads of criminals."

"A case was going on in court just before we arrived here. One man, a son of the chief, had been condemned to death, and his mother's punishment was being considered at that moment. A letter from Bro. Swan and myself and a present of handkerchiefs were handed to Muside. The letter told of our having crossed the Lualaba River. When he heard the news he said, "This ends the case. We cannot put any one to death when the white men are coming." So he took the present of handkerchiefs and gave them to the young man who had been condemned, as a token of his forgiveness."

"We look forward in hope to be the humble instrument in God's hand of carrying the good news of God's forgiveness to many a sinner in this dark country."

"Our house is on a hill and there are mountains on three sides of us, so we get the benefit of any breeze that may be blowing—and it is quite cool here nights and mornings—but through the day it becomes hot enough to make us glad to get into our cool house."

"We seek to remember that the chief thing is to keep right with God."

"We do not forget to pray for our fellow saints, and especially those who labor in word or doctrine. I will count that a happy

day when mail arrives for Bro. Swan and myself concerning the Lord's work in the United States and Canada. We brought over a hundred letters for Bro. Arnot, some of them were three or four years old."

"To this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word."

We doubt not that brother Arnot is in Glasgow, Scotland.‡ Any one wishing to communicate with him may do so directly, or if they so wish, letters for him will be forwarded from 384 Fulton St., Chicago.

[Editor.]

#### HOLY ANGER.

There is no greater fallacy of modern times among not a few Christians than the exclusion of holy anger from that which is morally perfect. Our Lord Jesus on one occasion looked round about with anger, Mark iii., 5. On another He used a scourge of small cords with indignation; so also He thundered from time to time at religious hypocrites who stood high in popular estimation. The Christian who does not share such feelings is altogether wanting in what is of God, and also in what becomes a man of God. I grant you that anger is too apt to take a personal shape, and, consequently, to slide into vindictive, as well as wounded feeling. It is not necessary to say that there was an entire absence of this feeling in our Lord

Jesus Christ. He came to do the will of God. He never did anything but that will—not only what was consistent with it, but only that. But for this very reason He too was slow, not, of course, to form a judgment, but to execute it on man. He could await the due and proper time. God was then displaying His grace, and as part of His grace, His long suffering in the midst of evil, and there is nothing finer, nothing more truly of God than this display of grace in patience. "Be ye angry and sin not."—Eph. iv., 26.

#### OUR THIRD CALIFORNIA LETTER.

In answer to the many inquiries made by Christians about California and its prospects, with the view of their own coming to it, we answer, we cannot judge as to the leadings of the Lord for any, but that there are many idle people in it who assert that they have been beguiled by railroad agents to leave comfortable homes and places to find the labor market overstocked cannot be denied. It is delightful to live in it if sunshine and fresh air be enough.

It may be proper here to state, that we do not commend the Pacific coast for people who have respiratory - organ troubles. The northwest trade-winds blowing off the ocean for eight or nine months of the year rather encourage these troubles. The writer himself has had more throat trouble these two seasons in this state than ever be-

fore. This is caused, it is said, by the large quantities of ozone carried from the sea into the atmosphere. It may be quite different in the interior. That it is much warmer we know. It is sometimes up to 100 and 105 degrees.

Christians coming here with families to better their condition, generally pay too dear for it. They find it costly to have a family eternally ruined for the sake of a more heavily loaded table—more costly garments, and a few more dollars than they were wont to have. There is, speaking generally, very little Godliness in the country. The popular gods that rule the country are gold and silver, and for them men toil day and night.

Few young people ever appear at our meetings. They seem to be wholly given over to pleasure without any restraint on them by any one.

In San Francisco the Y. M. C. A. made an effort to find out the proportion of young men who attended religious meetings, and compare it with the number of those who sought only worldly pleasure. In order to do this, the number of young men who attended Catholic churches on Sunday morning (Mass meeting) the largest attended meetings they have, was required, and the numbers attending all the other Protestant churches in the evening (these being the largest attended meetings). The Lord's day fixed

on was Aug. 19, 1888. In Catholic churches at the morning service there were 500 young men. In Protestant churches at the evening service there were 1,600. In all 2,100 young men.

On Lord's day, Aug. 26, 1888, between 8 and 9 p. m., it was found there were in theaters, dancing halls, billiard halls, etc., 34,000. Probably we have said enough to cause God's saints to tremble as to the future of the country. Apostacy is fully here.

But few young people ever seem to be brought to Christ here. Now only mid-life and aged people. Parental control, if it ever did exist, seems entirely gone.

A young man, who recently professed to be saved, says what troubled him first was that every time he opened his trunk a small Bible given him by his sister, when he came to California, confronted him. This induced him to come to the tent, and there, he says, he received Christ.

A great hindrance to the Lord's work here is the apathy of those so-called Christians who come to the country, professedly to benefit it, and now find time only to attend the morning meeting Lord's day. X.

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#### CONTRADICTION.

How was the whole life of Jesus the great contradiction of the way of Adam? Adam was nothing, but sought to be as God. Jesus was everything, consciously equal

with God, yet made himself nothing and emptied Himself. The person He assumed—the form of a servant; the station He filled on earth—a carpenter's son. His life, His ways, His testimony—all was the full contradiction of him whose departure from God in pride has fashioned “the course of this present evil world.” He was ever hiding, ever emptying Himself; He could have commanded legions of angels, but He was the silent captive of His wicked persecutors. If He *taught* and the people wondered, He would say, “My doctrine is not mine, but His that sent me.” If He worked miracles He would say, “The Son can do nothing of Himself.” What worship! what fragrant incense before God was this life of Jesus! His was a great contradiction to the *I, I, I, my, my, my, me, me, me* of the egotist, which is so intensely offensive, and reminds one of Job, Chap. xxx. and xxxi.

The close followers of the Lord Jesus seem to have imbibed His spirit more or less. John, in writing the fourth gospel, never mentions himself but as “the disciple whom Jesus loved.” Luke, the physician, in writing the “Acts of the Apostles,” never makes any reference to himself, and were it not for Acts i, 1-4, the authorship might be disputed.

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#### NOVA SCOTIA.

##### ANNUAL MEETINGS.

A friend writing from Nova Scotia says: “We had our usual

annual meetings in the Gospel Hall, Port Howe, on the 24-26th Aug. The Lord gave a gracious time. We had with us Andrew Frazer, from Ireland, S. S. McEwen, newly come from the old country, Andrew Lennox, from Cookstown, Ireland, and George Simpson, from Galt, Ont., Canada.

Bro. Frazer spoke on Friday evening from Ps. 62, Is. xxx, 18, xl, 29-31, waiting upon—only upon God; Saturday he spoke from Canticles. He was the channel to us of good things from God, and they were broken down to us small and fine. S. S. McEwen spoke from 1 Sam. 15: Saul blamed the people for the bad things he did, but took credit to himself for the proper things. How like us naturally. The word was sharp and cutting. On Lord's day nearly fifty of us sat around His own table. Bro. Frazer spoke of the seven journeys Jesus took to the cross and of the seven words He spoke on the cross. The ministry was seasonable, and hearts were bubbling up as we broke the bread and drank the wine in remembrance of Him. We had joy, gladness, a feast and a good day, (Esther viii, 17). All this and more characterized the occasion.

On Lord's day afternoon our minds were profitably directed to 2 Chron. 29. In the evening we had a gospel meeting; house filled and extra seats had to be packed into vacant spaces. Brethren Lennox, Simpson and S. S. McEwen conducted the meeting.

Pray for Nova Scotia. God has already done great things for us and we look for greater. We expect the new Gospel Hall in Doherty Creek to be finished shortly."

We understand that J. K. McEwen will soon return from California and probably settle down for further work in Nova Scotia.

#### CALIFORNIA ANNUAL CONFERENCE.

The second annual conference of Christians will D. V. be held in the Gospel Hall, 866 Mission St., San Francisco, on Thursday, October 25, 26, 27, and ending with Lord's day, 28th. It is expected there will be three meetings each day, at 10 A. M., 3 and 7:30 P. M. On Lord's day, the 28th, the meetings for the public will be at 3 and 7:30, P. M., and the ministry will be to saint and sinner as the Lord may direct.

On the Wednesday evening previous, at 7:30, there will be a prayer meeting with the view of asking the Lord to bless these meetings.

Arrangements will be made that Christians from outside the city coming to these meetings will be accommodated in Montgomery's Hotel, 227 Second St., or in the American Exchange, 319 Sansome St., at a rate of 75 cents per day during the Conference days.

Persons from a distance coming to these meetings will be kind enough to communicate with Donald Ross, Box 1835, San Francisco, Cal.

It is specially requested of meetings and individual Christians to remember these meetings before the Lord. There is great need of a reviving. The saints alas! are few and far between, and isolation does not improve their quality. Beloved, pray with us and for us. Time is short. The Lord is coming.

#### CHICAGO CONVENTION.

It falls to our lot once more to announce in a preliminary way that arrangements are again being made for these yearly meetings.

"Thanksgiving Day" falls this year on the 29th November, and the meetings will, as usual, begin on Wednesday, the 28th, and continue until Monday, December 3d. Details of these meetings will appear in our next issue, and probably also in a separate circular. Meantime it may be sufficient to state that there is not likely to be any marked deviation from the course pursued in former years.

Nor are the reasons for holding these meetings less palpable this time than in past seasons, for it is undeniable that as the current is approaching the vortex it is increasing its speed. While we can not but feel thankful for what of Christ is preached now in places where He is an unwonted theme, yet we cannot close our eyes to the fact that to a great extent, and in many places, even the truth, or more correctly a measure of it,

is introduced only to bolster up and strengthen a system of error. What can the outcome of this be but a grosser corruption still?

It is argued that a return to primitive times in our ways in the world would be a mistake—and this by those to whom we dare scarcely refuse the name of Christian. We venture to think, however, and humbly submit to our brethren everywhere, that the very thing that is needed by us who are seeking to keep clear of the general apostacy, is not a careful trimming to catch the breeze of approval, but a more earnest and thorough return to the earliest practices and ways of the church of God—not merely in ecclesiastical arrangement, but in holiness of life and real heart separation from the world. And history—we mean God's history of his people—would lead us to pray for and expect this.

Hezekiah, King of Judah, was raised up in a time of apostacy and departure from God. High places abounded—idol worship was common and corruption generally characterized the people. He sought the Lord and the Lord graciously gave a reviving. The high places were demolished, idols destroyed and the passover kept according as it was ordained, and it is recorded of this time that "*since the time of Solomon, the son of David, King of Israel, there was not the like in Jerusalem.* (2 Chron. xxx, 26). But the tide of apostacy, though checked, rose

higher than ever after his death, until the time of Josiah. Again the Lord graciously gave a time of reviving, and it is stated of Josiah's passover, "there was no passover like to that kept in Israel, *from the days of Samuel, the prophet,*" (2 Chron. xxxv, 18), thus going farther back even than Hezekiah. But later still, when apostacy reaches its full height, and the people are delivered into the hands of the King of Babylon, the Lord once more is merciful and visits his people. During this revival the people are given to do what had not been done since the *days of Joshua, the son of Nun.* (Neh. viii, 17). This is very remarkable, and ought to encourage us to pray that our God, in spite of our departure, would grant us a reviving better than ever we have had yet.

To this end, let all God's people pray that these proposed meetings may result in real, genuine, Pentecostal blessing.

Any enquiries may be addressed to C. W. Ross, 382 Fulton street, Chicago, Ill.

The following lines were found written in the fly-leaf of William Hones' Bible, who was for 30 years an Atheist:

The proudest heart that ever beat,

Hath been subdued in me;

The wildest will that ever rose,

To scorn Thy word, or aid Thy foes,  
Is quelled, my God, by Thee.

Thy will, and not my will be done,  
My heart be ever thine;

Confessing Thee, the mighty word;

I hail Thee, Christ, *My Lord, my God,*  
And make Thy name my sign.



**EVIDENCES OF THE NEW BIRTH.***(Continued from page 113.)*

4. The Christian loves all men and will seek to do them good. This is very noticeable in young converts. In the freshness of their first love they have a deep desire for the salvation of others, especially for their relatives and friends. To go home to their friends to tell them what great things the Lord hath done for them, is as much an impulse of the new life as it is a command of Christ. Love is the first fruit of the spirit in the new born soul, (Gal. v. 22), and not only love to God and Christ and Christians, but also love to perishing sinners. For it is only Christianity that teaches and ennobles men to truly love one another. If "charity begins at home," as we often hear, it does not end there—at least Christian's love does not. We are followers of Jesus, the Nazarene, and His life may be epitomized in the words, "He went about doing good." (Acts x, 38). Believers, also, are exhorted to "do good unto all men." (Gal. v; 10), and the greatest good we can do for men is to pray and labor for their salvation. People who never have any soul-exercise about the state of the perishing may well question if they have ever been born again. It is past belief that men can have the assurance of their own salvation, and not to some extent pray and labor for the salvation of others.

5. Children of God delight in

secret prayer. They not only pray as a duty, but at times, at least, they have real pleasure therein. The unconverted can be very diligent in "saying their prayers and in attending public worship," but the true child of God delights in shutting to his chamber-door and speaking to "His Father in secret." The man who has never taken pleasure in secret prayer, is evidently a Christless soul. To pray is as natural to the spiritual babe, as to breathe is to the natural infant. The fact is scarcely too strong when he says, "Prayer is the Christian's vital breath." The Bible everywhere assumes that the Christian will pray as a habit. We pray as children. We are children of God. We have the joint-witness of God's Spirit and our spirits to that blessed fact. (Rom. viii, 16), Prayer enables us to bring God into everything. And one born of the Spirit and walking in the Spirit does this instinctively. If we have no delight in secret prayer something is wrong, and those who have never had delight therein may well begin to question their state before God.

6. God's people love to feed on His word. How many of us can look back to the time when the Bible became a new book to us! It is a common testimony from young converts that they now love the book which before to them was dry and uninteresting. Saints of old esteemed God's

word above everything else. See Job xxiii, 12; Psl. xix, 7-11; Jer. xv, 16; etc., etc. The written word applied by the Holy Spirit is the means by which the new life is imparted; the same word unfolded to our souls by the same Spirit, is the great means by which the life is sustained. (I Peter i, 23—ii, 3). We love the word, because therein Christ is revealed to our souls; and when we in our spirits feed on it, we feed on Him. So we love it, not as the natural man may, not because of its literary beauties, but because of the spiritual truths it contains. McCheyne, in that striking hymn of his, tells us that even in his unconverted days, he "oft read with pleasure to soothe or engage, Isaiah's wild measure or John's simple page." But the spiritual man's delight in the word is of quite a different nature. As we have said—it reveals Christ to the soul, Christ in His person, Christ in His promises, Christ in His work and Christ in His offices. A whole Christ for each one of us.

A waning appetite for the word is a bad, bad sign, and if it continues it may prove that we have never known Him whom the book reveals.

7. The forgiven soul has a desire to obey Christ as Lord. There is a great difference in the preaching of Apostolic time and much of the preaching of to-day. Now Christ is chiefly preached in His character as Savior; then He was

preached as Savior and Lord. Listen to Peter's testimony: "God hath made that same Jesus \* \* \* both Lord and Christ." (Acts ii, 36).

And the Apostle Paul puts the surrender of the will to Christ as a condition of salvation, (Rom. x, 9; II Cor. iv, 5, Rev. Ver.) Paul himself was an example of this, and at once was he convinced that Jesus of Nazareth was the Messiah, then he cried out: "Lord what wilt Thou have me to do?" And so it is with all to whom the Father reveals the Son. Conversion, among other things, is a change of masters. Sin and Satan are the masters of the unsaved, (Rom. vi, 16-20; Eph. ii, 2). Christ is the Lord and Master of all to whom He dispenses pardon, (John xiii, 13). The favorite title by which the New Testament writers refer to themselves is servant (Greek Slave) of Christ Jesus. It is easy by our lips to call Christ Lord—mere professors by thousands are doing that; but the true disciple will own Him as Lord practically. "Why call ye Me Lord, Lord, and do not the things which I say?" (Luke vi, 46). This should be a heart-reaching question for thousands who are posing as Christians. If we love Christ we will keep His commandments. (John xiv, 15, Rev. Ver). And only thus can we prove that our love is more than lip-love, (John xiv, 2, 11). No true Christian will knowingly slight, ignore, or disobey any command of Christ.

Reader, how is it with you? Have you a desire to obey Christ in His precepts and ordinances? If not, take care lest you are only a Christian in name; and lest you be amongst that number of professors, whom Christ, at His second coming, shall disown. (Luke xiii, 24-28).

8. But to come to another and the last point, we will mention: A Christian in the main will live a righteous life. In scripture there are two sides to the question of righteousness. One is that a believer in Christ is reckoned to be righteous apart from any merit or unrighteousness in himself. That is the gospel for the unconverted. The other side is, such believers, at the time of their justification, are born of the Spirit, and henceforth will live a righteous life. We are exhorted to "put on the new man, which, after God, is created in righteousness and true holiness." (Eph. iv. 24). Genuine faith—"the faith of God's elect"—"purifies the heart," "works by love" and "overcomes the world."

Thus it is not a dead and inoperative principle, but it is living and sanctifying. Christ's salvation is a salvation from sin. The law was as ineffectual in producing holiness as in producing love; but grace does both, and so it is written: "God sending His own Son \* \* \* that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. viii. 1-4). The same apostle who tells us

that, "Whosoever believeth that Jesus is the Christ is born of God;" also writes, "Every one that doth righteousness is born of Him" (I. Jno. vii.; II. 29). There is no contradiction. The first gives the condition of the new birth, the second gives the result. Again this apostle writes: "Whosoever is born of God doth not commit sin" (Ch. iii, 9). Notice, it is not written: "People in heaven do not commit sin;" or, "very advanced Christians do not commit sin;" or those who have obtained the second blessing "do not commit sin;"—no; it is unequivocal: "Whosoever is born of God doth not commit sin." But the keen edge is taken off this passage, and souls are rocked to sleep by the puerile statement that it means "the new nature cannot sin!" We call this exegesis puerile, and it is. For it does not read "whatsoever," but "whosoever." And, secondly, a nature does not and can not sin. It is the man who sins or refrains from sinning; and it is the man who is condemned or commended. Sin, in the Scripture, is charged right home to the man. And no man—believer or unbeliever—can put the responsibility for his sin upon his nature. No, it is he who is responsible. It may only be right, however, to say that the word "commit" does not refer to a single act, but only to a series of acts. And it is in this sense that a born again person, "can not sin." He can not practice sin; he can

not sin as the unregenerate do. But tone it down as we may it is still a solemn and searching word. It proves that a Christian will in the main live a righteous life—that the trend of his life will be toward holiness—toward conformity to the image of Christ. Men living in sin have no warrant from the Bible for thinking they are Christ's. Sin and assurance of salvation are diametrically opposed, and any "assurance" which sin practiced, does not darken, is surely a snare and a delusion. Sin indulged should lead every professor to ask himself: "Could I do such things if I was born of God?" Reader, are you saved from your sins? Are you doing the right thing as between man and man? Are you growing more like Christ every day?

The above has been written with a deep sense of the solemnity and yet the need of such truths. It is commended to the understanding and conscience of every reader. May reader and writer see to it that we are not deceived ourselves, and then that others are not deceived through us.

August, 1888. J. N. C.

#### SPIRITUAL POVERTY.

There is nothing original or new in the subject, but it is one to which attention needs to be continually drawn. It is a notorious fact that with an immense quantity of objective truth presented to souls in the present day, there are very few who are in a fit state to

profit by it. God has opened up all His rich resources to us: "Saved us and called us with a holy calling, not according to our works, but according to his own purpose of grace which was given to us in Christ Jesus before the ages of time," etc., yet with all this there are few that enjoy these things, and many Christians in a low state of poverty, nay beggary.

It is not difficult to point out several kinds of indigence; it is less easy to meet them by the word in the power of the Spirit, although this be a great part of the present work of a servant of God.

Three great classes may be at once distinguished: 1. The laborious poor: those who from adverse circumstances have never been able to get on. No one will deny the existence in this world of honest, toiling paupers. Perhaps the best illustration of the case in question may be taken from badly-governed provinces (as, for instance, the old Roman peasantry under the oligarchs and decemvirs), where the people, working conscientiously, cannot gain enough to support themselves; they have no idea of the resources at their disposal, were they properly directed.

Thus we see conscientious toiling souls, in a legal state, who have never known what it is to be *in Christ*. They need to be led into a knowledge of their position before God, and of the sweet and precious liberty of those who are

taken out of the state of fallen nature, and all the bondage belonging to it. Much might be said of the tyranny of existing sects, all of them more or less founded upon synagogue principles, where man is dealt with as being still a responsible son of Adam. The grand simple truths of the Epistle to the Romans must have their effect upon the soul to give it liberty; and the effect of these upon one in this state may be compared to freedom granted to a galley-slave, who, toiling incessantly at his oar, gains nothing either to satisfy his wants, or repay his exertion. His whole condition of life must be changed before ever he can be made to see what are his true interests. When such an one has understood in delivering power that he has died with Christ, and passed into an entirely new state characterized by the Spirit of life, he may begin further to learn that he is *rich*. Taken out of his state of ruin and bondage as a son of the first Adam, he may go on to know the counsels of God in Christ. A rich proprietor, he may still serve the God who has liberally blessed him, but the efforts hitherto spent in conscientious attempts at law keeping, are now turned in a different direction. He may with wonder behold the extent of his possessions, the things which God hath prepared for them that love Him, and turn them to practical account for Him whose service is perfect freedom.

2. The next class of beggars embraces those of the careless and lazy type. There are many who have lived in and heard these truths from their youth up, but have never cared to profit by them. They are glad to be under the sound of them, but there has been no honest labor to appropriate blessing to themselves. With everything within their reach, there is no exercise or possession; nothing but a listless acquiescence. Thus, a traveler in modern Tuscany is struck by the sight of fertile fields lying uncultivated, and a ragged population in a state of so-called *dolce far niente*. With nature's richest gifts at their disposal, they are too torpid to profit by them. There is nothing pretentious in this class of Christians, but they are full of apathy when the most blessed truths are presented to them. Often stupidly good in their ordinary occupations there is no appreciation of a glorious Christ. I believe this may proceed from various causes; it has often been remarked that many children of saints are in this state; others have been charmed by the things that are seen, and have no taste for heavenly treasures.

3. The last class are becoming numerous. Just as in this world we see people keeping up an appearance of being worth more than they are:—an affected gentility abroad when they are literally starving at home; so, many Christians with high expressions,

and the form of great and deep truths, have but little at bottom. By no means careless as the last class, they wish to pass for advanced saints without ever having known the power of these truths in their souls. Many who talk constantly of the Epistles to the Ephesians and Colossians, etc., need yet to begin with the first grand principles mentioned in the first class. The deep solemn work of being brought to *God*, and a foundation laid to which higher things may be super-added, is lacking, or at any rate, is imperfect. Like modern dwelling-houses, quickly run together, their appearance is imposing, but their stability precarious.

Of all, this is the most difficult case to deal with. Just as in this world, it is not easy to help a poor but proud man, who seeks to keep up an appearance of ease and wealth. They cannot bear the supposition that they are not affluent, but a very few simple questions betray their threadbare state. Their very phraseology serves often but to obscure the lustre of that which is really valuable, and after all they have but the glitter of the gold without its weight. The old saying, "Solid metal may be formed into handsome moulds, but who can give solidity to gilding," would apply in their case.

May God awaken the hearts of His saints to know, enjoy, and use the unsearchable riches of

Christ; to be satisfied with nothing short of the actual possession of the treasure at their disposal. May He give us to turn to real account here for him the hidden resources from which Paul knew so well to draw even in the darkest moments of solitary service; and our very lives and actions be such as become those whom God has seen fit liberally to enrich from His heavenly store-house!

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#### NOTES OF AN ADDRESS.

BY H. GROVES.

Before reading Hebrews xii, 22, etc., I would remind you of Ch. xi, 1. We have a very feeble idea of what faith is. "Faith is the substance of things hoped for, (R. V., the assurance of things hoped for, the proving or testing of things not seen.\*)" The conviction that arises from a substantiality upon which we stand. It is that which has been proved and tested. So much of our faith is unproved that we can scarcely call it faith at all. There is all the difference between the faith that finds its entrance into the head and the faith that finds its entrance into the soul and lays hold upon the heart and will; then we have something that we have proved. The faith of Abraham and of the mighty host of Hebrews xi was a reality upon which they stood. Abraham knew that he stood upon God's word, and he felt he was in a condition to withstand everything that came against him.

Now we read Ch. xii, 22, "But ye are come, etc." Has our faith found the truths into which we have come a reality upon which we stand? Paul says of the faith of the Thessalonians that their faith grew exceedingly (2 Thess., i, 3). Has our faith thus grown after ten, twenty, thirty, forty years of Christian life? Faith only is a reality in proportion as that upon which we stand has been proved to our own souls

"Ye are come unto Mount Sion and unto the city of the living God." How brightly the twenty-first and twenty-second chapters of Revelation were before the eye of Paul. The heavenly Jerusalem was a reality to him—he was, by faith, in it. "Walk about Zion and go round about her, tell the towers thereof. Mark ye well her bulwarks, etc." (Ps. xviii, 12, 13). If the glorious things that are before us were greater and more substantial realities, our faith would always be a growing faith, and we should not find ourselves at the end of a great many years just where we began. If, as believers in Christ, we were to test our Christian life by what we have proved in the things of God, we should often be humbled under the realized painful fact that we have proved so very little. Certain things we have proved in our Christian experience, and we would stake our lives upon them, but how few they are to what might have been.

"We have come." Let each

ask himself, Have I come? We know it is our privilege, but have we come to it and to all that is stated here? Isaiah prophesied concerning these things, and let us by faith bring these prophecies right down into the realization of a joyous faith. "The wilderness shall rejoice and blossom as the rose." (Isa., xxxv). Does it? The wilderness was a place of trials and tears, but God says "I bore you on eagles' wings and brought you unto myself." (Exod., xix, 4). We see in Exodus xv, after God had brought Israel out of Egypt, that Moses in his song of triumph, with one mighty leap, jumps out of the wilderness right into the promised land. He sees and sings of it! That same faith which enabled Moses to say (v. 13) "Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation," is the faith that Paul wants us to realize when he says "We are come" These Hebrew Christians were in the midst of persecution—dark days were thickening around them—the Roman armies were soon to surround Jerusalem. In the midst of all these perplexities Paul says, "We are come,"—as if he would say, "Brethren, take a leap and bring the future glory into present circumstances, and remember the song that Moses sung." Israel forgot the wilderness that was before them as they sung their song.

The same word we have here for

"come," occurs in Ch. x, 22, "let us *draw near*." We have drawn *near* "unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, etc.," of whom it is said "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" The prophet Elisha, when his servant beheld the host of the Syrians compassing the city about, said to the Lord, "Open his eyes," he only wanted to have his eyes opened for he could not see what was there. The Lord open our eyes! If the eyes of our faith were open we would see many angels watching over us, for "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Psalm xxxiv, 7). O that we might learn the reality of those words for ourselves! "When difficulty comes, Lord open our eyes that we may know that *Thou art present*." This is the realization of faith. Remember the prophet's servant.

"We are come \* \* to the general assembly and church of the firstborn, which are written in heaven," that is, the enrolled ones in heaven. What a blessed thing to know that the church of the firstborn ones are they who are enrolled in heaven, and are upon the breast-plate of the Great High Priest. As surely as they are enrolled so surely will they be there themselves.

"Unto God the Judge of all."

What a wonder that poor sinners like ourselves are enabled to stand before the Holy God as Judge and not tremble! How complete the work of salvation! How complete the grace in which we stand that we can contemplate all that unutterable glory before which Sinai's glory is nothing, with an unshrinking heart, in the presence of "the Judge of all."

"To the spirits of just men made perfect, and to Jesus the mediator of the new covenant." There is something very precious in Jesus realized to the soul as the mediator of the new covenant. It does not say "Christ," but "Jesus." The name "Jesus" especially brings before the mind a personal Saviour, and that covenant mercy in which we stand. We were considering once those beautiful dying words of David, where he speaks of the "everlasting covenant ordered in all things and sure." It was as if David could look over the shame and sorrow of his heart and house, and look forward to the eternal covenant which God had made in Christ.

Verse 25. "See that ye refuse not him that speaketh. \* \* Whose voice then shook the earth, \* \* yet once more I shake not the earth only, but also heaven." We are in the midst of Divine shakings, when God is shaking everything, and that only which is of God will ultimately stand. May we know what it is to stand immovable, because we have got that proved faith which knows on what



it rests. It is painful to find so many young Christians in the midst of uncertainties regarding things in the church and in the world. Those who have been in Christ longest are much to blame for this. Old disciples cannot say, as they ought to be able to say, "We know." We should be like Naaman, the leper, who, though before going into the water said, "I thought," yet after he came out of it could say "Now I know." The Lord give us to know! Not because we can point to chapter and verse but because faith has grasped—chapter and verse can only be realized to our own souls by the Holy Ghost. He stamps Scripture on the heart and then we can say "We know." God would have us *feel* that we want this Divine energy, this indwelling power of the blessed Spirit, that so in the midst of a world that is boasting in its own shame and glories in its agnosticism can testify for God and say "I know." Let us thank God that we do *know*; these are not things about which we think and speculate, "We know."

But as everything around us is being shaken, "receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." There is that which cannot be shaken, a kingdom which God in Christ has given us. "And I appoint unto you a kingdom, as my Father hath appointed unto me," says the

Lord, (Luke xxii, 29), and that through His own precious blood. In the present day we need to exercise our hearts before God in the reverence and godly fear here spoken of—"For *our* God," not the God of the enemies, but "*Our* God is a consuming fire." O that the Lord would give us grace to love and reverence Him in the presence of that consuming fire, that walking before Him we might walk softly, and have God's grace to say "I know," and to mean it!

#### OUR FOURTH CALIFORNIA LETTER.

October 22d, 1888.

The California tent was packed away for another winter, on the 18th. Bro. Baker, of Kansas City, conducted the last seven meetings, in it lecturing on his two charts, "The destiny of the human family," and the other, "The prophetic subjects of Daniel; Mathew xiii. and the iii. and iv. of Revelation." His meetings in Oakland were well attended, and at present he is conducting similarly well attended meetings in Gospel Hall, 866 Mission street, San Francisco. We hope his talk may be seasonable, profitable and edifying for the Lord's own dear children.

Fall weather is coming on, and seem to indicate an early winter. We have had some rain, on the night of the 16th, an unusual thing here at this date.

D. L. Moody is expected in San Francisco about January 1st, '89. He was in the city a few days ago,

and formed a committee which will work through sub-committees—including a financial one for funds. The money probably will be forthcoming. San Francisco is rich, and Mr. Moody is now quite a popular preacher.

The second annual conference will, D. V., begin on the 25th, and it is likely to be over on the 28th. Then on the 29th the preaching brethren will be returning East, and the writer expects to go direct to Rawlins, Wyoming, and see "how the saints do."

Just visited Sonoma (the county town of the county of the same name), lying quietly and aristocratically in the beautiful and rich Sonoma valley, where fruit, great and small, abound. The young trees must be deeply planted and well watered the first year, in its dry soil, after which they are left to search by their own roots for moisture, and thus meet their own necessities as they arise. Does not this suggest to the reader the need of clean, healthy nursing for young Christians. After that comes in the clean, healthy, strong pastures of God's book.

After preaching on the streets of Sonoma and Glen Ellen, we had the privilege of preaching twice in one of the Sonoma meeting houses, besides scattering the word of life among the people and dwellings, and found a young lady who maintained she was converted in Gospel tent, Santa Cruz, last year; also a middle aged old country man, who also maintained

he was converted at the first annual conference, 866 Mission St., San Francisco, last year. Of these two we knew nothing.

Spiritually the country is, apparently, most destitute. There are but few meeting houses, and very few attend them, except the "Catholics' churches."

We were much refreshed to meet an English Christian, aged 82, and converted at 20. His testimony was that he had often been nearly drowned out of sight, but that God, his father's God, was "very pitiful and of tender mercy." His soft, tender and subdued testimony to the faithfulness and goodness of God to us was very sweet, and the more so because of its freedom from all bombast.

On Saturday, the 20th October, the third instalment of candidates for baptism was buried with Christ, in Alameda bathing ground. There was a profitable meeting and a precious testimony. Are you, reader, living Godly?

X.

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#### NINTH CHICAGO CONVENTION.

As already intimated, these meetings will be held in Chicago, on the 28th, 29th and 30th of November and 1st, 2d and 3d of December. As formerly, the meeting on Wednesday, the 28th, will be a prayer meeting, especially for the coming conference. On Thursday (Thanksgiving day), Friday, Saturday and Sunday, the order of meeting will be 10:30

A. M., and 3 and 7:45 P. M.; on Monday there will be one meeting in the forenoon, probably about 9:30. All of these meetings will be devoted to prayer and ministry of the word, with the exception, of course, of Sunday morning, which will be occupied with the breaking of bread, in remembrance of the Lord.

The place of meeting is the Gospel Rooms, corner May and Fulton streets, which is now too well known to need further description. Should any, however, be unacquainted with the locality or anticipate any difficulty, let them communicate with C. W. Ross, 382 Fulton street, a few days before the meetings, intimating when they will arrive, by what road, etc., and care will be taken to have some one meet them at the depot.

Arrangements have been made with all eastern and western roads for transportation, at the rate of one and one-third fares for the round trip. In order to secure this advantage, persons coming to the conference must purchase a first-class ticket to Chicago, and at the same time get from the agent at the starting point, a certificate of having purchased the ticket. This certificate will be filled up and signed at the convention by the secretary, and on presentation at the ticket office in Chicago, a return ticket will be sold at one-third fare. The ticket coming to Chicago must be purchased and certificates procured,

not before Monday, the 27th November, nor later than Saturday, the 2d December. The return trip must be made before Thursday, the 6th December. Be particular to carry out these instructions literally, or you will be unable to secure the reduction. It may be added that these rates cover all points East and West, far and near, but parties coming a long distance had better write to C. W. Ross, who will give them further instructions.

Accommodation in the way of board and lodging will, as heretofore, be provided for all visitors, and the offerings on Sunday morning will be devoted to defraying this expense.

A hearty invitation is hereby extended to all to attend these meetings and participate in the Lord's goodness. We believe the Lord will bless us, and we trust that none of His people will be hindered from coming. We fully expect Satan will do his best to oppose in two ways: first, by inventing excuses to keep God's people at home, and if unsuccessful here, then by filling us with pride, or something else, to make us unfit for blessing. Let us not hesitate, then, to detect and expose to our own souls his work. First let us make all arrangements to come, and then let us pray fervently, unceasingly, expectantly and believingly for blessing, from this time on.

Any further information desired will be given on application

to C. W. Ross, 382 Fulton street, Chicago.

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#### POWER IN EPHESIANS.

There are three passages in Ephesians regarding this power: (1) Chap. 1, 15, 19, 20. "That ye may know \* \* what is the *exceeding greatness of his power* to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." (2) Eph. 3, 20. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the *power that worketh in us.*" (3) Eph. 6, 10. "Finally, my brethren, be strong in the Lord, and in the *power of his might.*"

In the 1st chapter we have Christ *for* us;—in Ch. 3, Christ *in* us; and in Ch. 6, Christ *with* us, in the power of the indwelling Holy Ghost. As we were wholly under the control of the prince of the power of the air in time past, we are now called to know the exceeding greatness of the power of Christ in resurrection, in the midst of our existing difficulties, surrounding and operating in us. It is the Spirit's work to reveal this to us.

There is only one source of power, and that is God. "Power belongeth unto God." Ps. 62, 11. The devil is a wonderful being in himself, although he is only allowed to be in the place of

authority. The one "that made him can make his sword to approach unto him."—*Sel.*

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#### FLOWING RIVERS.

"He that believeth on me, out of his belly shall flow rivers of living water." John, vii. It is not he that *has* believed. You see thousands of believers that are as dry as chips, because they are not believing. It must be a present thing. It is only as I am connected with the source that the waters can flow out of me. In that case there is no dryness. The knowledge of God in His ways, and in His word never make a person able to minister refreshment. It is only *Christ* in him that can do that.

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#### HEAVEN.

There with adoring hearts and unhindered spirits shall we find ourselves surrounding the Lamb of God, Who has loved us and washed us from our sins in His own blood; and behold not only the glory of God in His face, as we never saw it before, but ourselves changed actually into the same image, and still able to look and wonder, and forget ourselves, as we learn the infinite depths of the Father's delight in the Son.

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Believing comes before knowing. Faith must be based upon the Word of God, and true knowledge rests upon experience.

## EVOLUTION.

It is a commonly received doctrine among rationalists and sceptics that we are surely, if slowly, approaching a crisis in the history of the human race. The same thing is also believed by all orthodox Bible readers and believers in its blessed truths. No sooner, however, is that fact stated, than the most divergent convictions of the nature of the coming crisis is forced on our attention.

The former believes in evolution, so does the Christian, with this great difference. The Christian sees that the human race has fallen, is falling still, and will continue to fall, even unto Hell itself; whereas the materialists maintain that the human family has risen, is rising, and will continue to do so, till possibilities are attained which now, to sober-minded people, seem impossibilities.

The Evolutionists assert that, somehow or other, man has progressed, through development, from jelly fishes, monkeys, etc., unto the intelligent, cultured creature in some cases we now find him. God's word, however, teaches the very opposite, viz.: that the first man, Adam, before his fall, was superior to all others in some respects, excepting the man Christ Jesus—that Noah, the first and chief man after the deluge, was the best in his day and age—that Abraham, the man of faith, was the best in his line, and that all the heathen now, or that

have ever been in the world, are the posterity of the men who once, as Gentiles or Jews, knew God. Adam was not created a heathen—but God made "man in His own image," and man, as such, has been sinking instead of rising. Gen. i. 27. "So God created man in His own image, in the image of God created He him; male and female created He them." Ecc. vii. 29. "So, this only have I found, that God hath made man upright, but they have sought out many inventions."

There are *three* declensions, historically and prophetically, referred to in scripture, and if we are to profit by God's precious word, we ought to ponder them very carefully.

1. Gentile declension ripened into heathenism.
2. Jewish declension was displayed in murdering Christ and rejecting the Holy Ghost.
3. Church declension, ending in God spewing her out of His mouth. Rev. iii, 16.

In this present RECORD let us notice the first of them, as brought before us, correctly, though appalling and revolting, by the pen of inspiration, in Romans i, 18-32.

The Holy Spirit describes it, step after step, minutely, till the climax is reached in the last verse of that chapter. Let us notice:

*Step one*, verses 20, 21: "They, while they knew God, glorified Him not as God, but became vain in their imaginations."

*Step two*, verse 22: "Professing themselves to be wise, they became fools." That is, self worship—admired and adored themselves—boasting of the little they knew instead of being humbled for their ignorance. And now, like all self-conceited people, they are quite prepared for further retrogression.

*Step three*, verse 23: From worshipping men—i. e. themselves—they soon made images of men, out of stocks and stones, to worship poor, silly, corruptible man.

*Step four*, verse 23: By natural order they sank further, and worshipped birds, and doubtless many so-called Christians at this very time, like the red man of the prairie, wear the feathers of birds in their hats, imagining they add to their beauty. And, like all feather worshippers, they are prepared for a further descent.

*Step five*, verse 23: From the birds they descend to the four-footed beasts. Thus we read about the "sacred cow of the East"—specimens of which we have in Central Park, New York. At this present time many a farmer worships his herd.

*Step six*, verse 23: Eventually they worshipped the creeping things—reptiles, snakes—as is now done by the poor heathen.

*Step seven*, verse 24: When they fell thus far, God gave them up to their own lusts—passions of dishonor—to practice all abominations. He left them to themselves.

After all this, we have the total summed up by the pen of inspiration, in verses 28, 29, 30, 31 (R. V.); a sad, dark, but

TRUE PICTURE.

"And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind to do these things, which are not fitting, being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, malignity, whisperers, haters of God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without natural affections, unmerciful, who, knowing the ordinance of God, that they who practice such things are worthy of death, not only do the same, but also consort with them that practice them."

Let the reader notice four things worthy of note in the Holy Spirit's description of their apostacy, in which natural depravity asserts itself when God's restraints are removed and men are left by Him to do as they please:

1. The developing individual character, "unrighteousness, wickedness, covetousness, maliciousness."

2. The actings and feelings of this character in its manifestations toward our relations, neighbors, fellow citizens and others "envy, murder, strife, deceit, malignity."

3. Its ripened, developed and perfected wickedness, "whisperers, backbiters, haters of God, in-

solent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affections, unmerciful."

4. And lastly, without shame—though they know God's judgment of these abominations—they not only did the same, but unblushingly consorted and approved of those who practiced them.

Thus we see heathenism is the result of apostacy from God. We reserve Jewish and Christian apostacy for a future opportunity, if the Lord will.

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#### WHO IS A "LEADER?"

We learn from Hebrews xiii, 17, what a leader is, and how such are to be regarded. "Obey your leaders, and be submissive, for they watch over your souls as those that shall give account, that they may do this with joy, and not with grief," etc. Hence, it is of great importance that we should be able to recognize them. A leader is one who is the chief sufferer, or rather, as ahead of others in the race, the one to suffer first. He is not one assuming authority; a lord over God's heritage; he has not dominion over your faith, but he is a helper of your joy. A leader is one who first surmounts the fence or difficulty, and thus shews the way to the weakest of the flock. He is like a guide in an unknown and perilous journey, he goes first.

Our blessed Lord is the leader. 'When he putteth forth his own

sheep, he goeth before them, and the sheep follow him; for they know his voice." In Christendom the leader is more the ruler than the servant. In grace the greatest among you is he that serveth. It is really laborious service, not merely preaching or propounding truth, but as they that "watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Gideon could say: "As I do, so shall ye do;" and Paul could say: "We were ensamples unto you to follow us." The path of the leader in grace is the last thing the natural man would choose. A great man may, for fame, face the cannon's mouth; but the Christian, as he serves, accepts humiliation, contrary to all carnal feelings, and as he does, he leads. As in the case of the two goats that met on the narrow plank across the ravine, the one who lay down for the other to walk over him was the leader; so the real leader is the one who has suffered most to keep the path clear for the sheep and lambs.

The greatest servant is the greatest sufferer. Like Abram, he puts his life in his hand, leaves all his earthly comforts behind him, and goes out by night, a true leader, to rescue his brother Lot. A leader asks no one to do what he has not done himself. He learns from our blessed Lord, who could say: "I am among you as he that serveth."

The Lord grant that there may be an increase of leaders in this day, and thus many of the flock may be helped and cared for more perfectly.

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#### DECLINE AND REVIVAL.

Many persons, professing to be Christians, maintain that we are making *rapid progress*, and, if gradually and slowly, yet surely evangelizing the world. That there is what worldlings call progress, we do not at all deny, but in God's sight and according to His own word, it is going *backward*, not forward.

Man in his anxiety to eliminate God out of everything else, gladly does so from creation also, if he can invent a shadow of an excuse for it. Powerful minds, leaving God *out* of all their calculations, can see no other cause for things they find around them, excepting their own invention of Evolution, which assumes that our race has been progressing from a lower to a higher type of life. This theory, however plausible and flattering, is quite contrary to the facts as revealed in God's unerring word. There we read that the first man, Adam, was the most perfect of his kind, and that all the gross, groveling heathenism and degradation in the world is a *degeneracy* from this perfect man that God made, and called by Him Adam.

There have been revivals, it is true, and apparent efforts were made to regain what had been previously lost, as in the cases of

Abraham's call, Moses delivering Israel and giving them laws, and as in Hezekiah's and Josiah's days. All these occasions were characterized by a special blessing, and so was the restoration of Israel from Babylon—the times of John the Baptist, and the church formation at Pentecost. There were also several other times of refreshing since then, as in the times of the reformers, Huss, Jerome, Wickliffe, Wesley, etc., etc., down to our times.

All these, however, were the outcome, not of *progressive evolution*, but of God's special intervention. Never has it been a spontaneous thing, nor could it be. Who can "give power to the faint" or "life to the dead," but God alone?

Degeneracy characterizes man everywhere and always. The heathen converted the Jews to their own habits, and the world has converted the church. There is a steady decline in everything that God ever gave, and a brief revival now and then seems to break up the downward tendency for a very little while, but speedily out of that very revival, fresh elements of degeneracy display themselves, and the sinking tendency seems to have gathered only a fresh impetus. This will go on until, as we read, God will "spue" all that calls itself by Him, out of His mouth as a loathsome thing, with which He no more will have anything to do.

The Jewish hope was not that



matters in that nation should improve, but that the promised Messiah should come. As expected, He came, but only to be rejected by them. After that, the Gentiles received the Gospel call, and a few, no doubt, of both Jews and Gentiles were converted, but only by the forth putting of God's power. No Evolution here.

After this, things looked promising for a time, but afterwards hirelings took the place of a Christ-given ministry. Steeples took the place of the Gospel light that should emanate from the church. Socials took the place of prayer and fellowship meetings. Comic and other songs have taken the place of psalms, hymns and spiritual songs, and, at present, "artistic music," "time-beating," "recitations" and organs have taken the place of piety and devotedness; also raffles have taken the place of Godly zeal for Gospel work. Down the whole thing goes. The truth of God is sold for popularity and supported by the ungodly.

What more shall we say? "Our hope is in the Lord, who heaven and earth hath made." Christ is coming—and behold a King shall reign in righteousness. "Come, Lord Jesus, come quickly." Even so, come.

Don't you, reader, be deceived by the inflated and untruthful reports of so many conversions. They are now more rare than ever. Though backslidden and worldly preachers and cunning evangelists report large numbers, do not for-

get one reason for it is, that they have lost their spiritual discernment and cannot see as well as they did—consequently are very easily satisfied, and, counting them up largely may be otherwise advantageous—so many standing up for prayer, do not mean so many born again.

May we have the needed grace for our day and time.

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#### UNITARIANISM.

The word of God and Unitarianism are quite opposed the one to the other; and how men, calling themselves preachers of the Gospel, give Unitarians the place of Christians is more than we can divine.

In Unitarian church-making the only material required are sceptical men and women, these they gather together into a federation. The only attraction they have for one another is their mutual unbelief and the only bond keeping them together is their infidelity. This does not last one minute after death and probably not so long.

In Ephesians I, we read the New Testament church or assembly, the only one owned and acknowledged of God requires in its making.

1st. 3-5 verses, the God and Father of our Lord Jesus Christ to choose.

2nd. 7-12 verses, the blessed Son by His precious blood to redeem.

3rd. 13-14 verses, the Holy

Spirit to seal until the day of redemption—i. e., till the body is redeemed—when Christ comes.

True, many so called “churches” have neither Father, Son nor Holy spirit, having anything to do with their making up nor keeping up. They are man-made and man-kept. Money runs the whole business, and secures the services of a clever, smart manipulator and manager, just as in the case of a drug or grocery store.

As the only church that God will ever own is made by God, the Father, the Son and Holy Spirit, so also are her wants, needs and necessities met in the same manner and from the same source, all the way down the stream of time to the end.

In this same epistle to the Ephesians, (chapter iv,) we read what this provision is for the making and perfecting of the Saints, and continuing His assembly on earth till the body is complete—a perfect man. 11th and 12th verses. “And He gave some apostles, and some prophets and some evangelists and some pastors and teachers for the perfecting of the Saints, for the work of the ministry, for the edifying (or building) of the body of Christ till we all come in the unity of the faith into the perfect man” etc.

In this connection of enumerating His provisions in giving and continuing gifts for the supply of His own chosen redeemed

and sealed church, at the 4th, 5th and 6th verses we read of:

The one Spirit.

The one Lord—Christ.

The one God and Father of all.

This very same truth also is brought before us in 1st Cor. xii, 4, 5, 6 verses and in quite the same order.

4th verse, “now there are diversities of gifts, but the same Spirit.”

5th verse, and there are difference of ministration, but the same Lord.

6th verse, “and there are diversities of operations, but it is the same God which worketh all in all.”

Where is Unitarianism? The devil himself is not a Unitarian. In Mark i. 24, Luke iv. 34, we read he said to Christ, “Let us alone; what have we to do with thee thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God.”

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#### FRESH ANOINTING.

Messiah, son and heir of David, takes the kingdom from God. (Dan. vii; Luke xix). It is called the kingdom of the Father. God is glorified, though it be the day of the Lordship of Christ. (Phil. ii).

Jesus was anointed for the ministry of *Grace*. (Is. lxi; Luke iv). He is to be anointed for the ministry of the kingdom. (Is. xi, 2-10). This is the “fresh oil.” (Psalm xcii, 10). Faith in a poor

but pardoned sinner brought its oil to greet this Anointed One. (Luke vii; John xii). The nations will also, after this manner, gladden and know Him. (Psalm xlv, 8; Mat. ii, 11).

This exaltation of the Anointed One will be the kingdom of which the Sabbath is the type and pledge. And then the Teil tree and the Oak, which have long been withered, shall flourish again, revive as in the time of old age. Israel shall then, after so long a time, flourish and fill the face of the earth with fruit. (Ps, xcii, 11-15; Is. vi, 13; xvii, 6). Come Lord Jesus, come quickly.

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#### HEBICH'S TUB.

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A Lesson from Eph. iv. 16.

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It is rather more than thirty years ago that a missionary of the Basle society, named Samuel Hebich, lived and labored on the West coast of India.

He was used of God in bringing me out on the Lord's side, and was a remarkable man, brave, earnest, and also more successful as a soul winner among Europeans than any other of whom I have heard. The striking characteristics of his ministry were the *personality* of the Lord Jesus, and the *personality* of Satan, and the conquest he made of the most determined opposers of the truth were many and striking.

One regiment, that had been stationed at Cannanore, was so

powerfully awakened by his preaching, and house to house visitation, that no less than *seven* officers and most of their wives were truly converted to God, and were not ashamed to confess their faith in Christ. Several non-commissioned officers and others followed, so that ere it left the station it had earned the sobriquet of *Hebich's Own*.

From Cannanore this regiment was sent to the French Rocks, a military station near Seringapatam, and after they had been a year in these quarters the Christians especially invited their beloved friend to pay them a visit, which he gladly responded to. From one house to another, according to his wont, he visited, and, though with tenderness of manner, put the most searching questions to his children in the Lord. These elicited a fact which gave him no small uneasiness, namely, that the *prayer-meeting*, once so thronged and so much set by, had dwindled away till some were not sure that it existed at all.

His presence quickened the flow of spiritual life. Every night he held meetings, and they were fully attended, not only by those who had good cause to love the man, and listen to his words, but by others from the neighborhood, who had heard of his fame, and longed to obtain some blessing for themselves.

It was thus the writer found himself in the company of those

assembled; and he was greatly struck by his first sight of the German missionary, as he stood behind a table with a large open Bible on it, and scanned the audience with his beautiful searching eyes. Hebich was always more at home if he could freely walk a few spaces to the right and left of where he was standing, than when shut up in a pulpit.

I shall endeavor to give his discourse on this particular occasion, as nearly as I can remember it, in his own language. There is a force and a pathos in foreigners' English that so materially helps one to remember the subject, that I shall not attempt to improve it.

He read the fourth of Ephesians, and expounded it till he came to the sixteenth verse, which he read slowly, and repeated the words, "*Fitly shoined togeder.*" (Fitly joined together).

He paused a few seconds, and abruptly put the question, "Did you ever see a tob?" This homely appeal roused the sleepy, and caused a smile to pass over every face.

"If you go to Pahlully (a factory in the neighborhood), you will see some fery large tobs. You and I cannot make a tob; it requires a cood carpenter to make a tob, or it vill hold no vater, because it is not made of von peece of ood but of many, and de many must be *fitly shoined togeder*. Dere are four tings to make a cood tob.

"1. It must have a cood bottom.

"2. Each of de peeces must be fitly shoined to de bottom.

"3. Each von must be fitly shoined to his fellow.

"4. Each von shall be kept close by de bands outside.

"Von peece may be narrow and the next peece be vide, yet it shall be a cood tob; but if a leetle shtone or bit of shtick vill come between de peeces it vill not do at all. If de peeces are near, but do not touch, it vill not do at all; and if all de peeces but von touch and are fitly shoined togeder, and dis von fall in or fall out of de circle it is no tob at all. Now if vee haf a cood bottom, and efry peece be fitly shoined to de bottom, and all are fitly shoined togeder from de top to de bottom, haf vee now a tob? No, it vill not hold vater for von moment till de bands are put on. De bands press hard on each peece of ood, and den are dey yet more fitly shoined togeder.

"'Oder foundation can no man lay dan dat is laid, vich is Jesus Christ.' Here vee haf de *cood bottom* for our tob. It is perfect, and efry von dat truly believes is resting on dis cood bottom, and is fitly shoined to it by de Holy Spirit of God.

"Dere are many who call demselves Christians who are not so shoined, but vee are not speaking of dem now.

"In de Acts of de Apostle vee read often of being 'filled vid de Holy Ghost,' and ven gadered togeder for prayer vonce, de whole

house did shake vid His power. Shust so now He fills vid peece and shoy de soul dat loves de Lord Jesus, and likewise de company gadered togeder in His name. Sometimes! not alveys. Sometimes—not alveys—Vy not alveys? Vee shall see. Vat is de shmall shtick or shtone between de peeces of ood dat make de tob? It is de *leetle quarrel—de hard vord—de dirty bit of money*, dat keeps broder from being fitly shoined to broder. Vat is de space between de peeces from top to bottom, troo vich you can see de light? It is de *coldness* dat you feel, but do not tell. De Major's wife and de Captain's wife vill bow, but not speak or greet each oder as formerly, because vispering has come between dem. Vat is de peece of ood dat falls out de circle. It is de *proud, unforgiving spirit* dat efry von can feel is in de meeting, and vich causes all heavenly peace to run out. So you vill pray dat de Spirit shall be poured out, and ven He comes He cannot remain in de meeting, because you are no more fitly shoined togeder. You are fery sorry dat you have no blessing, and you leave the meeting because it can do you no cood. You stay at home vid de debil, and become dry indeed.

"Oh! beloved, *be fitly shoined togeder!* You haf no power of your own. Dat vich shall keep you is de *encircling bands* of de love of Jesus, from head to foot, and as dis power presses on each,

so vill you become yet more closely shoined togeder. Den de Holy Spirit shall remain among you and fill you to overflowing. Den all who come into your midst shall be refreshed, and de Name of de Lord Jesus be glorified! Amen."

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JANET DUTHIE

OR

THE FEAR OF THE LORD.

We are very much afraid there is not much of this in our day. It seems to us that the anti-nomian spirit has got hold of not a few (*i. e.*) *revelling in doctrine and living in sin*. It is a most remarkable fact that those as a rule who have said and written most about the believer's place in Christ have generally been so untruthful that in speaking of Christians who simply gather to the Name, not a word of their testimony can be relied on; moreover, they usually so manipulate and distort the facts (instead of throwing the mantle of charity over them) as to give impressions quite the opposite of what is fairly warranted. There is manifestly in them a lack of "love to all Saints" and tenderness of conscience for the truth. Zeal for a party seems to have drowned out "the fear of the Lord."

The demons were afraid of Christ and said "art thou come to destroy us before our time?" Wicked men are afraid of God. The Saints only out of all on the earth "fear the Lord," and not

even all of them do so to the same extent always.

We remember the most correct and concise exposition of what it is, we have ever heard came from a dear aged illiterate Saint of God, Janet Duthie of Cairnbulg, Scotland.

While seated in her house and talking with her of the things pertaining to the king (Ps. xlv.) she said "what do you think the fear of the Lord means? Wicked men and demons are afraid of God, but what does it mean, that His own dear reconciled ones fear him?" We answered by another question. What do you understand by it yourself? She answered simply and solemnly, "I think it means to be afraid of *displeasing, offending* or *dishonoring Him*," the writer simply answered, thank you, I'm satisfied with your own explanation of it.

Reader, are you afraid of dishonoring, offending or displeasing Him? If not whatever truth you may know theoretically, you are lacking in practical Godliness. We are weary of high flown words and theories, both new and old. Let us have captivated hearts, then we shall have tender and enlightened consciences. Then only the world around will see in us living testimonies to the reality of the wonderful grace that reached us and made us nigh to Himself.

"Then had the churches rest throughout all Galilee and Samaria and were edified, *and walking in the fear of the Lord*, and in

the comfort of the Holy Ghost, were multiplied." Acts ix. 31.

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#### A LETTER FROM CHINA.

HUCI-CHEO-FU, CHINA.

July 30th, 1888.

My Dear Brother in Christ:— Many thanks for your kind letter received some weeks ago; thankful to our Heavenly Father for regaining strength and trust your spared life may be for His glory.

Now I'm sure you will be glad to know about the Lord's work in this corner of the vinyard, in answer to prayers of years by many of the Lord's children in different lands.

Some two months ago we were enabled to gather together a few women who professed to believe and others who were interested to come on Lord's day and Wednesday afternoons, but some weeks ago we turned them into gospel meetings owing to the large numbers who came. Our numbers are from 45 to 55 regularly now, and a week yesterday the number was nearly 100 women and children. These all heard a little of our message, some for the first time. The Lord is blessing our labors of the past eighteen months, and I can now praise Him anew for the faith He gave me for these people since the day I came, and also for the privilege of visiting so many homes in this city. We would now stand still and see the salvation of God. Our meetings last from three o'clock until four, then

we get among those who remain for conversation. You know the Chinese have no clocks, so many come as early as one o'clock and wait for the meeting. A week yesterday one woman professed to believe. She had been coming before, but then professed rejoicing. She has since received much persecution from her husband and the other members of the house, but is determined to serve the living and true God. Last week a woman came who first came a year ago, and told us that she had given up idol worship, because of her burden of sin she had at one time become a vegetarian but did not find peace. Pray for this woman that she may come boldly out. Now there are ten believing women, including Ching-Si-mu; they each need much teaching. Cannot read the Word of God themselves, so depend on our help and counsel. Pray for us that we may guide them wisely, and through God's help lead them into all truth. The Spirit will lead, our part is to "teach them to observe all things." I feel my own weakness and responsibility more and more. If these ten Christians grow in grace, and in the knowledge of God, they will be a bright testimony amid the surrounding darkness and others will believe through their words. Our woman is so bright and is reading now very nicely.

Last Friday we began a class for teaching those who profess to read, and then we have a little

Bible reading with them. It is slow work and we have need of patience. "We shall reap if we faint not." The other day I enjoyed much the marginal reading in the Revised Version to Is. xli. 10, "Look not around thee." We are so apt to do this, and the Adversary is ever ready to damage the work of God. But thanks be to His holy name we are conquerors through him who gave us the "Only Begotten of the Father." We hope soon to witness some baptized, thus showing forth their fellowship in Christ's death, burial and resurrection.

Pray much for me. I do want to honor the Lord and follow Him.

Your Sister by Grace, J. D. R.

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#### A CHRISTIAN

In Apostolic days, was sealed by the Holy Spirit, and he knew it. He was forgiven by God and was conscious of it. He shared in the love of Christ and was sensible of it. He was a Saint of God and was reminded of it. On each of these privileges practical exhortations for everyday life were based. Sealed by the Holy Spirit of God the Christian is exhorted not to grieve Him. Forgiven of God in Christ all Christians should forgive one another. Loved by Christ they should walk in love, and as Saints they ought to refrain even from the naming among themselves of these unclean ways by which men are so often defiled.

Such exhortations as these just

penned shewed into what, unless watchful, they might fall, but the terms in which they were addressed proved clearly enough that they never could be lost, for God had forgiven them and they were "sealed by the Spirit unto the day of redemption." (Read Eph. iv 30, v 1-3).

Christian reader, if you know these things happy are you if you do hem.

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#### SAN FRANCISCO (CAL.) CONFERENCE

This conference, held on Oct. 25th and three following days, which was the second of its kind on the Pacific coast, was more largely attended than expected, and there is great cause of thankfulness to God for His own gracious presence and blessing. Let the Saints of God, who have been praying for these four days' meetings, join with us now in thanking the Giver of all Good for His great condescension in meeting our weaknesses and supplying our wants, and refreshing our souls.

The ordinary meetings in San Francisco are carried on meanwhile at Gospel Hall, 866 Mission street, and in W. Oakland, at 1656 Seventh street. Christians going to these cities with notes of recommendations will find in the former a brother in Charles Montgomery, P. O. box, 1835, and in the latter, Andrew Mitchell, 1318 Seventh street, Oakland, Cal.

These Pacific coast cities occupy a very responsible position in re-

lation to the Pacific Islands, China and Japan. It is very desirable there should be in these a clear, powerful, ringing Gospel for the perishing and a bright and distinct testimony as to the Scriptural path for the children of God to tread. The Lord's dear people will kindly remember these meetings before the throne, as well as all the other meetings in that needy State.

The preachers from the East at the summer work in California have returned to their individual work in their old fields.

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#### BABES AND FATHERS.

A young Christian—"a babe"—rejoices in himself, has a blessed comfort in himself; the "fathers" more simply in Christ. They have attained to the knowledge of Him; they have a personal matured acquaintance with Him; and rejoice in this intimacy with Him. The young rejoice in the first blush of feeling good and true, and in what God has given them, but in the struggles going through the world, it is found there is nothing positively to rejoice in but Christ. The whole thing consists in having such nearness to Christ, that when the evil springs up, the power of Satan present has to do with the power of Him, who has "destroyed him, that had the power of death"—with Him whose "holy arm hath gotten him the victory—with the God-man."