

# OUR RECORD

FOR 1889.

---

A MONTHLY PUBLICATION

FOR

THE CHILDREN OF GOD.

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VOL. II.

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EDITED AND PUBLISHED BY DONALD ROSS.

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# Our Record.

3 JOHN, 12.

Registered at Chicago.

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## ROMANS.

## RACE NOTES.

Chap. I, 1. Paul, a servant of Jesus Christ, called an apostle, separated unto the gospel of God.

It is supposed that Saul of Tarsus, whose conversion and call are recorded in Acts ix, is called Paul after Sergius Paulus, the deputy governor of Paphos, and converted through his instrumentality. See Acts xiii, 6, 7.

Servant.—More correctly *slave* of Jesus Christ. This word conveys the twofold thought. 1. The property of Jesus Christ and expressed in these words, "Ye are not your own, you are bought with a price." 1 Cor. vi. "Redeemed not by silver and gold, but by the precious blood of Christ." 1 Pet. i. 2nd. One whose service and obedience are all absolutely in subjection to the will of another. Paul, the slave, the property of, and in entire subjection to Jesus Christ.

Called an apostle. The apostle of the Gentiles. He "had seen the Lord" who called him to the special work of preaching among the Gentiles. Setting matters in order and arranging them—as well as used of God to make known Christ, and also, the call, place, responsibility and destiny of the church—the one body formed of all believers united to the one Head in heaven, viz., the Lord Jesus Christ.

It has been remarked that Christ Jesus is the usual form in which this name is found after

Christ ascended from the cross and its shame, and Jesus Christ, as he descends. Separated. We read of four Separations in Paul's case.

In Gal. i, 15, he, himself says, "God, who separated me from my mother's womb."

Acts ix, tells us of his conversion, call and baptism, but in 20 verse, we read "and straightway he preached Christ in the synagogue." Separated.

In Acts xi, 15–26, it is recorded that some believers who were scattered through persecution went as far as Antioch, and there they preached successfully;—a great many believed. Tidings of this were carried to Jerusalem and the church then sent Barnabas to see about matters. When he saw the work he went to Tarsus for Paul and brought him to Antioch where they continued the work a whole year. Separated.

4th. In Acts xiii, we find God commanded the Antioch assembly to separate to Him Barnabas and Saul to the work to which He called them. This they did, laying hands on them with fasting and prayer. So the Holy Ghost sent them forth, verse 4.

At the end of the xiv chapter we read that they returned to Antioch and called together the assembly that sent them forth, and rehearsed in their hearing all that God did through them. This surely is a neglected lesson. Where are the Assemblies and Evangelists that act so to-day?

However, we see by the fore-

going the four recorded Separation of Paul; may there not be something similar to this in other God-sent ones?

In the 1st verse the gospel Paul received is called The Gospel of God. In the 9 Ver. he calls it the Gospel of His Son, and in 16 Ver. he calls it the Gospel (not of Christ, see Rev. Ver.) God sent it. The matter of it is His Son and it is made effectual by the Holy Ghost. This is the gospel.

---

#### CHANGE OF GODS.

"For pass over the Isles of Chittim and see; and send unto Kedar and consider diligently and see if there be such a thing; hath a nation changed their gods which are yet no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this and be horribly afraid, be ye very desolate, saith the Lord, for my people have committed two evils, they have forsaken me, the fountain of living waters and hewed out cisterns, broken cisterns that can hold no water."

Here we have a contrast pointed out. The heathen in the "Isles of Chittim," "Kedar"—and of all nations who worship false gods—have not and do not change their gods that are no gods, but Israel changed their true and living God for that which doth not profit at all. The giver of the good things they changed for the good things He gives and in the case of Israel

for stocks and stones. Therefore, He calls on the heavens to "be astonished" and be "horribly afraid" even "desolate at this. What a sight must it be to angels and principalities and powers to witness a redeemed soul turn away from that Redeemer and get carried away with lusts, worldliness, the follies and tinsell of earth. And doubtless, if there can be any enjoyment for the devil it must be this.

Reader, how is it with you?

The two evils, their relations and order, we have in next verse.

1. "They have forsaken me." "The first love" is left. What a number of God's people are in this condition. The largest number probably of converted people are away from God. He and His Word they do not find to be enough. "They have forsaken me." That is not all; they have been making plans of their own to secure joy, pleasure and satisfaction, but, alas, they find after labor, pains, expenses, etc., etc., etc., that their cisterns are cracked, their plans miscarry, their labors prove not only abortive, but become a source of pain, heart breaking sorrows and disappointment such as never could be known by them if they were satisfied with God and His joys, etc. Many of God's dear children pierce themselves through with many sorrows, sorrows which simple Christians never have known or ever shall know.

"Be not deceived, God is not

mocked. Whatsoever a man soweth, that shall he reap." Gal. vi. 7.

**NOTES OF CHICAGO CONFERENCE,  
NOV. 28TH, TO DEC. 3RD.**

Time is swiftly passing, and once more, by the grace of God, a number of His people have been privileged to assemble together to wait on Him, sing His praises and seek to help one another in the ways that be in Christ. The bride in the song of songs, sings "He brought me into His banquetting house, and His banner over me was love," and as we look back over the meetings, such is the language of our hearts. They are over, but the results and responsibilities are but begun. May God give all needed grace and strength to those were who present to live out the truth in their daily lives, which He so graciously brought before us. A few notes, if perused prayerfully, Bible in hand, may refresh the memories of those who were present, and help those who were not, to an understanding of some of the good things our God and Father was pleased to give us.

**WEDNESDAY EVENING.**

As is usually the case, this meeting was devoted to prayer, that God's presence and blessing might be given in the meetings that were to come. During the evening a bro. read Gen. xxii. 5, and used that portion as an illustration of how God would have us do with our cares, busi-

ness, and everything that might hinder us in hearing God's voice during the coming meetings. "Leave them behind, as Abraham did, the servants and the ass, and then we are free to worship and to serve Him." i. Sam. viii, 21 was read to illustrate the best way to deal with any trouble and i. Sam. ix, 15-17, as the way God answers.

**THURSDAY MORNING.**

After an hour spent in prayer and praise, a Bro. read part of Col. i. Paul had learned of the Colossians, evidently through Epaphras, of whom we read in Chap. iv. 12, that he "labored fervently in prayer" for them; that they might "stand perfect and complete in *all* the will of God." What a big request! If I am to have this prayer answered for me, I must be a student of God's Word, for while the Holy Spirit will open up God's word to me, and bring things to my remembrance that I had read there, He will not read my Bible for me, *I must do that myself.* God never sets a premium on laziness.

In Chap. i. there are three reasons given in connection with Pauls' prayer for them, that they might be filled with the knowledge of His will.

1st That they might please God. V. 10.

2nd That they might have patience and long suffering with others. V. 11.

3rd That they might give thanks unto the Father. V. 12.

All this is inseparable from a knowledge of the will of God.

Around us is the *world*; within us is the *flesh* which responds to that outside; and *Satan* is desirous of getting us blinded by the allurements of the world, as to its true character, so that we may walk dishonoring to God.

Now in Jas. 5, 19, 20, we read, "If any of you do err from the truth, and one convert him, let him know that he which converteth (or restoreth) a sinner (erring one) from the error of his way, shall save a soul from death, and shall hide a multitude of sins." How many of God's dear saints do err from the truth,—if not theoretically, at least practically.

In Lev. 4, we have the sin of four different characters spoken of and the offering they were to bring. If a *priest* sinned, he was to bring a "*bullock* without blemish unto the Lord for a sin-offering." Vs. 3. If *the whole congregation* sinned they were to bring a young *bullock* also, verses 13, 14, 15.) The sin of an "anointed priest," demanded as great a sin offering as the sin of a whole congregation. See God's estimate of it! It is an awful thing for a child of God now, one of God's own, one of God's priests, to sin against Him. A ruler was to bring "*a kid of the goats*, a MALE without blemish," Vs. 23, and one of the *common people*, when he sinned, was to bring *a kid of the goats*, a FEMALE

without blemish, Vs. 28. Beloved, *we* are under great obligations to our God for all he has done for us. Our responsibilities are great, and it becomes us to seek to please Him. It will become us to grieve, displease, or dishonor Him. He has redeemed us, made us His own children, brought us into the circle of His own family, and made us co-partners with the Son of His love.

In Eccles. 9, 18, we read "One sinner destroyeth much good," and it has many illustrations in the Book. See Josh. vii. Israel had just been victorious over Jericho, and now they fled before their enemies. Why? Because there was sin in the camp. A greedy man had stolen part of the spoil, and then hid it. He thought no one saw him. But God saw it all, and eventually brought it to the light. But the *result* of his sin, was the defeat of Israel, and the death of a number of them! Joshua carried the trouble about Achan to God—that was the right thing to do—then God made it clear what was wrong, that it might be put away by them. That is God's way of dealing with sin; first bring it unto the light, then judge it.

Beloved, is it our *practice* to carry things to God? Or do we rather carry them to one another? God is all we need. Our bedrooms tell out our character, for backsliding usually begins there. Oh if we were right with God, instead of being dry and barren, we

would be like Gideon's fleece, so filled with the dew of heaven, that blessing would come forth from us to the refreshment of all around us. What is the cause of the lack of power in individuals and assemblies? SIN! Sin indulged, allowed, and condoned, instead of being dragged to the light, and put away. "One sinner destroyeth much good." See also Acts xiii, 13, and Ch. xv, 37, 40.

THURSDAY AFTERNOON.

After much waiting on God, Acts xi. 19-24 was read. We see here God's servants preached the *Lord Jesus*, and the people who heard the message turned to the *Lord*, and when Barnabas came down to see the "grace of God," he exhorted them that, with purpose of heart, they would "cleave unto the *Lord*." The result of all this was, that "much people were added unto the *Lord*." I was thinking this morning, when we were hearing about pleasing God, that one thing necessary to that is lowliness of spirit. In Psalm cxxxi we read: "My heart is not haughty, nor mine eyes lofty;" and when this is lacking, in a little meeting, for instance, contention comes in, and pride of heart is there; for instead of going on with God, in lowliness of heart, each is seeking a place for himself or herself, and much trouble results. Oh, if we would but think of the hole of the pit, from whence we have been taken—the place where God found us! In Matt. xi. we read of the *Lord Jesus* as the meek and lowly

One, and He wants us to learn of Him. Shall it be that we own Him as our Lord and Master, who was the meek and lowly One, and yet, at the same time, be seeking to exalt ourselves? See also Phil. ii, 1-11.

In 1 Peter, the epistle of suffering, the *Lord Jesus* is brought before us as an example of patient suffering. See Ch. ii, 19-25 and Ch. iii, 13-18. It is true that God will look after His own, but we may be called on to suffer for His sake. If so, he tells us, Christ suffered before us, and He is now on the Throne, and if we suffer, we shall also reign with him.

Another Bro. read 1 Sam'l ii, 1 to 9, an example of one brought low and then lifted up; and Isa. xxii, 14, and Jer. xlv, 1-5, examples of those who sought to lift themselves up, but were brought down by God. Hannah had a great burden of trouble, it bowed her down, but God brought her up out of it, and then she could say: "The *Lord* bringeth down and lifteth up." This is the secret of all true prosperity and blessing, and we can never get too low. We have been hearing of bickerings among God's saints, and the great cause of it all is that each is seeking "who shall be the greatest?" The way to be great in the kingdom of God, is to be willing to be a *door-mat* now for saint and sinner.

In the portion read in Isaiah, we have God speaking of a man named Shebna, who was over

God's house, and supposed to attend to God's things, but instead of that, he was attending to his own. He couldn't trust God to bury him after he was dead, so he hewed himself out a sepulchre; but God never let him use it. How many of God's dear children are like this man—they cannot trust the living God for the future, hence they must join some society for life insurance, or providing burial after they are dead!

A Bro. closed the meeting with prayer, after reading and commenting briefly on four scriptures regarding the conscience, as they are brought out in 1st Timothy.

A *good* conscience—1 Tim. i-5.

A *pure* conscience—1 Tim. iii-9.

A *seared* conscience—1 Tim. iv, 1, 2.

A *good* conscience *put away*—1 Tim, i, 19, 20.

#### THURSDAY EVENING.

As a goodly number of unsaved were present, a Bro. read the first part of Luke xvi, and then sought to show its connection with chapters 14 and 15. He was followed by another, who read Acts x-33: "And now are we here present before God to hear all things that are commanded thee of God." In Psa. cxix, 131, David says: "I opened my mouth and *panted*, for I longed for thy commandments." Many of God's saints are like those we read of in Amos ii-7, who *panted* for "the dust of the earth." Then followed a reading about "grace." We note the

scriptures read—the reader will kindly look them up and ponder them:

Continue in grace—Acts xiii, 43.

Called by grace—2 Tim. i, 8-9.

"Graced" in the Beloved—Eph. i-6.

Access to the grace—Rom. v, 1-2.

Grace brought salvation; grace teaches us—Titus ii, 11-12.

Failing of grace—Heb. xii, 14, 15.

Serving with grace—Heb. vii, 28.

"Giving" a grace—2 Cor. viii, 1-9.

Grace to be brought at the coming of Jesus Christ—1 Peter i, 13.

(To be continued, if the Lord will.)

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#### THE TWO "WHOSOEVERS."

Whosoever believeth in Him should not perish, but have everlasting life. John iii, 16. Reader, do you possess eternal life? If not, remember that whosoever is not found written in the Book of Life, will be cast into the lake of fire. Rev. xx, 15.

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#### A GOOD GUIDE, ETC.

Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord and depart from evil. Prov. iii, 5-7.

## NEW YEAR'S HYMN.

BY FRANCIS R. HAVERGAL.

Standing at the portal of the opening  
year,

Words of comfort meet us, hushing every  
fear;

Spoken through the silence, by our Father's  
voice,

Tender, strong and faithful, making us  
rejoice.

Onward, then, and fear not, children of  
the day;

For His word shall never, never pass  
away.

I, the Lord, am with thee, be thou not  
afraid;

I will help and strengthen, be thou not  
dismayed.

Yes, I will uphold thee with my own  
right hand;

Thou art called and chosen in my sight  
to stand.

Onward, then, and fear not, children of  
the day;

For His word shall never, never pass  
away.

For the year before us, Oh, what rich  
supplies!

For the poor and needy, living streams  
shall rise;

For the sad and sinful, shall His grace  
abound;

For the faint and feeble perfect strength  
be found.

Onward, then, and fear not, children of  
the day;

For His word shall never, never pass  
away.

He will never fail us, He will not forsake;  
His eternal covenant He will never break;  
Resting on His promise, what have we to  
fear?

God is all sufficient for the coming year.  
Onward, then, and fear not, children of  
the day;

For His word shall never, never pass  
away.

## YOUR COMPANY.

Enter not into the path of the  
wicked, and go not in the way of  
evil men. Avoid it, pass not by  
it, turn from it and pass away.  
Prov. iv, 14-15.

## SUBSTANCE OF A LETTER.

MY DEAR BRO: Mr. — has forwarded to me your note on the paper, "The evidences of the new birth." I send a few lines in reply.

If you carefully read the article you will see that I do not for a moment hint that one "born of God" may not stumble and fall into sin. It is evident from the Scriptures that it is quite possible for a Christian to sin. The point I make is, that a true child of God will not go on practicing sin. (Gal. v. 21; Rev. Ver.)

If he sins he will be sorry for it, and will "confess it and *forsake it*." Prov. 28, 13. Unless there is in the heart purpose and determination to *forsake* the sin, the confession is only a sham. I do not say that the same sin will not be again fallen into; but it is evident God will not compromise with sin, and with all heart confession there is the purpose to *forsake the sin*. When it is said that on conforming to certain conditions one will obtain mercy, it is merely implied that if the conditions are not fulfilled, mercy will not be found. This is very searching and ought to make us very real in our dealings with God.

Do not let us limit the power of the Redeemer to save us from sin. His desire clearly is that we should be holy. Let us, then, aim at being so.

There is not the slightest contradiction between what I wrote

on 1 John iii, 9 and 1 John i, 8. In the latter the apostle was dealing with a class of professors who have been found in all ages of the church, and are to be met with to-day. I mean those who tell us they have *no sin in them*, that they are perfectly holy, that they are *as pure as Christ*. These highflown claims are not only false, but are shocking to most of us. "The Prince of this world cometh and hath nothing in me," is the vilest self-deception on any other lips than those who first spoke it.

But is there not a danger of going to the other extreme and practically acting as if there were very little difference between a saint and a sinner? Amongst some gathered-up fragments in my Bible I have a sentence which I will quote, I may say that the sentence is ascribed to C. H. M.:

"To say that I *must* sin is to deny the very foundations of Christianity; to say that I *cannot* sin is to deceive myself; but to say that I need not sin, is to state a divine privilege." Let us not believe the devil's lies that we *must* sin, but let us seek grace to bring into subjection every thought to the obedience of Christ.

As I understand 1 John i, 8, it teaches that as long as we are down here we shall have sin *in us*. But sin as an *accompanying* evil and sin as a *ruling principle* are two very different things. The latter is the portion of the Christless, but the chains of sin are

broken for the believer. Rom. 6, 14. We have to watch that the root within us does not bear fruit—that the sin does not become sins. If not abiding in Christ, we shall be guilty of actual sin—whether in thought, word or deed—but the next verse gives the divine remedy even for this. "If we confess our sins, etc." And then the apostle tells us his object in writing that we must not sin. (Rev. Ver.) And *if* (no thought of it being necessary here) any of us should sin, we must not be driven to despair, for have we not an advocate with the Father, Jesus Christ, the righteous.

Trust that these few thoughts may be of service to you, and that you will continue to make your calling and election sure.

Yours in the hope of the gospel,  
J. N. C.

BUCTOUCHE, NEW BRUNSWICK, }  
November 16, 1888. }

DEAR BRO. IN CHRIST: I arrived in Buctouche, from Prince Edwards Island, in the beginning of September. Have convened meetings for the gospel in various parts of Kent county, such as Coatesville, Mill Creek, McLaughlan Road, McLean Settlement, Little River, and East and West Galloway. Conversions to God have taken place in several of the above mentioned places, and some were baptized. There are a number of French settlements in this county under the sway of Romanism. They report me as one of Chini-



quy's students. Most of them understand a little English, and I have sought to communicate the gospel to not a few of these blinded people. I generally begin with them by telling "I am saved *now* and sure of Heaven." My authority in proof I take from Saint Peter, such as in Acts x, 43-44; 1 Pet. ii, 24; iii, 18. I make more headway with R. C.'s by quoting from Peter than Paul's writings. I also tell them their priests are deceivers and frauds. I have just met with two saved French people in Kent county; they are in the Baptist circle. The most of the other settlers are Scotch and English, who by profession are either Presbyterian, Baptist or Methodist. The term "hard shell" is used in connection with the two former. The word of God lately has cracked the shell of a few—who have been led *out* and *into* the joy and liberty of "the grace of Christ," Gal. i-6; v-1. A few Methodists have got undeceived and saved by grace. The Methodist minister, in consequence, has been wrathful, calling me an imposter. In one place he thought he would carry everything his own way—said "Jesus paid it all" was not enough—that Jesus only atoned for original sin, so as we could *work* our way to Heaven. At the close he asked for a show of hands who wanted Methodist gospel. Four held up—and afterward a boy and girl; but this was not sufficient, he is to preach no

more to them. He also said, if any of them get sick or need burial, to send to Toronto for some of "these men," but not for him.

Yours by grace,

JOHN MARTIN.

#### THE NINTH CHICAGO CONFERENCE.

These special meetings of those professedly gathered to the Name on the National Thanksgiving and following days, viz., Nov. 29th, 30th, Dec. 1st, 2d, and 3d, have been more largely attended than ever before, and thanks to the God of all grace, the spiritual and temporal needs have been very fully met.

There were present Christians from Kansas, Nebraska, Missouri, Iowa, Illinois, Indiana, Wisconsin, Minnesota, Michigan, Pennsylvania, and Canada. Some came over 500 miles.

Of preachers who have gone "out for the name, taking nothing of the Gentiles" there were present many besides the local gifts and numbers of others who preach with more or less acceptance.

These lines are penned for the twofold purpose of testifying to the faithfulness and goodness of God, and to stir up those who have been praying for the meetings that now they may join us in thanking God for His Word ministered in the power of the Holy Ghost. There were about a dozen baptized.

The Lord touched many hearts and consciences. After first the north wind blew fast and furious,

the south wind came soft, balmy and tender. How beautiful, after that, the saints look. Talk of "painted faces." After a little while's stay in the presence of God, the faces shine, wrinkled brows become beautiful and fresh.

The dear children of God at parting were literally falling on each other's necks and weeping. May they be kept. There are better meetings still before us. "Forever with the Lord."

#### EFFECTS OF THE LATTER RAIN.

(Deut. xi. 13, 14).

Long years have passed since first the  
Master found me,

And said to me.

Be of good cheer my child thy sins are  
pardoned

I died for thee.

He held me closely folded to His bosom,  
And dried my tears,

His wondrous love filled all my soul with  
rapture,

Soothed all my fears.

He was so gracious I was steeped so  
deeply

In sins foul dye!

"Oh, Lord!" I said "henceforth though  
all deny Thee,

Yet will not I."

I felt so strong, I was so sure I loved  
Him

In that glad hour,

I thought that never more could I be  
vanquished

By Satan's power.

But all too soon my traitor heart be-  
trayed me

To shame and loss,

I tripped and fell, then rose and stumbled  
onward

Beneath my cross.

'A Child of Day'—I wandered in the  
darkness

Of self's lone night,—

Hungry and faint—and yet, the children's  
portion

Was mine by right.

And now at last I've learned that I am  
nothing,

And Christ is all,

And leaning on His breast for care and  
keeping,

I cannot fall.

After long years of fruitlessness and sin-  
ning,

And deep unrest,

I have stretched out my hands and bid  
Him lift me

Up to His breast.

And He has taken me with all my burden  
Of griefs and fears,

Yea, all the bitterness and shameful fail-  
ures

Of wasted years.

No longer now I drag my weary footsteps  
Along life's way,

But as a trustful child expects his parent  
To be his stay.

Lo, I can trust His arm, His love, His  
wisdom,

To guard me well,

While heart to heart in fellowship abid-  
ing,

With Him I dwell.

C. L. BANCROFT.

#### NOTES OF A CONFERENCE HELD IN GOS- PEL HALL, PAISLEY.

"The moments that we spend as Christians out of fellowship with God are lost, and can never be recalled. Satan uses many devices to hinder our fellowship with the Lord. A favorite one is hypo-Christian holiness; that is, being occupied with our heavenly position and losing sight of our earthly responsibility. This is a species of satanic delusion that is spreading rapidly among God's people; even among those gathered unto the name of the Lord. Many Christians in the sects around us have been kept in their unscriptural position by this device. Satan is using all sorts of devices to turn aside saints from

obeying the Lord. When some are spoken to about obeying the Lord in baptism, they say, 'Don't talk to me about baptism. I am high up; talk to me about heavenly things.' It is a very easy thing for us to suppose that we are heavenly minded when we are pleasing ourselves and doing our own will. Man got a conscience at the fall, and got of harmony with the mind of God. When we are in the glory we shall have for ever lost our conscience, and then we shall not have a desire contrary to the will of God.

Turn to John xvii: "This is life eternal;" not that I am merely able to repeat John iii, 16. It is not faith in John iii, 16, but it is faith in the Son of God, of whom the word speaks. Unless the living word leads us into living union with the person of Christ, we have not life eternal. The child of God need never fear to test the foundation on which His faith rests, viz.: Christ Jesus. The One who is able to keep us from stumbling and to present us faultless in the brilliant light of His glorious presence without spot. That light will only bring out, as we have never seen before, the completeness of our salvation. When I hear people say with a glib tongue, "I am saved," I think how little apprehension they have of God's salvation. It does not mean merely to be saved from hell. It embraces far more than that. It means that, and more than that. It means to be saved

from Satan's power, from doing my own will. To be saved means to walk in obedience to the word of God; and that means to be saved from all that is opposed to that word. 1 Timothy iv., 16. "Take heed to thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee," We can only save ourselves from the religion, doctrines and commandments of men by walking according to the written word. By doing so we shall not only save ourselves, but those that listen to our testimony.

"Father, I will that they also whom Thou hast given me be with me where I am?" When that prayer will have been answered in our experience, our salvation will have been completely realized. When the Lord Jesus will have come from heaven and shall have changed the body of our humiliation and fashioned it like unto the body of His glory, then our salvation will be complete.

Verse 6 and 8: "I have manifested thy name unto the men which thou gavest me out of the world \* \* \* and they have kept Thy word, etc." We have something to encourage us here. After going on for a while contending for the truth, we sometimes say, "After all, why should I go on contending for the truth, what good is to come out of it?" It may be you have gone as far as Israel, when they said, "To what

profit is it that I keep Thy statutes?" "We don't seem to prosper as much as others." Let us encourage ourselves in the Lord, His eye is upon those who are seeking to please Him. "In keeping of His commandments, there is great reward."

#### **HAMILTON, ONT., CONFERENCE.**

The thirteenth annual conference of Christians gathered to the Name will be held in Larkin Hall, John street, North, on the 17th, 18th, 19th, and 20th January, 1889.

The meetings will take place on all these days at 10 A. M., 2 P. M. and 7 P. M. On Wednesday, the 16th, the preliminary prayer meeting will be held in the Gospel Hall, corner Merrick and McNab streets.

Send notice addressed "Conference," 100 Emerald street, North, for the number of certificates wanted, in order to take advantage of the railway fare reductions arranged for the occasion. Mention also the names of railways over which you intend to travel.

Make a special effort to be present. Times are darkening. Pray for these meetings whether you may be able to be present or not.

#### **GETTING THE BARNs FILLED.**

"Honor the Lord with thy substance and with the first 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.

#### **WORK AND WORKERS.**

From the Chicago conference, Brethren R. Telfer and W. J. McClure went to Elgin, Ill., and then returned to Canada. Brethren Oliver and Halyburton went to Crown Point, Ind., then to Elgin, and after that east to the Philadelphia Christmas conference. D. Munro and J. M. Carnie returned east for Forest conference, and after that the Boston New Year conference. John Smith went west to Kansas City, Mo., where they expect three days meetings at Christmas. J. Goodfellow returned to Canada for the Forest and Orillia conference. J. Grimason remained in Chicago, and preached in the Gospel Rooms, till he went east to Philadelphia meetings. T. D. W. Muir returned to Detroit, Mich., for the special Ontario meetings. Another has gone to Belvidere for a series of meetings and another to Avondale for the same purpose. Our beloved Bro. Baker, of Kansas City, has been partially laid aside. Pray for his restoration.

There are many others, who labor more or less profitably, whose names we do not mention, that is impossible. Pray for them all.

#### **THE SELF MADE SNARES.**

His own imagination shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray. Prov. v, 22-23.

## ROMANS.

(RACE NOTES) cont'd from page 2.

Chap. I, 2-4. The Gospel was promised by God. See Gen. III, 15, also Abraham, Gen. XII, 3, XVI, 5. See also David.

It was also prophesied, Gen. XLIX, 9-11. Is. LIII, etc., etc.

It was also typified in the personal Types, the Sacrifices, and the Ritual of the Law as well as in the deliverances God gave unto Israel. The whole point and sum of a previous dispensation was Christ.

This blessed Gospel is "concerning the Son of God, Jesus Christ our Lord." God's Christ is the burden, as well as the sum and substance of it. A Gospel without Christ is only *another* Gospel which is not another.

Of Christ (see these verses) three special things are said: 1st, He was *made* of the seed of David according to flesh. We have two genealogies given us of him according to flesh.

1st. In Mathew I, 1-16. This is of Joseph the reputed father of Christ, according to the Jews. True, He had no earthly father, but as many as deny Him Divine Sonship have to admit they have the other difficulties to meet: viz, If Christ be only man, as they say, on their own theory it is undeniable that He is of the seed of David, through Solomon the wise King, and Son of David.

2nd. But in Luke III, 23-38, we have his genealogy by his

mother Mary, from David, not through Solomon but through Nathan, a younger son of David's (see verse 31). He really was the seed of the woman. See Mat. I, 18; Luke I, 30-35.

He was made of the seed of David, but (see verse 4) not made but declared, determined, marked out and indicated to be the Son of God with, or having, power. His resurrection from the dead evidences the fact of His Divine Sonship. The Son of God with power as He Himself said in John X, 18, "I have power to lay down my life and to take it again." He had this power "according to the Spirit of Holiness," a phrase nowhere else found in the word of God, and seems to have been used specially to denote His own Divine nature and distinguish Him from the Holy Spirit. By His own Divine power He rose again from the dead.

- 1 Low in the grave He lay—  
Jesus, my Saviour,  
Waiting the coming day—  
Jesus, my Lord.

Up from the grave He arose, . . .  
With a mighty triumph o'er His foes, . . .  
He arose a victor from the dark domain,  
And He lives forever with His saints to  
reign!

He arose! . . . He arose! . . .  
Hallelujah; Christ arose.

- 2 Vainly they watch His bed—  
Jesus, my Saviour!  
Vainly they seal the dead—  
Jesus, my Lord!

- 3 Death cannot keep his prey—  
Jesus, my Saviour!  
He tore the bars away—  
Jesus, my Lord!

**COMELINESS TURNED TO CORRUPTION.**

After many years of more or less correct observation and appreciation of true devotedness to the Lord we are convinced that the larger number of the Lord's children are living for themselves and not for Him who redeemed them. "I beseech you therefore brethren by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God (or well pleasing) which is your reasonable service (or intelligent) and be not fashioned according to this world (or age) that be ye transformed by the renewing of your mind that ye may prove what is that good, acceptable and perfect will of God," (Rom. xii, 1-2.) This appears to be almost out of date, and out of the current of our literature, which is altogether in opposition to Godliness and devotedness to the Lord. What sad discoveries are in store for such. Many dying pillows are thickly planted and studded with sharp piercing thorns. The sorrows of a selfish, wasted life are awaiting many a dear child of God.

With many, the great question is "How to get on in this world," what hoardings can be accumulated, what honors can be secured and what fleshly pleasures can be acquired. O, reader, God will make inquiries after the past. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to his flesh" (Gal. vi,

7-8,) was not spoken to the dead in trespasses and sins, but unto the assemblies of Galatia first, and afterward to all subsequent believers.

We append extracts from two letters, which we think ought to be a warning to all God's children. No doubt a similar experience is before many a child of God, and what they and others now consider comeliness will sooner or later be turned into corruption. May the Lord bless these extracts to many of our readers.—[Ed.]

November 29, 1889.

MY DEAR FRIEND AND BROTHER IN CHRIST.—I have been intending for the past week to write to you, for you have been much in my heart and prayers since you left, and I thank God that he gave me the refreshment of meeting with you and learning some precious truths through His grace and goodness. I have many quiet hours at present as you know, and the Lord has been very near to me at times lately. He has given me such a consciousness of failure and weakness as I never had before. O, I cannot tell you how terrible it seems to me now, when I know my life is nearly over and that all its spring and energy is gone, to realize that I have done nothing, that I have nothing, that I am nothing. All my thirty-three years of fancied service are nothing, nothing at all, but "wood, hay, stubble" fit only to be burned up: And I, where am

I? What have I? Nothing but what I began with, the cross of Christ, and its precious blood. When I think of all He has done for me, and how patiently He has borne with me, and how often He has allured me into the wilderness to speak to my heart and yet how wayward and self-willed I have been, it almost breaks my heart and I can only bow at His feet and acknowledge with tears of shame and sorrow my worthless, wasted, stunted life. O, I wonder if anyone has ever received so much and given so little? Of all my years of service, my Bible classes and hospital visiting, my missions and Magdalen refuges, what have I to look back upon? Self! self defiling and marring all! There is not one act of my whole life which could stand the test of His scrutiny, "Whose eyes are as a flame of fire." My heart is so overwhelmed with this sense of unworthiness that I could not bear it, only, he has at the same time given me such a glimpse of His love and grace that I am emboldened just to run into His arms for shelter and hide my face upon His breast and just silently adore and worship the patience, the tenderness, the faithfulness and grace of Him whom I have so often doubted and denied. Peter denied Him twice, but I, Oh I could not count the times that I have denied Him (tacitly, if not openly) and been ashamed of His blessed name and shrank from bearing His reproach. And now

He has smitten my life down to the ground. He has taken away all my bodily strength, and made me to dwell in the region of the shadow of death. He has deprived me of the power of active service, (the power that I misused) and yet He has given me *Himself*. In a most special way, He is revealing himself to me so that I can hardly bear the vision of His love, on account of my unworthiness of it. "My soul hangeth upon Thee, Thy right hand upholdeth me." Well I could not be more helpless, or more utterly dependent than a babe at its mother's breast that could not even "hang" there, but for her "right hand" upholding it, and so you see the Lord has brought me back to my real second childhood, and I am nothing but a poor weak, dependent babe, hanging on the breast of omnipotent love! O, my dear friend, when I asked the Lord to search me and know me, I little thought how my "Comeliness would be turned into corruption" in the process! But "He hath both spoken unto me and Himself hath done it. I will go softly all my years in the bitterness of my soul."

You will see by this, that I am passing through the valley of humiliation since I saw you, and doubtless the Lord saw that I needed the lesson. The north wind with its keen searching power, is needed as well as the balmy, soft south wind, that the spices of the garden may flow out,

and I thank Him for both. He tries everything with us, both joy and sorrow, and my own experience is that of the many sorrows that have desolated my earthly life, the keenest and bitterest were the result, directly or indirectly, of my own failures of self will. Lord, there is little left to give Thee now. The best of my days have been spent in vanity and selfishness. But O, take the remainder. Take *all* now. At *last* I yield myself up to Thee. Do *Thy will* in me; that is all I ask or desire. This is my prayer. Will you ask it for me too? Though I know you must have many to pray for who have more claim to your prayers than I have, still the Lord has made you a blessing to my soul and I do beg you to pray for me as I do for you.

C. L. B.

December 18, 1888.

MY BELOVED BROTHER IN CHRIST.—Your letter just received has refreshed my spirit and I thank you for it. I answer as you requested. I have no desire to recognize, or acknowledge C. L. B. any more, but only the bond servant of the Lord Jesus Christ. The other day I was on my face at His feet, and He was probing, searching, and trying me, and my heart was sore with love and grief as I thought of the past, with its wasted opportunities, misspent talents and self-worship, but *He* said to me (almost audibly) “gather up the fragments that remain!” Then I asked him to

show me if there was *anything* I was holding back from Him still? Anything in which I did not want Him quite to have His own way, and I found there *was*. I did not want to live! Life has been such a failure and I felt so weary of living and of all the weariness and loneliness and pain of this sorrowful earth, that, coward-like, I wanted to be away from it all, instead of “gathering up the fragments that remain.” O, I do pray that He may search me yet more deeply and root out every inmost corner of His temple that no hidden evil may remain there. Another thing I have been learning too. When we give up anything specifically to God He often tests us *right there*, about it. I said to Him, “Lord, I have lived for myself. Even the means that Thou hast graciously given me, I have used in self-will, and often in self-indulgence, but now I give up *all* to Thee. I am Thy slave, a *willing* slave, and I have nothing but what is Thine, no rights, no claims, no possessions, no identity, apart from Thee.” This was a week or two ago, and to-day I heard of the suspension of the bank, in which I had the balance of my half year’s income and the loss of the money. It was as if He said: “You have given your purse to me. *Can you trust me?*” And blessed be His name. I can and do trust Him. Let Him take *all*, “I only yield Thee what is Thine. Thy will be done.”

Then too, if I have no posses-



sions and no claims, I have no responsibilities, and no cares, for *these* are my Master's too!

C. L. B.

**NOTES OF CHICAGO CONFERENCE,  
NOV. 28TH. TO DEC. 3RD.**

(Continued from page 6).

FRIDAY MORNING.

After a precious hour of prayer and praise, a brother read and told us of how the Lord had blessed his soul on the train the day before, while led to contemplate those comforting words in Isa. 40, 11, "He shall feed His flock like a shepherd. He shall gather the lambs with His arm, and *carry them in His bosom*, and shall gently lead those that are with young."

Another then followed by reading Isa. 41, 17-20. Primarily, of course, this was true of Israel, God's earthly people, and is yet to have a more complete fulfillment in their history. The principle is true also of us. It was when we were poor and needy, and sought water, that the Lord supplied the need, and satisfied our souls. God found Israel in Egypt, groaning in bondage—and what was that but the poor and needy seeking water—and He heard them and did not forsake them. Then again, when captives in Babylon, their captors said, "Sing us one of the songs of Zion." But they answered, "How shall we sing the Lord's song in a strange land?" (Psa, 137, 3-4). They were groaning

again—they were again needy and seeking water—and He "heard and did not forsake them." So was it in their history again and again, failure on their side and faithfulness on God's. And do not we remember the time, when we found out our need, and our souls were thirsty, and the cries and groans went up into the ears of God—and He saved us? And how many times since, can it be said, He heard and did not forsake us?

Note the "I wills" in this portion in Isaiah: "When the poor and needy seek water and there is none, and their tongue faileth for thirst,

*I will hear them.*

*I will not forsake them.*

*I will open rivers in high places.*

*I will make the wilderness a pool of water.*

*I will plant in the wilderness the cedar, etc.*

*I will set in the desert the fir tree, etc.*

How strange and out of place—to human thought—to plant anything in a desert! Why, nothing could grow there. But the secret is that the rivers and fountains are first opened there, and now *fruitfulness* was to be the result. And as verse 20 tells us, the object was that they may see, and know, and consider and understand together, that *the hand of the Lord hath done this*—in other words—that God might get the glory. We have been asking God to re, vive and bless us; what for? For

our own comfort? or for *His* glory?

Turn to Jeremiah. In Ch. 1, we have Jeremiah's call and ordination, and it is with him, as with all who are really called of God for service, he feels his weakness, and hangs back rather than pressing himself forward. See some things that God did for Jeremiah, (Ch. 1, 4-9).

I formed thee.

I knew thee.

I sanctified thee.

I ordained thee.

} Ver. 4 5.

I shall send thee—Verse 7.

I am with thee—Verse 8.

I have put My words in thy mouth—Verse 9.

In Ch. 2 he speaks to their *heart* first, then he spoke to their conscience. Hear his words:

“Be astonished, O ye heavens, at this, and be horribly afraid, be very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed out cisterns, broken cisterns, that can hold no water.” V. 12-13.

God's dear people do not get away from God at one leap—they slip away, gradually. Notice the seven steps of Peter's backsliding:

1st. Self-confidence. “Tho' all should deny Thee, yet will not I.” Mark, 14-29.

2d. He fell asleep, (V. 37). Sleep is sure to follow self-confidence.

3d. Used carnal weapons. John, 18, 10-11.

4th. Followed afar off. Mark, 14-54.

5th. Sought the company of the world. Luke 22, 55.

6th. Denied the Lord. Luke 22, 57.

7th. Denied with oaths and curses. Mark, 14, 70-71,

#### FRIDAY AFTERNOON.

Numbers 8, 1, 16 was read. The progress of God's people, Israel, depended on their obedience, and it is so with us. Our prosperity and success in the things of God depends largely on whether we are walking in obedience to what He has told us in His word. We cannot prosper in soul and at the same time walk in disobedience. All understand the meaning of the name of Jesus—Saviour. But He is also our *Lord*, that is, *Master*. Now, do we submit to Jesus as Lord? The character of these last days is, every man having a will of his own, and acting accordingly.

In Numb. 1-2, we find they were to “take the sum of the children of Israel;” then, in verse 18 they were to give their pedigrees. All who are truly born of God are able to give their pedigrees—they are not only able to tell a clear conversion, but to an extent their lives prove it. There is a Gospel—we might call it a one-legged Gospel—abroad in the world today, that professes to give people the knowledge of sins forgiven, but gives them nothing within. Satan deceives lots of people with

it, and makes converts by the hundreds who can say "I believe," and yet are not born again.

We learn in this Book of Numbers, that God is a God of order. The order given, in the marching of the camp, as regards the Levites, was Merari first; Gershon goes next, and Kohath follows. Numb. iv. *Merari* means "bitterness," and seems to bring before us the work of the Evangelist. It was his place to carry the boards of the tabernacle, and the bars, pillars and sockets thereof, etc., etc. It was, in many respects, rough and undesirable work, but they must needs lay the foundations, and the others could then follow. (Numb. 4, 29-33.)

*Gershon* means "strangership," and seems to bring before us the work of a *teacher*, who, by the word, leads God's children to see their place in the world as pilgrims and strangers—in the world, but not of it. Gershon was to bear the curtains, hangings for the court, etc. Ch. 4, 25.

*Kohath* means "gathering," and this is the natural result of true teaching; God's saints are gathered together according to God's word. Their work was to carry the ark of the covenant, the table of shewbread, etc., and their coverings. In Numb. 7, 7-9, we find God's provisions for them all.

This is all typical of God's order now. First, the Gospel, followed by conversions; then instruction in God's ways; and, then, gathering unto Him.

In Numb. 8, we find the account of the consecration of the Levites. There was one thing they needed in order to service—cleansing. No one can serve God who is not cleansed. God asks not how you can preach, but how is your conduct? Is it clean before Him? Many can talk every opportunity they get, who might better be on their faces before God, on account of their ways. We may give away tracts—and it's good work—but the world generally can size up a man, and invariably take their impression of the tract, by the man who gives it to them. Beloved, let us live honestly in the world, and then we shall be able serve God with acceptance. Let us bring our life, our ways, our walk to the test of the cleansing word of God.

(Continued (D. V.) next month.)

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#### COVETOUSNESS, OR PRUDENT-THRIFTY.

The Lord Jesus tells His people to beware of covetousness. Now, covetousness is a very great evil, so much so that the covetous person is to be put away from the fellowship of saints, (1 Cor. v. 10). But when the term is changed from covetousness to Prudent-Thrift, it does not look so bad.

Bunyan, in his HOLY WAR, speaks of this in a very forcible manner. The town of Mansoul, the saved sinner, had been recovered from under the power of Diabolus—the devil. They were very happy, and did enjoy their

liberty very much. It was a good time for the town, as each born again one knows. Their Prince, the Lord Jesus, was manifestly amongst them. He supped with them, and they with Him. This went on all the summer through. At this time, covetousness was known as covetousness. But a winter, black and dreary came on, and the light was not so clear, especially as night drew on.

Lord Will-be-will had a daughter whose name was Lady Fear-Nothing; her mother's name I can't tell. He gave this daughter to a Mr. Self-Conceit, who came with Diabolus when he at the first took the town. When these two came together, they begat a son in their own likeness, and called his name Carnal-Security. This fellow was a brisk talker at this time of night. He talked much about their power as a people, and also of their security, and that nothing could overcome them. The people in their conceit were so greatly taken on with his palaver that they began to cool in their love and affection for their Prince. He sent them message after message concerning this matter, but they did not give heed to His word. So He withdrew and left them for a while. The Lord Secretary—the Holy Spirit, retired into His inner chamber, grieved at their stubbornness; and Mr. God's Peace also laid down His commission, and would for the present act no longer. Such were the results of Mr. Carnal-Security's

ministry. It broke communion with the Lord Jesus and His people, and left them an easy prey to their enemies.

At this time, Lord Covetousness changed his name to Prudent-Thrifty, and became a servant to Mr. Mind. Some time after this, he married a bastard daughter of Mr. Mind's called Mrs. Hold-Fast-Bad. They begat children; the first was Gripe, and the second was Rake-All. What a picture of a soul away from God! You may guess that they made rapid progress in the down grade after these unholy connections were formed. And we are sorry to say that this is the state of matters with many who profess to be children of God, and we fear that not a few of the little assemblies are falling, if not have fallen already, into the same state of things.

Jesus Christ condemned covetousness in the strongest terms; and yet many are falling into it. It is sad to have to say this; but nevertheless it is true. Worldliness is on the increase, and is driving Godliness out of many a home, and consequently out of the assembly. Such are always saying, "You know we must live, and we must lay up for our children; and we must do all the good we can for the community we live in, and to accomplish this we must have a standing among them, (i.e.) a lot, and a grand house, and something in the bank." The believers of this doctrine spend all their ability, and time which God has

bestowed on them, to this end. But you must remember that this is the doctrine of Prudent-Thrifty, or one of his children, Gripe or Rake-All.

Let us look for a moment at this doctrine in the light of God's word. 1st, He says: "We must live." I do not know where it is said in the Scriptures that "We must live," but I do find it written, "We must needs die." But the other I have yet to find. I do see, from Luke xii, that God's people are exhorted to seek the kingdom of God, and all these things shall be added unto them, such as meat, drink and raiment. "For," says the Lord, "Your Father knoweth that ye have need of these things." The doctrine of Prudent-Thrifty is not true. With him it is "We must live." Hence, we must seek food and raiment or we can't live. God's doctrine is, "Seek ye the kingdom of God, and all these things shall be added unto you."

2d. "We must lay up for our children," says he. Now, this is a very plausible saying in his doctrine. But it is also false in the sense he uses it, and also very misleading. Every Christian knows that it is a right thing to provide for his own house, and if God has given children that they bring them up for Him. But nowhere is it commanded that they are to lay up treasures upon earth for them. Well, you may say, what is the meaning of 2 Cor. xii, 14. "For the children ought not

to lay up for the parents, but the parents for the children."

1st. Notice that the Apostle is not speaking of earthly treasure at all, but Spiritual things, and as 1 Cor. iv. 14, 15, shows, that he was their father, because he had begotten them by the Gospel. 2d. He does not give it as a command that they should now begin and lay up treasures upon earth; but he refers to a very common custom practiced among men to illustrate his practice for them in a Spiritual way. 3d. If it is given as a commandment that parents are to lay up treasures upon earth for their children, how are we to reconcile the teaching of our Lord when He said: (Matt. vi, 19) "Lay not up for yourselves treasures upon earth!" 4th. But the Lord has said, "Lay up for yourselves treasures in Heaven." Now, if every Godly father and mother would attend to the teaching of Jesus, our Lord, what would be the result? Turn to Psalm xxxvii, 25. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Mark this, if you desire that your seed should not be beggars, then with all your heart seek to be practically righteous before God; then you will be able to lay hold on this word. The way to become practically righteous is by attending to the teaching of the Lord, and at the same time shutting your ears to the doctrine of Prudent-Thrifty or any other of the bastardly crew.

3d. "We must do all the good we can for the community," etc. It is very true that all the children of God should do all the good they can; but they must keep to the Law and to the Testimony, so that they may accomplish that which will please God. If what we do does not please Him, it is not good, but evil. God's way of doing good is first to deny ourselves and then follow Jesus. This is how the true servant did. He did not please himself, but the Father who sent Him; nor did He come to be ministered to, but to minister and to give His life a ransom for many. Still He did not refuse the ministry of the women who ministered to Him of their substance. Wondrous grace. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. viii, 9. Now, this is just the opposite to the doctrine of Prudent-Thrifty. He says, "we must have a standing among them to do them good." But the doctrine of Jesus is, "if any man will come after me, let him deny himself, and take up his cross, and follow Me." (Matt. xvi. 24). How much of this is seen now-a-days? Is not the doctrine of Prudent-Thrifty largely believed at the present time in every place?

Now, dear child of God, let us ask the question, How much are you doing for the glory of God and the good of others? It would be a terrible thing to find out at last that you had spent your time

in a snare of the devil, and this is where each one is that has believed the doctrine of Prudent-Thrifty. The Lord grant that the snare may be broken and His own set free.

A very good way for us to come to a right conclusion about our state is to ask ourselves a few questions. Where art thou? When did you see the King's face? When did you hear from Him? When did you taste any of His dainty bits from His own table? These are plain heart-searching questions, and they should be answered by us. I fear if some were to speak truth they would have to say, "I, for my part, have not seen His face, or heard His voice, or received any of His dainty bits for a long time. I can't remember the day." And yet there has been a semblance of work going on for the Master. The Lord have mercy upon us. Now, if any of this crew, such as Mrs. Hold-Fast-Bad, or her husband, Mr. Prudent-Thrifty, or their children, Gripe or Rake-All, should have a place with any of us, the sooner we bring them to the cross the better for ourselves and others, and for a poor dying world. Let there be diligent search made. And if we can't lay hold on them ourselves, let us call in the aid of Him who died for us on the cross that we might be delivered from sin, the devil, and this present evil world, and if our heart is true, He will soon subdue all our enemies beneath His and our feet. He will stand up on behalf of His people.

**CONFÉRENCES.**  
PHILADELPHIA.

These special meetings were held at Christmas time and were well attended and continued over three days. Three meetings per day in the Gospel Hall, 1113 S. Broad street. Between the meetings dinner and supper were supplied in the same hall. This was a great convenience in many ways.

We were very glad to see the grace of God. A considerable number of those in the meeting told us of their conversion four years ago, when brethren Campbell and Mathews were having their Gospel Tent Meetings in the city. There were also some Christians from the north of Ireland and a few from Scotland and England.

One thing struck us very forcibly, viz: How many of those who come from certain soft and pithless meetings, when they settle in the Union, drift away into the various "isms" the devil has so plentifully planted all over.

The Christians who in their youth get the plain, unvarnished, straight truth may be known for years after.

**FOREST CHRISTMAS CONFERENCE.**

This was larger than any heretofore, and we are told it was very good.

**ORILLIA NEW YEAR CONFERENCE**

was held, as heretofore, at the New Year time, and so was the

**SOUTH MIDDLETON NEW YEAR CONFERENCE,**

of which we don't know much

beyond the fact of the meetings held.

**THE BOSTON ANNUAL CONFERENCE** was also held at Christmas time, and

**THE FIRST KANSAS CITY CONFERENCE** was also held at Christmas time; and we are credibly informed it was refreshing as well as cleansing. We should like, also, a whole dozen such meetings between Chicago and California, there is plenty of room and but little material.

**OWEN SOUND FIRST CONFERENCE.**

Here for the first time these meetings were held in the old Congregational Chapel, where the Christians gathered to the Name, meet ordinarily and usually. This place is far back into the cold country and situated on the Georgian Bay, a town of about five or six thousand, and thriving materially. There are few towns of its size on the continent so substantial looking. This doubtless is owing to the fact of the Canadian Pacific Railway making it its point of departure for their steamers over the lakes to Port Arthur, in transit for the great N. W. Territory and the Pacific Coast. The people are evidently of Scotch extraction, or nearly all so.

**HAMILTON CONFERENCE**

was not quite so largely attended as on former occasions. This is not to be regretted, for meetings of this kind may become too large to be easily managed, and, of

course, the decrease in attendance is not to be attributed to a lack of interest, but to other similar meetings; notably the

*TORONTO CONFERENCE,*

which is going on as we go to press. At all of these meetings the word of the Lord was spoken with more or less power, for which let us return thanks to God.

**CONFEDERACIES.**

There are days of federation and confederation. People without God, feel the need of strength and support in the midst of a wicked, selfish world. Therefore, they join together, hence the maxim,

**UNION IS STRENGTH.**

Employes confederate against their employers, and employers against their employes. There is suspicion all round that the weakest must go the wall, and the strongest will take advantage of the weaker if able to do so.

What a sad world! Every person suspects the other of taking the advantage if he possibly can. In buying from or selling to people without God you would need God.

In Isa., II., 5, we find the returning ones of Judah and Israel, after they trusted others and found them broken reeds, saying: "Come and let us join ourselves to the LORD." At last it seems they have discovered what kind of strength they need. And we read in Acts IV, 14, "And believ-

ers were the more added to the Lord, multitudes of both men and women." This union is certainly strength. We are nothing, but if you put one before the cipher, thus, 'twill make 10.

In Gen. XIV., we read of two confederacies, Abraham and his 318 trained servants and the Lord with them fighting successfully against all the kings that heretofore carried everything before them. Confederacies without God are but sharp-witted men against cunning men, but if "God be for us who can be against us." Reader, joined to the Lord you are invincible. "No weapon formed against you can be successful."—Is. LIV, 17.

**PROFITLESS WORK.**

Few if any, would care to be long engaged in any work that invariably proved unremunerative, yet many do it. In Prov. xiv. 23, we read: "In all labors there is profit, but the talk of the lips tendeth to penury." What could empty talk tend to, but penury, poverty, shame and trouble? All great or continuous talkers are a nuisance, yet none more so than the *forward*, empty self-preacher. Reader, be more ready to hear than to talk. "Be swift to hear, slow to speak, and slow to wrath." Jas. i. 19. An *empty, forward, talking* preacher is a great infliction. The talk of the lip injures the talker and impoverishes the hearers.



## ROMANS.

(Continued from page 13).

## CHAP. I, 5.

“By whom (Christ) we have received grace and apostleship for obedience to the Faith among all nations for His name.”

In this verse they were said to have received, 1st, Grace, and 2nd, Apostleship. That both are grace is doubtless, but that *and* while connecting the two, separates them also.

The grace that saves, Saul of Tarsus needed like any other sinner; but in addition to the grace that saved him he required additional grace for the high service to which he was called, viz., Apostleship. A christian with ordinary gifts and graces could not be adapted for his high service as an inspired apostle. Christ first saved him and then fitted him for his work.

This grace that saved him and the grace that filled him for his high calling, he received through the only channel—the Lord Jesus Christ, by the same Spirit from the only source—God.

Therefore, we read in 1 Cor., xii, 4, 5, 6, “Now, there are diversities of gifts, but the same Spirit, and there are differences (diversities) of administrations (or ministries) but the same Lord, and there are diversities of operations but it is the same God which worketh all in all.” So, also in Eph. iv, 4, 5, 6. One

Spirit, one Lord and one God, when the apostle speaks of the provision made for meeting the “church’s” need by suitable gifts, till Christ comes; and in Heb. ii, 4, the distribution of gifts and graces are said to be by the Holy Ghost.

Man made, man ordained, man appointed and man chosen, church gifts are like those who choose them. God-sent and God-given gifts are like Himself who gives them. “Every good and every perfect gift is from above and cometh down from the Father of lights,” etc.—James i, 17.

In the latter part of our verse, God’s purpose in giving this grace and apostleship is stated to be “for obedience of faith among all nations.” It is not for obedience to the Faith but *obedience of the Faith*. This order is quite reversed generally in our day. Usually, what humanly ordained preachers aim at now, is the obedience of the unconverted in order to salvation, and allow the few believers there are to do very much as they please. God’s order is, 1st, Jesus the savior; 2nd, Christ the shepherd; 3rd, Christ the Lord and Master to direct. After the sinner is really saved, after the sinner believes to the salvation of his soul he is taught by the Spirit of Christ through the written word, how to live and walk so as to please Him, and be a blessing to others journeying the path of Life.

Then, in the same sentence of

this verse, the extent of this obedience of faith is said to be "among all nations," *i. e.*, where ever the Gospel is preached. Alas, such is the sordidness of the church, the Gospel is not preached among all nations yet, but wherever it is, apostolic preaching and teaching in the Word of God is recorded for the guidance of all. Hence we read, first in John xiii, 17, "If ye know these things, happy are ye if ye do them." Also, hence the injunction in 2 Tim., iv., 2, "Preach the Word."

The last words of the verse are "For his name," that His name may be honored and not "blasphemed." Jehovah said to Israel, my name is blasphemed among the Gentiles through you, Ezekiel xxxvi 23, Rom. ii. 24. On the other hand in 1 Thesalonians i. we read that the precious testimony through the Godly walks of the Thessalonians was so savoury of Christ and His precious name, that open doors for the Gospel were ready everywhere, so that they needed not to speak anything.

Reader see that the precious name be not dishonored by you. "God gave Him a name above every name." Let us do so too.

#### NOTES OF HAMILTON CONFERENCE.

The thirteenth annual gathering of saints gathered to the Name of the Lord Jesus has taken place, and, as usual, God has been pleased to meet with us and bless

us in His own way. Many came bowed down, and He lifted them up, others came puffed up and He brought them down—in short, He met in His own peerless way the varied need of His people. Some came from long distances, east and west, and were amply repaid for all expense and trouble by the blessing which they got. Surely if God's dear people were only alive to their own interest they would make more strenuous efforts to attend some of these meetings. Of course some *cannot* get to them, and the Lord knows that, but, how many there are, and they *could* be there, but *they have no heart for it*. In most instances the "cares of this world and the deceitfulness of riches" are allowed to blind the eyes and rob the soul of the blessing of God. At the

#### PRAYER MEETING,

which was held on Wednesday evening, Jan. 16, as an introduction to the conference meetings which began the next day, a brother referred us to several Scriptures, to show what was the real basis of true blessing. In Gen. xii, 1-2, we have the call of Abraham and also the promise of blessing. You will see the condition of his blessing was obedience to the Word of God. "Get thee out of thy country and from thy kindred," said the Lord, "unto a land that I will shew thee, and I will make of thee a great nation, *and I will bless thee*, and make thy name great, *and thou shalt be*

a blessing." His was an example of what that word means in Phil. iii.: "Forgetting those things that are behind, I press toward the mark for the prize." From the day God saved us it is a "going out" all the time, until we meet him in the air. Psal. iv., 3, we read: "But know that the Lord hath set apart him that is Godly for Himself." "For Himself!" Beloved, do we take in the meaning of that word? Am I really *for* God? Are you? I may be expecting God to bless me, and yet keeping my *body* for myself. It won't do, dear child of God. When He bought me He bought spirit, soul and body. "Ye are *not your own*, ye are bought with a price, therefore *glorify God in your BODY* \* \* \* which is God's." 1 Cor. vi., 19-20. In Rom. xii., 1, we are exhorted to present our bodies a living sacrifice unto God which is our reasonable—or intelligent—service." Do you ask how much of my body am I to present to God? The answer is simple. It's your body—the whole of your body—nothing left out. Then, if this be so, there will not only be blessing for myself, but I will be made the channel of blessing to others.

## THURSDAY MORNING.

After much waiting on God in prayer, a brother read without comment the 23d Psalm, and was followed by another who read 1 Chron. iv., 10: "And Jabez called on the God of Israel, saying:

1st—Oh, that Thou would'st bless me indeed,

2d—And enlarge my coast,

3d—And that Thy hand might be with me,

4th—And that Thou would'st keep me from evil, *that it might not grieve me!*

And, God granted him that which he requested."

Jabez wanted a blessing *indeed*, not a shallow superficial blessing that would last a few days only; and we have been asking for blessing too, but it's not mere surface blessing we want, that will leave us when we leave the meetings; but a blessing indeed that will stand by us at home, on the farm, in the store, or wherever we may be. Then he wanted *his* coast enlarged. And do not we desire the same? Don't we want to go in for more souls, more real business for God? If so, we must have His hand with us, for "power belongeth unto God"? Then is it not a remarkable thing that he asks to be kept from evil, not because it grieves God, but that it may not grieve himself. Jabez was so in the mind of God regarding sin, that what grieved God grieved him. Is it any wonder that we read that "God granted him that which he requested." No doubt it was a pleasant thing to God. Now if we are blest *indeed*, God will get His own out of us. Have not some of us been robbing God? Robbing Him, by neglecting secret prayer! Robbing Him by neglecting His word! Robbing Him of

the praise He ought to get! Of service in the gospel and among His saints! And robbing Him in withholding the things committed to our trust! Oh, that God would speak to our hearts. In Haggai i., God calls to Judah to consider their ways, and Chap. ii., 18-19, when they had done so, and given God His place, He could say: "From this day will I bless thee." So will it be with us. If God lead us to consider our ways, and in consequence make us to humble ourselves before Him, and give Him His rightful place, then from that day He will bless us.

Isa. i. was then read. This prophecy, as the first verse tells us, was written "*concerning Judah and Jerusalem.*" It was not concerning the heathen. Judah was in the *place* where they ought to be, but not in the *state* they ought to be. It is one thing and a good thing to be *where* we ought to be, but God wants we should be *what* we ought to be also. He is a better Christian who knows *one* truth and lives it out than he who knows a hundred and does not practice them. You will find the whole charge against Judah and Jerusalem condensed in the last part of verse 2: "I have nourished and brought up children and they have rebelled against me." And there is not one of us but have to say: "I have done it." We have not been in full subjection to the word of the Lord left for our guidance and instruction. He has nourished us and always done us good and

we have repaid Him with rebellion.

#### AFTERNOON.

A Brother read Psalm 51, and remarked that although this Psalm was not what was called "high truth," but it is "low life." There is the same wail rising here as that we have in the case of Isaiah, where he cries out, "Woe is me, for I am undone!" and in Peter, the fisherman of Galilee, when in the presence of the Lord Jesus Christ he cried, "Depart from me for I am a sinful man, O Lord." In other words we have sin seen and judged in God's sight.

He was followed by one reading Hosea 7, 8, 9, "Ephraim, he hath mixed himself among the people; Ephraim is like a cake not turned. Strangers have devoured his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth not." It is a rare thing to find a child of God going on with God for any length of time. Some profess to be converted, who have neither spring, summer, autumn nor winter in their history. They are always the same, and if you would believe them they are always enjoying unclouded fellowship with God. And yet one can't help feeling, when in their presence, that they know absolutely nothing of what fellowship with God means. In fact the probability is that they are not born again at all. Ephraim was God's child, but he had mixed

himself with the people who were not God's children. How did that begin? Read Psalm 106, 34-36. "*They did not destroy the nations, concerning whom the Lord commanded them; but were mingled among the heathen and learned their works; and they served their idols which were a snare unto them.*" (See, also, Exod. xii, 38, and Num. xi-4.) The natural result of this was that their "strength was decayed." Strangers had devoured it, and the effect of that decay was visible to others, in that grey hairs were here and there upon him, though he was unaware of it himself. It is really easy to tell when a man has a grip of God, and when he has not. And the worst state is when they don't know it, but imagine like Samson that the Lord is still with them.

"What do you see wrong about me?" said a man one day. "I see," was the reply, "that *you* can't see, for the Philistines have put out your eyes, and soon they will have you grinding at their mill, or making sport for them."

## EVENING.

A precious half hour was spent in prayer, when a brother read Psalm 27, 1-4, "Sleep is characteristic of the day in which we live." The world is asleep, and the church is asleep also. We often think of Bunyan's enchanted ground, where Pilgrim needed to have some one come and awaken him, and surely we need this at this time. This God has been

seeking to do through His word, and we should praise Him for it. We should know to-day more of God's heart of grace than ever before; more of His own faithfulness to us, His own people.

One thing has peculiarly struck me since coming to the meetings, and that is the number of *deceived* ones for whom prayer has been asked. Does it not speak to us? "While men *slept* the enemy sowed tares." Deception in the midst of sleep. Oh, that He may awaken His people by the mighty voice of His own word!

This 27th Psalm begins at the beginning of our experience. "The Lord is my light." Light is that which makes manifest, and it not only makes manifest that which is evil, but that which is good. "And my salvation." Simeon in the temple as he held the Babe of Bethlehem in his arms, said: "Now let thy servant depart in peace, for mine eyes have seen thy salvation." "What do you see, Simeon?" one might ask. "The Christ of God" would be the reply. The salvation of God is a person. "The Lord is my light," and "The Lord is my salvation." "Whom shall I fear?" Certainly not man, for the Lord is for me. But there is the fear of the Lord, which is not the fear of a slave, but of a son, who knows his father's heart of love and fears to grieve Him.

"One thing have I desired of the Lord," v. 4. We have more than a mere *wish* in this verse.

Its a *purpose*. Now we who are God's children are not expected to set the world, or even the church right, but we are called upon to *please God*. And for this there must be purpose of heart. And our God will not despise even the budding of the blossom that is to bring forth fruit to God. We are apt to make ourselves the center of our thoughts; but Christ is God's center, and if I make not Christ my center, in all things, I miss the mark. God clusters all around Christ. It will be so forever.

Another remarked: In our prayers we have been expressing our dependence on God, and in a measure we *feel* it, but we want the consciousness of it to be *increased* more and more. "Without ME ye can *do* nothing;" and without God's Holy Spirit we can *know* nothing, for he it is who takes of the things of Christ and reveals it unto us. *Psa. lxx, 8-12; Isaiah xli, 17-18, and Isa. xlv, 3,* were read and briefly commented on.

(TO BE CONTINUED).

#### QUESTIONS AND ANSWERS.

(New Series.)

Question IV.. Is it godliness or godlessness for one who is not only a believer, but professedly separated to the name of the Lord Jesus, to join a building and loan society for the purpose of securing a house for himself?

Answer. The form in which this question is put calls for one

or two statements before proceeding directly to the subject:

*First.* The standard for every child of God whatever his position is the word of God.

*Second.* Privileges by way of knowledge of that word assuredly increase one's responsibilities, and a violation of any of its precepts on the part of one with knowledge would be a heinous offense, while the same thing in an uninstructed believer could only be classed as a sin of ignorance.

*Third.* Whether done ignorantly or with knowledge, the principle remains, what is contrary to God's word is wrong, and very often the ignorance itself is inexcusable. *Luke xii. 47 and 48* is very emphatic. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But *he that knew not*, and did commit things worthy of stripes, *shall be beaten* with few stripes." It is true there is the many and the few, but in all cases there are stripes.

Now for our question. We are glad it is asked, for an answer to it disposes of many kindred questions such as insurance, fire and life, &c. In connection with these matters, a most misleading principle has obtained in many quarters, and that is, that one must act in these things according to one's faith. There is, of course, some truth in it, but we would like to ask, what is the measure of our

faith to be? Our faith must have an object, and the object of a believer's faith, of course, is God. But what God? Is it the God of my imagination or the God of the Bible? The latter, of course. Then if the Bible be a trustworthy revelation of His will, my faith must rise up to that or it is not faith at all. It is unbelief. So we read in Romans x. 17, "Faith cometh by hearing, and hearing by the word of God." Let us turn to it.

In Luke xii. 15, we have from the lips of Jesus Himself, a discourse on covetousness, addressed directly to His disciples. He begins by "Take heed and beware of covetousness," and then enlarges on the subject very simply. Covetousness is first brought before us a sunken rock on which many a noble ship has struck. Then like a ship-master, he marks out the course on the chart for his own to sail by, that they too may not be wrecked. The safe path is not to sail as close to the rocks as we can get, but like a true pilot, he marks it out as far from the danger as possible. "Sell that ye have, and give alms, etc." Read the whole passage.

In 1 Tim. vi. 17-19 we read "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good words, ready to distribute, willing to communicate,

laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

These and kindred passages of which there are many, lay down the principle clearly enough for those who have of this world's goods, that their aim be not to keep them for their children or for their own use, but to spend them in such a way as "to lay up in store for themselves a good foundation against the time to come." A brick house, a likely property, stocks and bonds, mortgages and loans, and all these, are *not* a good foundation for the time to come.

But we pass from this case to the one immediately before us. Joining a building society to secure a home, of course, indicates that one has not the money to invest in a house, but desires to borrow it in a cheap and easy way. This at once raises the question: Is it not directly in the face of Scripture to become a member of any organization outside of the one into which I am baptised by the Spirit of God? (1 Cor. xii. 13.) And, moreover, are not these Societies made up usually of unconverted men? Would it not be a contravention of 2 Cor. vi. 17, for a child of God to join it? Most assuredly it would. But that question apart, is the motive and object a right one for a child of God? Has any believer in this dispensation the authority to use the money God entrusts him with

for such a purpose? We are quite aware that we conflict with the general voice of Christendom, but we are content to be in harmony with the word of the Lord, when we say that the course suggested by our correspondent's question is clean contrary to the word of the Lord. "*Be content with such things as ye have.*" (Heb. xiii. 5).

If the Lord has saved me, not owning a house, let me be content forever to remain without one. If I am not content, without a house, then I am covetous. Youngs' Analytical Concordance gives the meaning of covetousness in the New Testament "the wish to have more"—the opposite of contentment. This is very searching and when we go further and ask, where then am I to draw the line and say I ought to be content not wishing more, Scripture is ready with an answer; "*Having food and raiment let us be therewith content.*" (Tim. vi. 8).

This is but an outline of the truth concerning this important matter, and we expect to go into it in detail in our next and future numbers. May the Lord give His people subject hearts.

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#### NOTES OF CHICAGO CONFERENCE.

(Continued).

##### FRIDAY EVENING.

After much waiting on God for the meeting, and for the salvation of friends, for whom prayer was specially requested, a brother read Gen. 46, 1-4, and Exodus, 2, 23.

In the first place we read of Israel going down into Egypt; then, in Ex. 2, we read of their sighing and crying, by reason of their bondage. It was not a mere form of prayer—they were in real bondage, and their cry went up into the ears of God, and He heard them. In Exod. 3, 1-5, we have the call of Moses, and the first thing he had to learn was that the place wherein he stood was "holy ground." We were singing of "standing on redemption ground." Let us not forget that redemption ground is really "holy ground"—that we are called to be a holy people. If we but kept this before us, it would no doubt be a great blessing to us, and save us from wandering into sin.

When God calls Moses, Moses asks, "*Who am I?*" and it may be, that some who are being exercised by God about going out to tell sinners of Jesus, are asking the same question. Listen to God's answer: "Certainly, I will be with thee." Vs. 11-12. Is not that enough? "He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of Him that selleth it." Prov. xi, 26. Brethren, souls around you are perishing for lack of the Gospel which you are withholding. Moses had other excuses. He says, "O Lord, I am not eloquent!" But, what does God say? "Who made man's mouth?" If God made my mouth and my tongue, have I any reason to complain or hold back because



it is not eloquent? We were hearing this morning that those sent by God think little of themselves, and it is true, but there may be some here who need encouragement. Souls are perishing all over, men of God are needed; and if God is leading you out, we would say: "follow Him."

## SATURDAY MORNING.

Isaiah, 40, 27-31, was the first portion read this morning. Our attention was directed to the four "shalls" in v. 31. "They that wait upon the Lord,

*Shall* renew their strength; they

*Shall* mount up with wings as eagles; they

*Shall* run and not be weary; they

*Shall* walk and not faint.

No doubt the reason we get dry and barren is because we *don't take time* to wait on God. We thank God for salvation, but God wants us now that we are saved, to grow in grace and in the knowledge of our Lord Jesus Christ. And God's order is grace first—then knowledge. Many are like a mushroom—they grow rapidly for a time, but soon wither away. In Habakkuk, 3, 2, we read, "O, Lord, *I have heard Thy speech and was afraid*, etc. The effect is seen in verse 16, "when I heard my belly trembled, my lips quivered at thy voice; rottenness entered into my bones, I trembled in myself." Note the connection with the last three verses:

"Faith cometh of hearing."

Habakkuk did not tremble until he heard the voice of the Lord—and if we are to be of any use for God, we will have to hear His voice, too, made to enter into his experience—and then he hadn't a good word to say for himself. It made him tremble to hear God's word, "rottenness entered into his bones." He was ready, then, to learn of God. Ah, God was preparing him for a day of trouble, and the effect of hearing God's voice was that he could say, he would "rejoice in the Lord, and joy in the God of his salvation," though everything around him should fail. It had a fourfold effect on him. He could say:

"I will rejoice in the Lord." Verse 18.

"The Lord is my strength."

"He will make my feet like hinds feet."

"He will make me to walk upon mine high places." Verse 19.

Another brother read, Deut. 33, 3-4. God's word is our inheritance. "Thy precepts have I taken as an heritage." Have we taken this in? It was wondrous grace on the part of God, to awaken and save us, but think of Him also giving us His own Word, where He has written His purposes and desires concerning us: 1st. Peter tells us of an inheritance in heaven, but here is one given to us now, that by it we may be reformed, corrected, instructed and led on in God's ways. May we prize it more!

James, 1, 18, tells us we are

begotten of the Word, and v. 21 says: "Wherefore lay apart all filthiness and superfluity of naughtiness (overflowing of wickedness or malice) and receive with meekness the engrafted (implanted or inborn) word which is able to save your souls." We see clearly God's salvation does not stop merely with our being saved from hell, it extends to our life—there is a *present* salvation—a daily, hourly salvation from that which is contrary to God, going on, as the result of the Word received—and when we rise to meet Him in the air, the fulness of our salvation shall then be known.

We read in the 1st of Acts that when Jesus went up into heaven, His disciples "gazed steadfastly" after Him. He had taken their hearts with Him, and so they were no more worldly men—they were henceforth to live for Him, and to please Him. In a measure, that is true of all who are saved, yet, when God saved us, He won our hearts, and implanted the desire to please Him. "*Lovest thou ME?*" That's His question. Are our hearts towards Him? It's a sad thing when we, who are God's children, *come down* from our heavenly possessions and portion in Him, to grope for what little we can get in this world that crucified Him.

The meeting was closed by a brother reading and speaking briefly from Psa. 119, 9. Backsliding, as has been already said, begins in the closet—presently

there is no heart for the Word. We can't understand how any Christian can get along without the cleansing Word. They *don't* get along, except it be in the midst of starvation and filth. "*Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word?*"

Concluded (D. V.) Next Month.

#### A LONG MEMORY NEEDED.

"The lip of truth shall be established forever; but a lying tongue is but for a moment." (Prov. xii. 19). How true. The unswervingly truthful shall be established immovably, but the "lying tongue" shall be discovered shortly. How many falsehoods must be told to cover up the first one—yet each new edition of the lie differs somewhat from its predecessor, and after all resources of invention are exhausted for covering up the previous one, the invariable end is all discovered and exposed. The memory is sure to fail, and the whole plot is unearthed. Reader, are you absolutely truthful? "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. (Rev. xxi. 8).

#### ON GIVING.

"Giving" is not the word usually employed in Scripture for this ministry. It is a Greek word variously rendered: *Fellowship*, Acts ii., 42; *contribution*, Rom., xv., 26; *distribution*, 2 Cor. ix.,

13; *communication*, Heb. xiii., 16. See also Rom. xii., 13; Phil. iv., 15, and 1 Tim. vi., 18. This expresses a far deeper and more blessed thought than simply giving for the relief of necessity.—*Ext.*

#### TORONTO CONFERENCE.

We were very much pleased to see the very large conference meetings held in the Victoria Hall of this city. These blessed three day's teaching and preaching were in connection with Spadina Avenue, (Brock street) Gospel Hall, where Brother D. Munro ministers the Word when at home.

There were present Christians from almost all the gatherings within many miles, and besides the assembly specially interested, there were many present from not a few of the sects and parties of Toronto, so that on the whole the evening meetings were much larger than usually seen on such occasions.

The wants of our bodies were also fully met in the intervals between the services. A dining-room on the top flat proved very handy and convenient for that purpose. The offerings at the Lord's day morning meeting and other helps have been devoted to meet the expenses.

It was truly cheering, refreshing and pleasant to see the unanimity, harmony and heartiness with which all devoted themselves to serve one another.

The addresses were very prac-

tical and plain. The key word at all the meetings was the Lordship of Christ, and in this connection there were very important truths spoken in a most homely manner.

Almost all those devoted wholly to evangelistic and pastoral work on this continent were present, as T. D. W. Muir, of Detroit; Robert Telfer, of Glasgow; Wm. J. McClure, of Belfast; D. Oliver and John Hallyburton, of Philadelphia; Brethren John Smith and Alex. Mathews, of Aberdeen, Scotland; John Martin, from the Canadian Maritime Provinces; John M. Carnie, of Owen Sound, Ont.; John Gill, of Boston; James Goodfellow, of Clyde, Ont.; John Grimason and D. Munro, of Toronto; Richard Irving, of Belleville, Ont.; Robert McDonald, of Strathroy, Ont.; W. H. Stanger, of Orillia; George Benner, of Barrie, Ont.; Wm. Kernohan, of Forest, Ont.; D. Ross, of Chicago, and A. Marshall, of Orillia.

May such conference meetings be annually held in Toronto till the Lord come.

#### "THE AGE OF REASON."

Man dares to question God's just laws,  
To sneer, pervert, dissect;  
To prove their fallacy, because  
He has an intellect!  
Created king of every clime,  
Possessor of the sod;  
Because he wears the form divine  
He thinks himself a god.  
He reasons out salvation's plan,  
Brings theories of his own;  
And with his puny, human hand  
Usurps his Maker's throne,—  
*Then, with his feeble, faltering breath,  
Begs pardon at the gate of death.*

R. H. T.

**CHRIST THE CENTRE.**

Nothing, surely, could be plainer on the subject of church fellowship than Matt. xviii., 20: "Where two or three are gathered together in—into—my name, there am I in the midst of them." Here we have laid down the true foundation of all Christian communion—Christ the centre, and believers gathered to Him by the Holy Ghost. It is *not* said, observe, where two or three *meet*, or where two or three *gather*, but where two or three *are* gathered—thus referring to a gathering power, and not to mere choice or human will. The Holy Spirit, we all know, is the power that gathers to the name of Jesus. (See John XIV and XVI.) Christ is God's centre—His spirit the power of gathering to that centre—His children those that are gathered. This is as it should be in the church of God.—Extract.

**HOW TO BECOME RICH.**

"There is that maketh himself rich and still hath nothing. There is that maketh himself poor, yet hath great riches." (Prov. xiii. 7.) This is the way in which Christ attained to His great honor. "He made Himself of no reputation." "Therefore God hath highly exalted Him, etc. (Phil. ii. 7-10). The farmer scatters his few bushels of seed and gets his many. Paul was poor, yet he made many rich. He had everlasting accumulations where neither thieves, moths nor rust enter. What about yourself, reader?

Are you going in for a present possession? Do you not remember how the prodigal son said, "Father, give the portion of goods that falleth to me." (Luke, xv. 12.) He received it and was ruined thereby. "He that giveth to the poor lendeth to the Lord," etc.

**THE CAUSE OF CONTENTION.**

"Only by pride cometh contention, but with the well-advised is wisdom." (Prov. xiii. 10). There always is a real or fancied wrong done or doing, hence the contention. The apostolic way is quite applicable to us to-day. "In lowliness of mind, let each esteem others better than themselves." (Phil. ii. 3.) These words are for saints, bishops, or overseers and sinners. See verse 1st. Reader, are you in contention? If so, 'twill prove your shame.

**FOR CHRIST'S SAKE.**

When a teacher was wanted by Dr. Mason, of Burmah, for the warlike Bghais, he asked his boatman, Shapon, if he would go, and reminded him that instead of the fifteen Rupees a month which he now received he could have only four Rupees a month as a teacher. After praying over the matter he came back and Dr. Mason said:

"Well, Shapon, what is your decision? Can you go to the Bghais for four Rupees a month?"

Shapon answered:

"No, teacher, I could not go for four Rupees a month, but *I can do it for Christ!*"

And for Christ's sake he did go.

## NOTES ON ROMANS.

(Continued from page 26.)

CHAP. I, 6-7.

“Among whom are ye also called of Jesus Christ. To all that be in Rome beloved of God called saints; grace to you and peace from God our Father and the Lord Jesus Christ.”

“Among all nations,” 5th verse. Ye also were called to be Jesus Christ's. We are Christ's by GIFT from the Father to the son. John xvii. 2. “Holy Father keep through thine own name *those whom thou hast given me,*” etc. John vi. 37. “All that the Father giveth me.” John x. 29. “My Father who *gave them me.*”

They are Christ's also by REDEMPTION. 1 Cor. vi. 19, 20. “Ye are not your own? For ye are bought with a price.” 1 Pet. i, 18, 19. “Ye are not redeemed with corruptible things \* \* \* but with the precious blood of Christ,” etc. Christians are His also by CALL, “called by Him” to be His.

## GENERAL GOSPEL CALL.

Prov. viii. 4. “Unto you men I call and my voice is unto the sons of men.” Prov. i. 24. “Because I have called and ye refused,” etc. Mark xvi. 15. “Go ye unto all the world and preach the Gospel to the whole creation.” R. V. Acts xiii. 46. “It was necessary that the Word of God should first be spoken unto you \* \* \* \* seeing ye put it from you and judge yourselves unworthy of Eternal Life lo we turn to the Gentiles.” It is truly humbling that as yet there are

millions of God's creatures who never heard the general Gospel call. “Come unto me all ye that labour and are heavily laden and I'll give you rest.” Matt. xi. 28.

## PARTICULAR GOSPEL CALL.

As there is a general Gospel call for every creature so there is a *particular Gospel call* to some. John v. 25. “Verily, verily I say unto you the hour is coming and now is when the dead shall hear voice of the Son of God, and *they that hear shall live,*” etc.

The truth of God in a book or on the lips of a Christian does not give life. What does give it is the truth clothed in the power of the Holy Ghost to awaken and lead to Christ; that constitutes the particular call. If so, how needful that the preachers should be full of the Spirit of God when they speak. There is also the

## GENERAL CALL TO SERVICE.

The Word of God comes to the Christian calling to service either by the book or by the lips of the preacher, but if it be not in the Holy Ghost he will not move, but if so 'twill be irresistible and overwhelming. See the call to Elisha, 1st Kings, xix. 19, etc. In Acts xii. 25, we read Barnabas and Saul (Paul) took with them John Mark to serve, and in chap. xiii. 13, we read “he departed from them.” They called him and he did not long continue with them, but we know that afterwards he went out to the service when God called him and stayed at it. Many went out who never were called of God.

## A PARTICULAR CALL TO SERVICE.

Gal. i. 15. "But when God was pleased who selected me from my mother's womb and called me by His grace to reveal His son in me that I should announce Him as the glad tidings among the nations, immediately I conferred not with flesh and blood" (R. V.) Here we see the particular call. O for many such calls.

Perhaps there is nothing more humbling than that ordinary calls are ineffectual. There must be the forth putting of God's power to compel men to yield.

## BELOVED OF GOD.

They to whom this Epistle is addressed are designated first as "Beloved of God." Notice, then,

1. God so loved the world that He gave. John iii. 16.

2. He loves His children. Ps. ciii. 13, 14. 1 John iv. 16.

3. He particularly loves those of His children who are obedient to Him and honor him. See Jude 21; John xv. 10. Ezekiel xiv. 14-20. John xiii. 23; xix. 26; xx. 2; xxi. 7; Daniel ix. 23; x. 11, 19. Reader, do you make it your business to please Him?

## SAINTS.

Lest there should be any misapplication of the truth of this Epistle, the persons addressed are "called saints," i. e. Holy Ones. Saintship is a high title. They are persons who not only are holy before God in another (i. e. sanctified in Christ Jesus), but holy in all manner of conversation—acting among men not according to men but according to God—out of the run, groove and rut in

which men go. 1st Thes. ii. 10: "Ye are witnesses and God also how holily and justly and unblameably we behaved ourselves among you that believe." Phil. ii. 16. "That ye may be blameless and harmless the Sons of God without rebuke in the midst of a crooked and perverse nation among whom shine ye as lights in the world."

## GRACE.

Gifts of all kinds to you—peace from God. Peace with God. Rom. v. 1. Peace of God. Phil. iv. 6, 7. God of peace with you. Phil. iv. 8, 9. There is the peace of death; the wicked have it—to be rudely broken some day, and the peace of death in a meeting is usually broken by mutual re-creminations. Judges ix. 15. The fire comes out of the bramble and devours the cedars of Lebanon," which are much greater and grander than the bramble. If saints will not do God's work He usually allows the devil to keep them busy.

(To be continued.)

## NOTES OF HAMILTON CONFERENCE.

(Continued from last month.)

After reading of requests for prayer, and there were very many of them, and waiting on the Lord, Eccles. i was read. Solomon was king over Israel, and he was the greatest, wisest and wealthiest king that ever sat on a throne. He had the best of opportunities to test the world in all its varied forms, and in this chapter we find how he spent time, and strength, and money, in getting together a great collection of everything the

world could afford. But his testimony after all was over, was that it was empty as vanity.

Many of God's saints now have no higher thought than trying that over again which so disappointed Solomon. They seek to adorn their homes which should have "holiness to the Lord" stamped upon them, with those things which are simply the fashionable follies of the day. But bric-a-brac cannot satisfy the heart now, any more than in Solomon's day. Again, many spend their time in splitting theological hairs, and after years of the withering work, they begin to find they have missed the mark, and the devil has been cheating them out of their time. Beloved, let all the power of your mind or your arm; the ability of soul and body have inscribed on it, "Holiness unto the Lord." We read of a good time that is coming when it will be upon the bells of the horses, (Zech. xiv 20,) why not upon ourselves now?

Psalms xv gives us an experience which was *absolutely true* of the Lord Jesus Christ and *relatively true* of God's people. What a wonderful sight it must have been to see the Lord Jesus laying aside His garments and girding Himself, then getting water and washing the feet of His disciples. He is still seeking to do this. Charity, as it is sometimes called, would seek to cover the dirt up; *He* sought to take it off. Its the popular thing in the world, and even among many of God's people to cover evil and dirt up with the mantle of charity.

But that is never God's way. Still the man who seeks to uncover evil is never a popular man. But if he is to have weight with his words, he must have *clean* hands himself. There is nothing more nauseous than to see a man in a meeting trying to set things right, when he is not right himself. He will always make matters worse instead of better. "Who shall abide in Thy tabernacle?" You will find an answer in Isa. xxxiii, 14, 16.

#### AFTERNOON.

A brother read part of Ezek. viii, and made a few plain pointed remarks regarding the departure of God's people from God, and it seemed as though the greater fault lay in the leaders, who should have been the guides: they were found offering incense to the creeping things, etc., thus leading the others into deeper sin.

One read Heb, v, 10, 14 and Chap. vi, 1, 20. All this is, as we can readily perceive one parenthesis. He would like to speak to them of Christ, but he could not; they were dull of hearing. So he has to stop and explain things to them. Now, it seems to me, our conferences are largely of the parenthetical order, God would like to speak to us of Christ. He would like to unfold to us His glories and beauties, and the majesty of His person, but He cannot—we are dull of hearing—so He must go over some of the old ground again, and make known to us where we are, and how we are, before our ears are unstopped to listen to what he has to say of His Son.

In the roll of honor recorded in Heb. xi., we find a large number of names, but none are mentioned on account of their honesty, sobriety, or purity. Many of them were all that, but, it is not because of that that God gives them honorable mention. Joseph, for instance, was a chaste living man, but God speaks of him in Heb. xi, because he believed God. When he was dying—God passes by many bright acts of his eventful life—he made mention of the departing of the children of Israel, and “gave commandment concerning his bones.” In other words he believed God, and so thoroughly did he do so, that he said to them, as it were, “Now when God takes you out of this, you take my bones along too.” And God honored him and saw to it that they carried them along backward and forward during that forty years wandering till they reached the land. It’s something like Psa. xxxv. 10: “All my bones shall say, Lord who is like unto Thee, which deliverest the poor from him that is too strong for him?”

If not *going on* with God we are *drifting*. If any of us imagine that we are “established in the mud,” like the man of whom we were hearing, then we are deceiving ourselves—we are drifting. After going on with God for a time, we then rest on our lees, do we find we are as far on as we were when we left off? No!

In 2 Peter we read of exceeding great and precious promises; *given unto us*. Then in Heb. vi. we read about inheriting the

promises. Now, how many promises have I—have you—inherited or appropriated to ourselves? Every promise is just a cheque on God’s bank, which he would have us present and get cashed.

In Abraham we have an illustration of one who inherited God’s promises. God had called Abraham out and given him certain promises, but he did not yield perfect obedience until after the death of his father. Then he starts out in obedience to God, and in Gen. xii, 7, we find him inheriting his first promise. Later on when he got rid of Lot, God once more manifests Himself unto him and he inherits another promise, Gen. xiii., 12, 18, When in Chap. xiv. Abraham had rescued all that had been taken from the King of Sodom, he had a perfect right to all the King of Sodom offered him, but no; he would deny himself and honor the “most high God” once more. And then God comes in with his “Fear not.” And Abraham inherits another promise. In Gen. xvii, we have Abraham’s obedience in the matter of circumcision, v. 26, 27, and in the next chapter we have God coming in and eating with Abraham and talking with him. In the end of Ch. xviii, we find Abraham pleading for Sodom, and in Chr. xix. 29, we read “*God remembered Abraham*, and sent Lot out of the midst of the overthrow.” But it is in Ch. xiii, we have the supreme test of Abraham’s obedience—the offering up of Isaac—but he rises to it, and once more he inherits a promise from God, in which God swears by



Himself. In the verse which records the closing scene of Abraham's life we have a statement beautiful and suggestive by its very indefiniteness. Gen. xxv., 8, the words: "*of years,*" are in italics, and the reading is simply that he "died in a good old age, an old man and full"—that is full of everything that God could give him. He inherited the promises. Beloved they are given to us. May we also inherit them as God would have us, to the glory of His Name!

## EVENING.

Numbers xi., 1, 12, was read. "*Complainers.*" v. 1, Marg, This is a prolific disease among the people of God. And nothing more surely brings on the judgment of God. Where is the meeting that has not its critics? They will tell you *how* a meeting should be conducted, and complain against those who are seeking to go on with God in it, but they will not tell how it is to be made better: I believe in many cases it is a matter of one's feelings at the time. We are apt to look at things through colored spectacles. When Jacob's youngest son was born to him, the mother in her anguish called him Benoni—that is, "the son of my sorrow." But Jacob, moved by different thoughts and impulses, calls him Benjamin—that is, "the son of my right hand." It was the same child, but different feelings moved the father and the mother when they named him. So in meetings. How is it that some will go out of a meeting complaining and criticising, and others rejoicing? Simply, in most

instances, because of the difference in their feelings while listening to the word.

In verses 10-13 of this chapter we have Moses' failure under the sore trial. Let us not judge him in it, for it is likely that any of us would have failed far greater than he did. In Gal. 4, 19, Paul writes to the Galatian Christians from the depth of a heart that yearned in its love toward them: "My little children, of whom *I travail in birth again* until Christ be found in you." He had before travailed in birth for them, and there is no getting souls to Christ without travail. One may get *converts*, but not souls to Christ without it. Now these Galatians had been seduced away from the simplicity of the gospel, and it was like opening the old wounds afresh in the soul of the apostle—it was exquisite suffering. In this, however, he excelled Moses as a shepherd of God's sheep.

But there is a greater of whom I would speak. Read that 23rd Psalm again. For the sake of those lately saved we may say that Psa. 22, which opens with "My God, My God, why hast Thou forsaken me?" is the language of the Cross. Psalm 24 speaks of the Lord Jesus as the King of Glory. Now between those two points comes an interval, in which He is gathering out for Himself a people to be nearer to Him than His brethren—the Jews. It is called in Scripture "The Church." Just as Joseph's brethren rejected *him*, and for years he was hidden from them, but when at last they acknowledged him they found an-

other—Asenath—nearer to Him than they could possibly get. Again Moses, rejected by Israel, went away into the land of Midian and, during the years of his rejection, he took to his heart Zipporah as his bride, and thus she occupied a nearer place than ever his brethren could. So with his Lord Jesus “He came to His own and His own knew Him not,” and this is the time of His rejection, and, in this time, He is gathering out a people for His name which will be nearer to Him for ever than Israel can possibly be. This 23rd Psalm is David’s Psalm. But it is in a truer sense the Psalm of David’s greater Son. It is also sweet to every believer. It is so personal. “The Lord is my Shepherd.” And He never fails! Ah, no! We try Him, and grieve Him, but His heart of love is unchanged under all circumstances.

Another read Psalm 101, 1. “I will sing of *mercy* and *judgment*, unto Thee, O Lord, will I sing.” No doubt this is primarily the language of the Lord Jesus Christ, for He was the “Man of sorrows, and acquainted with grief.” The Cross was ever before Him, yet it could be truly said of Him that He was “always rejoicing.” Did you ever think what kind of singing that was, in that upper room, on that night in which He was betrayed? He had been telling them of how He was to be crucified, and I am sure there was no lightness with them—no lightness in their singing. He sang of “*mercy* and *judgment*,” and it is a noticeable thing in all the songs recorded in the Bible these two

things—mercy and judgment—were side by side. Some people object to the judgment side of the truth, and would have it all mercy, but God would keep both before us.

(To be Continued.)

#### AN ADDRESS ON RUTH.

For the help of those young in Christ let us consider together the Book of Ruth.

In chapter i. we have got a family scene. There is Elimelech, his wife Naomi and their two sons who dwelt at Bethlehem. They seemed to be in very comfortable circumstances. They had a little property. However much they had, God has got—His better. They cannot have God’s better while they have got their best. Their better must go to make room for God’s best. God sends a famine and they have to part with their little bit of land, but it’s to make room for the wealth of a Boaz. He cannot bestow His wealth on those who have a little property of their own. God spoke to this family first by a famine. They did not take heed to his voice, for they went down into Moab to dwell among the enemies of Jehovah instead of remaining where he had placed them and trusting to Him to supply their wants. God speaks the second time to that household. He takes away the husband of Naomi, and next, her two sons. She did not take heed to God when he spoke to her through the famine, but now she hears His voice. What a mercy that Jehovah had pa

tience with her. God removes everything that she trusted in. What a sad sight to look upon in Naomi and her two daughters-in-law. Before they could be driven from all their props and stays they had to be brought to dire poverty, to helpless widowhood. If God has got a poverty into which He can pour His wealth He has got a widow to whom He can give a husband. There must be the widow and the poverty to make room for the husband and the wealth. In verse 19, "When they were come to Bethlehem all the city was moved about them." A city's sympathy could not meet their need; it is too deep for them. But it is not too deep for God; it takes His infinite grace to meet their deep need. Naomi says, "I went out full and the Lord brought me home again empty." "*I went out,*" "God did not send me out," He empties us in order that He might fill us. In this chapter we get a little picture of God's ways with his backsliding children. He brings us low down that He may exalt us to fellowship and favor with Himself.

Chapter ii. Boaz was a kinsman of the husband of Naomi; and a mighty man of wealth. The riches of this man can meet the deep poverty of Naomi and Ruth. Ruth goes as a gleaner into the fields of Boaz. He comes in upon the scene and speaks words of comfort to her. He knows all about Ruth, who she is, where she has and how she has fared, He knows the relationship between them although she does not know. Verse 10. "She fell on

her face and bowed herself to the ground, and said unto him, Why have I found favor in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" Ruth takes the place of a stranger here. According to the position she takes before Boaz that is the position he has to take before her. There is a lesson for us as children of God to learn here. We were once strangers but God saved us and brought near to Himself by the blood of His Son. How often we have taken the distant place of a stranger instead of the near place of sons. If we were more intimate with the Lord we would in our soul's experience be abiding nearer to Him.

Verse 14. Boaz shows hospitality to the stranger. "He said unto her at meal time, come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached her parched corn, and she did eat, and was sufficed, and left." We do not take a stranger into our confidence, nor tell them our bosom secrets. God acts towards His children according to the position they take before Him; and the position they take is according to their knowledge of Him. If they have just a slight acquaintance with Him it is the distant place they take, but if intimate, the near place.

Verse 20. "And Naomi said unto her, the man is near of kin to us, one of our near kinsmen." That was blessed news to Ruth. The result of this knowledge leads to intimate acquaintance with him.

Chapter iii. Naomi instructs her daughter-in-law how to act towards Boaz; and she did accordingly to all her mother-in-law bade her. She takes the place of nearness because of her relationship to him. A greater knowledge of him begets a greater nearness to him. She takes her place at the feet of Boaz. He wakens up to the fact that there is a woman at his feet. He says, "Who art thou?" She says, "I am Ruth." In chapter ii, she says, "I am a stranger," and he says, "come and dip your morsel in the vinegar." He shows her hospitality because she takes the place of a stranger. Now she takes the near and intimate place and Boaz tells out all his heart to her. In the stillness of that midnight hour Ruth lies at his feet as one near to him while he unfolds the precious thoughts of his heart to her. He could not do this when she took the place of a stranger. Ruth is listening and drinking in all that falls from the lips of Boaz. John took the near place—he lay on the bosom of his Lord and He revealed to him the thoughts of his heart. Boaz has got his heart filled for he has got Ruth in befitting nearness to himself. God wants us to be ever near to himself so that He may make known the precious thought of His heart concerning us.

Verse 12. Boaz says to Ruth, "I am thy near kinsman, now I shall be alive to my kinsman responsibility, just as I was alive to the responsibility to the stranger and shewed hospitality to her now I must fulfill my responsibility as

a kinsman." Now that Ruth has taken the near place of relationship Boaz rises to his responsibility as kinsman redeemer. But, he says, "There is a kinsman nearer than I, it is for him to discharge his responsibility, if he won't, I will." Boaz is a type of the Lord Jesus as kinsman redeemer, but there was one nearer to me than the Lord Jesus, and that was you. You and I were born with the same sinful nature, but Jesus had no sin; we could not redeem our brother nor give to God a ransom for him. The Lord Jesus took part of flesh and blood that through death He might destroy him who had the power of death and deliver them who through fear of death were all their life time subject to bondage." (Heb. ii, 14, 15.)

Boaz and Ruth are now married on the ground of redemption. She has now got the field in which she gleaned and the barn floor on which she lay, but she has got more, she has got Boaz himself, and that is worth more to her than all his fields and barns. God would not have us rest in any thing but Himself.

The Lord help you and me to grow in the knowledge of Himself. That means to get near to Him; and to get near to Him is to get where He can tell you all that is in His heart and make known His secrets to us.

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Enoch walked with God, and Enoch had no Bible. May we not allow the Bible keep us from walking with its author.

## ST. JOHN THE AGED.

I'm growing very old. This weary head  
That hath so often leaned on JESUS'  
breast

In days long past—that seem almost a  
dream—

Is bent and hoary with its weight of years.  
These limbs that followed Him my Mas-  
ter oft,

From Galilee to Judah; yea, that stood  
Beneath the cross, and trembled with His  
groans,

Refuse to bear me even through the streets,  
To preach unto my children. E'en my lips  
Refuse to form the words my heart sends  
forth.

My ears are dull; they scarcely hear the  
sobs

Of my dear children gathered round my  
couch;

My eyes so dim they cannot see the tears.  
God lays His hand upon me—yea, His  
hand,

Not His *rod*—the gentle hand that I  
Felt those three years, so often pressed in  
mine,

In friendship such as passeth woman's  
love.

I'm old, so old! I cannot recollect  
The faces of my friends, and I forget  
The words and deeds that make up daily  
life;

But that dear face; and every word He  
spoke,

Grow more distinct as others fade away;  
So that I live with Him and holy dead  
More than with living.

Some seventy years ago

I was a fisher by the sacred sea;  
It was at sunset. How the tranquil tide  
Bathed dreamily the pebbles! How the  
light

Crept up the distant hills, and in its wake  
Soft purple shadows wrapped the dewy  
fields!

And then He came and called me: then I  
gazed

For the first time on that sweet face. Those  
eyes

From out of which, as from a window,  
shone

Divinity, looked on my inmost soul,  
And lighted it forever. Then His words  
Broke on the silence of my heart, and  
made

The whole world musical. Incarnate Love

Took hold of me, and claimed me for its  
own;  
I followed in the twilight, holding fast  
His mantle.

Oh! what holy walks we had  
Through harvest fields, and desolate,  
dreary wastes;

And oftentimes He leaned upon my arm,  
Wearied and wayworn. I was young and  
strong,

And so upbore Him. Lord! now I am  
weak,

And old, and feeble. Let me rest on  
Thee!

So put Thine arm around me closer still!  
How strong Thou art! The daylight  
draws apace:

Come let us leave these noisy streets, and  
take

The path to Bethany; for Mary's smile  
Awaits us at the gate, and Martha's hands  
Have long prepared the cheerful evening  
meal;

Come, James, the Master waits, and Peter,  
see,

Has gone some steps before.

What say you friends?

That this is Ephesus, and Christ has gone  
Back to His kingdom? Ay, 'tis so, 'tis so,  
I know it all; and yet, just now, I seemed  
To stand once more upon my native hills,  
And touch my Master. Oh, how oft I've  
seen

The touching of His garments bring back  
strength

To palsied limbs! I feel it has to mine.  
Up! bear me to my church once more,

There let me tell them of a Saviour's love;  
For by the sweetness of my Master's  
voice

Just now, I think, He must be very near,—  
Coming, I trust, to break the veil which  
time

Has worn so thin that I can see beyond,  
And watch His footsteps.

So raise up my head;  
How dark it is! I cannot seem to see  
The faces of my flock. Is that the sea  
That murmurs so, or is it weeping? Hush!  
'My little children! God so loved the  
world

He gave His Son; so love ye one another,  
Love God and men. Amen! Now bear  
me back;

My legacy unto an angry world is this.  
I feel my work is finished. Are the streets  
so full?

What call the flock by name? the Holy  
John?  
Nay, write me rather, Jesus Christ's be-  
loved,  
And lover of my children.

Lay me down  
Once more upon my couch, and open wide  
The Eastern window. See! there comes  
a light  
Like that which broke upon my soul at  
even,  
When in the dreary Isle of Patmos, Ga-  
briel came,  
And touched me on the shoulder. See! it  
grows  
As when we mounted towards the pearly  
gates;  
I know the way! I trod it once before.  
And hark! it is the song the ransomed  
sung,  
Of glory to the Lamb! How loud it  
sounds!  
And that unwritten one! Methinks, my  
soul  
Can join it now. But who are these who  
crowd  
The shining way! Say! joy! 'tis the eleven!  
With Peter first; how eagerly he looks!  
How bright the smiles are beaming  
James' face!  
I am the last. Once more we are com-  
plete,  
To gather round the Pascal feast.

#### QUESTIONS AND ANSWERS.

(Joining Building Societies.)

The question in last month's issue opens up such a wide field and withal such an important one, that we thought well to go into it more fully than a single number would admit. So we contented ourselves with the briefest sketch of the principles enunciated by the Lord Himself directly and by the Holy Ghost, through the Apostles, upon which His people are exhorted to act in connection with money matters. Before going further it may be well to make a few observations upon Old Testament principles, which strange to say are often quoted and pro-

fessedly made the basis of action in these things by numbers who profess to be the Lord's. References are made to Israel's promises, and to promises made to individuals in the Old Testament as to temporal prosperity and these are taken as holding good in this present dispensation. But "the priesthood being changed there is made of necessity a change also of the law, (Heb. vii, 12). And let us notice about Israel *first* that they were called to a place of *earthly* blessing, everything God did for them was of an earthly character. He gave them a temporal deliverance from Egypt's yoke and brought them into a land flowing with milk and honey. One passage let us quote in proof of this. "And the Lord will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He swore unto thy fathers to give thee" (Deut. vii, 13). And from Deuteronomy we might multiply passages in this same strain. All was earthly and the responsibilities were in accord with this principle. And moreover they as a people were but a type or picture of the people of God when all shadows had fled away. And we are not now in shadows—"the true light now shineth" (1 John ii, 8). Besides not only were their blessings pictures of the higher blessings we have in Christ, but so were their responsibilities pictures of our privileges (for under grace respon-

sibilities become privileges) in this dispensation. Take as an illustration of this the demand of Jehovah in Exodus xiii, "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast it is mine." And the ground of this demand is explained in the same chapter. The first-born of Israel had been sheltered from the doom of Egypt's first-born by the sprinkled blood and God now claims them as His own. The measure of this claim upon them was the measure of His salvation for them. And if we follow this all through Numbers we will find how strictly God holds to His claims. See for instance Numbers iii. He cannot abate His claims one iota. Now apply this to the present dispensation. Who are they who are sheltered by the blood from the judgment of God? And who are they to whom He says "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice \* \* \* which is your reasonable service," "Ye are not your own, ye are bought with a price."? Is it not to every believer in Christ Jesus? Most assuredly it is. And this principle obtains all through. Compare, for another example the description of our blessings in *Ephesians i*, with the passage we have already quoted from Deuteronomy. Our blessings are the spiritual blessings in the heavens, theirs were temporal blessings in the land of Canaan. We might enlarge on this but surely we have said enough to show the

utter foolishness of quoting rules and regulations made for Israel or any Old Testament saint, as to their money and the disposal of it, that would be applicable (except in type) to these days. We are spoken of as those, upon whom the ends of the age have come" (1 Cor. xii). All shadows of the past are traced for their origin to this day—we have arrived at the end. When Jesus came from the Father, He came to open the secrets kept hid since the foundation of the world (Matt. xiii, 35). Let us not then, while we rejoice in the light of the glory of God in the face of Jesus Christ, seek to dim the outshining of that light in us by creeping back in our practice to the dim and shadowy light of bygone ages. Let us listen to Him, who while He was in the world was the light of the world. His language is not equivocal, but clear, and may the Lord give His people grace to listen. Next month we shall direct attention if the Lord will, to what He has said on this subject.

Oh! it is such grace on His part to come down in the utterances to us to the veriest details of our daily life. And we may be sure that all His instructions and directions to us are based on His inexpressible love for us—the measure of which is the Cross of Calvary. How often do we, when meditating on what He has said, allow suspicion to lurk in our minds as to His love and forethought. Away with such thoughts! they are utterly unworthy of blood bought children of God.

**CONTENTION AND ITS CAUSE.**

"Only by pride cometh contention" see Prov. xiii. 10.

That there are contentions and contradictions almost everywhere is sadly true—in business partnership—in the family and often, alas, among the Saints.

Buisness partnerships are generally formed through the love of gain. One may have the capital, another the skill and another the energy. If the three should be joined together, it is supposed there will be business success. The natural temperament and moral element is generally left out of the calculation and the result usually in such cases is contention.

In the family this also is often seen and painfully illustrated. Sometimes among the children, but more frequently among the parents, "Through Pride cometh Contention." There are proud unhappy ones who almost would rather die than confess to an error, or if it be confessed, some other person must be blamed for it. "Through pride cometh Contention."

Among the Saints who have not a "ruling spirit" to control among them this also is often seen. One through *Pride* wishes to be somebody because of supposed superior knowledge, another because of greater age, another because of having more money at command, and another because of supposed better address, and another because of suspiciousness that every other one wishes to take advantage of him, plays the part of the dog in the manger and might well be called "Mr. Con-

tradiction." "Only by Pride cometh Contention."

The Lord Jesus Christ never took His own part, but "who when he was reviled reviled not again; when he suffered he threatened not but committed his cause to Him who judgeth rightously." 1 Pet. ii. 24. Go thou brother and do likewise.

**PRIDE AND HUMILITY.**

"A man's pride shall bring him low: but honor shall uphold the humble in spirit." Prov. xxix. 23.

Reader do you aspire after honor? You may get it for a very little but you shall lose it. There is not a more satisfactory evidence of you being unworthy of it than that you seek it, but if you seek it not but walk humbly, honor shall uphold you. Christians who don't want it get it, and those who seek it miss it, or if they get it soon they prove themselves not worthy of it and get contempt instead.

**THE "NE'ER DO WELLS."**

"The eye that mocketh at his father and despiseth to obey his mother the ravens of the valley shall pick it out and the young eagles shall eat it,"

There are such youths—never have we known any of them to be blessings either to themselves or to others. They usually end their days on the gallows or in the penitentiary—or through some foul play on the prairie, so that not unfrequently this scripture is literally fulfilled.



## NOTES ON ROMANS

(Continued from page 38.)

## CHAP. I. 8.

“First, I thank my God through Jesus Christ for you all, that your Faith is spoken of throughout the whole world.”

Two special things in this verse demand our attention. viz.: the Apostle’s thanksgiving and the cause he assigns for it.

There are never any thanksgivings to God apart from a special producing cause, for there is no spontaneous gratitude to God from a natural human heart. There must first be the character to appreciate the goodness of God and then the occasion of it. Unconverted people can’t worship.

God’s doings, ruined man does not esteem. Selfishness is characteristic of the whole fallen human race. Personal profit, agrandisement, preferment and supposed advantage is what they naturally esteem and approve.

These Roman Saints were not only saved, but manifestly so. Their ways, habits, pursuits and enjoyments were such that others “Took knowledge of them,” that they were the children of God, having been lifted up out of the meanness, ruin and selfishness characteristic of the race, and placed on the elevated platform of Divine nobility peculiar only to the heavenly family—the children of God,—The born again ones.

Their “faith was spoken of throughout the whole world,” (Kosmos Greek) by them, first who discovered the difference between the two great Families, and

afterwards by them who heard the savory reports about them.

All by nature are in the Devil’s family (John viii. 44.) and all in God’s family are there by a new and second birth. Gal. iii. 26. “For ye all are the children of God by faith in Christ Jesus.”

In 1 Thes. i. 7, 8, we see a similar precious testimony—“So that ye were ensamples to all that believe in Macedonia and Achaia, for from you sounded out the word of the Lord not only in Macedonia and Achaia but also in every place your faith to Godward is spread abroad, so that we need not to speak anything.” In both the Romans and Thessalonians he attributes correctly the precious manifestations of Divine life to its proper source. Such purity, holiness, prosperity, true unselfishness and heavenliness, he knows had its origin in God only, and imparted to them through Christ.

## THE SOURCE.

Many have been the efforts to discover the source of the river Nile, and perhaps that has not been done fully yet, but sure enough we are of this (Jas. i. 17.) “Every good gift and every perfect gift is from above and cometh down from the Father of lights with whom is no variableness neither shadow of turning.” All comes by Christ through the Spirit’s work and testimony, see, 1 Cor. i. 4, Phil. i. 3, 1 Thes. ii. 13, 2 Thes. i. 3, 2 Tim. i. 3, Philemon 4.

To the Apostle it was cause of joy and thanksgiving that in the

midst of thick darkness and ungodliness there was the reflection of God in the lives of those dear Roman Saints. We wish there were more of it.

How much more pleasing and refreshing to God's heart must this also be,—reality in the midst of hypocrisy, pretensions and sham—honesty in the midst of crookedness—unselfishness in the midst of covetousness—mercifulness in the midst of avariciousness and hard unkind dealing—Godliness in the midst of devilishness, and heavenliness in the midst of worldliness. Matt. v. 46–48. “But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. That ye may be the children of your Father who is in heaven, for he maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust \* \* \* Be ye therefore perfect even as your Father which is in heaven is perfect.”

#### NOTES OF CHICAGO CONFERENCE.

Nov. 28th to Dec. 3rd.

(Continued from page 34.)

SATURDAY AFTERNOON.

After the usual prayer meeting, Psalm cxiii. was read by a Brother. It would not be out of place to call this a “worship Psalm,” for it begins and ends with a Hallelujah! Praise ye the Lord! It seems to be the climax of a number of Psalms that precede it, and, no doubt, worship is

the highest service we can render to God. In Eph. 1, we have the threefold work of the Father, Son, and Holy Spirit, made known in the Salvation of our souls.

We are *chosen by God the Father*, to the praise of the glory of His grace, V. 4 to 6.

We have *redemption through the Son*, according to the riches of His grace, and

We are *sealed by the Holy Spirit*, until the day of redemption,—to the praise of His glory.

So you see we are saved, not merely to keep us out of hell, blessed as that is, but “*to the praise of His glory*”—He is going to get something out of it; as the dear sailor lad said when newly saved, “He’ll never hear the end of it.” And, now, our responsibility is to shew forth His praises all the day long. We ought to be living in the condition of this Psalm—“always praising.” See one or two things in the preceding Psalms, that may remind us of what reason we have to praise Him.

Psalm cix. This is first David's experience, but it is also that of the Lord Jesus, for David spake by the spirit of Christ. “Hold not Thy peace.” V. 1. If we knew more of what it is to have the persecution of verse 2, we would feel more the necessity of having God speaking to us as in V. 1. As we read the Psalm, we recognize that none but Jesus is speaking to us. “For my love they are my adversaries.” V. 4, 5. Time was when He got nothing

but hatred from us—tho' all that time He loved us; and surely, now that He has saved us, we might well love and praise Him. When He was down here, there was no room for Him in the inn, when He was born; during His ministry, foxes had holes, birds of the air nests, but He had no where to lay His head; and, at His death, the world would probably have buried Him in the Potter's field, had not Joseph of Arimathea and Nicodemus—who had been trying to hide their light, but whom the death, and honor of the blessed person of the Lord, brought to the front—came and buried His body in the new-made tomb of Joseph.

But, in Psa. cx. we find *God* had a place for Him whom the world thus despised and rejected. "The LORD said unto my Lord, sit Thou at My right hand, until I make Thine enemies Thy footstool." V. 1. He has been seated by Jehovah at His own right hand. He is my Lord—my Master. But not only so, He is my High Priest there, V. 4. Not of the Aaronic type, which was changeable, but after the Melchizedec order. Read Gen. xiv. 17-23, and see what Melchizedec did for Abraham. He strengthened and cherished him, so that he was able to withstand the proposals of the King of Sodom. The reason why so many of God's people get overtaken and snared by the world and the Devil, is because they are not having daily dealings with their Melchizedec priest, and being strengthened by Him.

Now look at Psalm cxi. Note what is said about His work.

"The *works* of the Lord are great," V. 2.

"His *work* is honorable and glorious," V. 3.

"He hath made His wonderful *work* to be remembered," V. 4.

"He hath showed His people the power of His *works*," V. 6.

"The *works* of His hands are verity and judgment," V. 7.

Then follows Psalm cxii, with its description of the "blessed" man whose heart is fixed trusting in the Lord. And is there a greater work God is doing, than is seen in changing a heartless worldling, who hates His law into one who greatly delights in His commandments? V. 1.—Now, if we but take in those things, we shall be ready for the praise of Psa. 113. But we need the broken and contrite spirit, and God alone can make our hearts soft.

He was followed by one who read the 2nd Ch. of James, and the first verse of Zech., x. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Israel had a *former* rain when the Holy Spirit came down at Pentecost, and they will yet—according to scriptures—have a *latter* rain. And there has been a former rain in the history of each child of God, when we were saved, when everything was new and fresh to our souls; but, is it not true there has been a long season of drought with some of us,

and we need refreshing seasons from God—we need the *latter* rain. There is no greater calamity to a child of God, than loss of fellowship with God, and this loss is the secret of one trouble and another, that falls so often on the children of God—individually and as assemblies.

And any service attempted for God, when out of fellowship with Him, is only worthless, and ought to humble and bring us to our knees. But it's supposed to be necessary that a certain amount of work *must* be done, and the performance is gone through, whether God is in it or not. Numbers of us have got too respectable in our own eyes, and in the eyes of the world for God to use us, *for we may rest assured of it, as respectability comes in, God goes out; and as God comes in, respectability with the world, goes out.* Most of God's saints are dry, withered, and worthless, because of worldly conformity. May the Lord deliver us all from it; God wants a holy and separate people. May He revive us.

SATURDAY EVENING.

A Bro. read 2 Cor., v. 18. "We are ambassadors for Christ," etc. When God saved those of us who are His own, He made us missionaries,—irrespective of age, social position or education. Like the leprous men at the gate of Samaria (2 Kings, 7) all around is death, but God has provided for us as for them, all needed to satisfy, and now we may well say: "This is a day of glad tidings, and we do not well to hold our peace." *They* were satisfied,

but there was a dying city behind them, they must go and tell them.

Paul said "Woe is me if I preach not the gospel," and so we say who have ever tried to preach it. We stammer away, and are never satisfied with the way we preach it, but God said "Go ye into all the world and preach the gospel to every creature." Back in the counsel-chambers of eternity, God thought of redemption. The Cross is but the outcome of it, and now He has constituted His own, to be the ambassadors of His grace to perishing souls.

"Workers together *with* God?" If that is so, then the one business of our lives should be to bring sinners back to God. God is now "preaching peace" by Jesus Christ. (Acts x, 36.) At the birth of Christ, angels proclaimed it, and since that time, down thro' the ages one and another has taken it up, and proclaimed peace to guilty rebels, on a sure and legitimate basis—the death and resurrection of the Lord Jesus Christ.

"On Christ the solid Rock I stand,  
All other ground is sinking sand."

If it is not the ambition of your heart to have life and lip a testimony for God, you have missed the mark. The great need is burning love to a dying world, and to God, that will make us go out, with red-hot zeal, to win, by the gospel, poor sinners to God. Let us be clear on the gospel message, by all means—we cannot be too clear—but we need

more heart. In this respect are we receiving the grace of God in vain?

LORD'S-DAY MORNING.

The largest number ever gathered in Chicago to remember the Lord, in this own appointed way, sat down at His table this morning, and a precious feast of remembrance it was, a foretaste of the time when we shall see Him and be like Him.

(To be continued.)

ALL IN CHRIST,

As I bid adieu to the world's fancied pleasure,

You pity my weakness; alas! did you know

The love of Christ Jesus, that best, richest treasure,

Would you have me forsake it? *Ah, never! ah, no!*

In the gay scenes of life I was happiness wooing,

But, ah! in its stead I encountered woe; And found I was only a phantom pursuing,—

I never once found it, *Ah, never! ah, no!*

But how bright now the sunbeams of glory are shining

Around my lone path as to heaven I go, With CHRIST in my heart, on his promise reclining

Shall I yield up my treasure? *Ah, never! ah, no!*

You'd surely rejoice when you heard I'd received

Salvation by Jesus, deliverance from woe,

By the "BLOOD OF THE CROSS" in whom I've believed,

Can I yield up my treasure? *Ah, never! ah, no!*

And in my last hours, when I'm passing the river,

And the warm streams of life discontinue to flow.

I then shall have CHRIST as my portion for ever,

Could I yield up my treasure? *Ah, never! ah, no!*

HINTS ON PREACHING.

Many hints have often been given on this as on other subjects "what to preach and when to preach." See Jonah iii. 2. "Arise go unto Nineveh that great city and preach unto it *the preaching that I bid thee.*" This is what to preach without any mistake, and if you, reader are in fellowship with God you will know it. Often at Conference meetings, we have been grieved by persons standing up and talking something *out of the line of truth* God evidently was giving for that meeting,—cold, dry and unseasonable. It was God's truth but not God's message at that time. God's message is always His truth but all His truth is not always the message.

In the New Testament the first instruction and that seemingly practiced by the Apostle in primitive times was, Mark xvi. 15, 16. "Go ye to all the world and preach the Gospel to every Creature. He that believeth and is baptized shall be saved but he that believeth not shall be damned." The last instructions given on that subject is 2, Tim. iv. 2. "PREACH THE WORD" etc., etc. It would appear from this that preachers ceased to preach the WORD and kept to the one theme only, viz.: "How a sinner might be saved" and were neglecting how a Saint ought to live so as to please God.

We have the Apostle Paul's own testimony as to what he preached in Acts xx. 21, 27. "Testifying both to the Jews and also to the Greeks, repentance towards God

and faith toward our Lord Jesus Christ"—“I have not shunned to declare unto you all the Counsel of God,” Acts xxvi. 20, 23. 1 Cor. ii. 2. xv. 3, 4. 2 Cor. v. 20, 21. He preached the Gospel to the lost and the Word unto the saved.

Don't offer to God what costs you nothing. Observe your audience. Study well not what pleases but what suits them. Never go to a meeting without if possible at all, having your subject thoroughly examined and understood by yourself. You cannot speak intelligently on any subject, till you have patiently searched it, and if you value the work of the Lord for which you profess zeal do not attempt it by slang, religious, repulsive, empty, affected unfeeling phrases. There can be no doubt at all that much of the hardness preachers often complain of is the result of their own ostentatious, uninteresting, unconnected talk. The writer has to say that to some well known meetings he could not go with pleasure because of the empty vaporings spoken at them. They are unprofitable.

Study to preach so that your hearers will easily understand what you mean. The prince of preachers, viz: the Lord Jesus Christ, spoke always plain, and used plain, homely illustrations to nail home the truth in his hearers, in many cases to their great discomfort. It is recorded of Dr. Chalmers that he made it his business every time he spoke publicly that his audience should

carry away one idea, one thought, one truth, at least. And in order to do this he turned his text over and over and over again, examining it from every conceivable point of view till the one idea, thought or truth was fastened on his hearers, never to be forgotten by them again. This is much better than touching on a dozen or more subjects and clearing up nothing.

Avoid the vulgarities of things, speak your own language as correctly as you can—the natural, not affected, or pretending, like some young men who never saw England, to be English.

Let the politics of parties alone in your preaching; allow “the potsherds to strive with the potsherds of the earth. Is. xlv. 9.

Seek not your own glory or approval. Become all things to all. 1st Cor. ix. 16-27. As a servant, your glory is to do all things for your employer worthily, and to please him. Be His bond-slave.

Avoid I, I, I; me, me, me; my, my, my; it is repulsive egotism that will impress your hearers with your self-estimation, self-importance and self-occupation.

While you study carefully, speak your own language most simply and correctly, avoiding everything outside the Book of God that might be offensive; as much so as if all success depended entirely on yourself. Remember there shall be no blessing to the people but as you are a clean channel for God to speak through. He is sovereign, and it is His sovereign will that you

should carefully ponder and then practice Rom. xii. 6, 7, 8. "Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportions of faith, or ministry let us wait on our ministry, or he that teacheth on teaching, or he that exhorteth on exhortation," etc. The preacher that goes to a meeting without giving heed to the teaching of these verses is disobeying the Lord, Who never will put a premium on slothfulness and heartlessness.

Never dismiss a meeting without putting life and death before your audience, and always avoid the last novelty in theology.

Walk before God and in communion with Him. Without this all you do will be fleshly and intellectual, resulting always in increased barrenness, pride and hardness of heart.

Preaching in the Holy Ghost, praying in the Holy Ghost, walking in the Spirit, etc., always characterize God-sent preachers.

"Be not drunk with wine, but be filled with the Spirit." Eph. v. 18, etc.; and then however simple you preach, 'twill be fresh and sweet. O, for Godly preaching!

Remember, old men can live on milk, if it be clean, but babies cannot live on rich cakes.

What a howling wilderness is this world without our Lord! Let the thought of *what life would be without Him* enhance His preciousness.

### REALITY.

There is one mark the heaven-sent messenger has about him, that all the art of the hypocrite cannot imitate. It is the mark of reality. See yon Gospeller holding forth the Word of life. Every word he says bears the stamp of reality. You can easily see that *he believes what he says*. The judgement of God is no idle tale to him. When he utters the Lord's denunciations against sin, he does so from the depths of a soul in communion with God. And see how he describes the beauties of "yon Man on heaven's throne." He hangs with holy delight over the page of Inspiration, where is recorded the holy life and shameful death of Him whom he delights to honour. And as he goes on to tell of His glorious resurrection and ascension, he waxes eloquent, but it is *the eloquence of a broken heart*. His soul glows with fire from off the altar as he describes with heavenly fervour the coming of that Blessed One. No high-sounding theories and fine-drawn speeches proceed out of his mouth. He is simple, plain, and O! so real! He does not deal in smooth things. No. He has learned the mind of heaven, has been gazing on the glory and beauty of the Lord Jesus, and comes forth from His presence endued with heavenly power. And when he speaks everyone feels the power. The believer feels it and rejoices. The unbeliever feels it and trembles. This is a day of much hypocrisy, but how refreshing to turn away

from it all to the reality of the man of God. Reality can only be learned in God's presence, for unreality and hypocrisy are stamped on everything around.

O! to be real men of God. So to live in the hallowed precincts of the holy place that we shall be real for God in this reprobate age. Real on Sunday, real all the week. Not "puting on steam" for the Gospel meeting after living afar off all the week. Such an effort to make the Gospel effective is at once perceived by the unregenerate and estimated at its full value.

While we do not believe that a Christian should "pull a long face and look gloomy," we certainly believe that if we dealt more in reality in the things of God we should often be found weeping when contemplating this world's vain show.

The Lord Jesus was pre-eminently the Man of Reality, and of Him it is written: "He wept over the city."—Luke xix., 41. Be it ours to follow Him. It is no use trying to make the Lord believe that we are what He knows we are not! Let us get down in His presence and tell Him all the truth. Let us be real with God, and being real with Him we shall be real with the men in the world.—*Selected.*

Many can say that "all things work together for good to them that love God;" but it is only through the teaching of *experience* that we can affirm, "*We know* that all things work together for good."

#### QUESTIONS AND ANSWERS.

(Joining Building Societies.)

In our previous paper on the subject we have sought to reduce the question to the teaching of the New Testament, that is, to what our Lord Himself directly and by his apostles taught in reference to a Christians temporal affairs. We shall begin with what Jesus Himself taught the few He gathered around Him, and oh! let us remember His words came from a heart that led him to the depths of Calvary's woe for those to whom He spoke. Surely nothing but mighty love would prompt any directions for His own, however contrary they may be to our ideas.

Turn, first of all, to Matthew vi, part of what is properly termed the Sermon on the Mount. It is addressed to His disciples, and in it He is giving principles that befit His Kingdom. We are in His Kingdom (Col. i. 13) and all moral truths connected with that have assuredly a direct application to us. It is true the Church of God is the bride of the King, but how does that lessen our responsibility to walk in accordance with these principles? On the contrary, they are only the more becoming to us. Moreover, many things are held and taught, and rightly so, that are taken directly from this passage. See, for example, in the previous chapter his word about divorce. Is not that our standard in these things? Assuredly it is, and so with all of the passage indeed, save the portion of it we wish to quote. But verses 19 to 34 of



chapter vi form an integral part of this whole passage and are just as binding as any other portion. Let us quote it; it is so plain and simple it hardly requires any commentary: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also." Now observe the kindness, the tenderness, the forethought of Jesus expressed in these words. He does not deny them the right to lay up; on the contrary, He indorses it, but He is desirous that their savings will be invested in a safe place, and in a way that will yield the best returns. On earth He sees moth and rust at work and thieves plying their vocation, and He takes His own into his confidence and says: "My children, there is no safe place here for your savings." Did He not know all things, and did He not know right well that there is nothing here beyond the reach of decay? Talk about houses and lots being a safe investment! the houses in the time of Jesus were infinitely more durable than the shells of to-day. And yet he sees in them nothing that would afford a proper return. Another reason he gives is, "Where your treasure is, there will your heart be also." "Oh," says a child of God, "my heart is not in it, although I am building

a house." But in the face of the words of Jesus, that can only be termed untrue. I know where your heart is not by what your lips tell me, but by this very word of Jesus. Where are your savings? In a savings bank yielding from four to eight per cent. interest? Then your heart is on earth. In a brick house? Then your heart is on earth. There is no arguing the matter. If you have any reply, make it to Jesus who died on the cross for you. He spoke the words, "Where your treasure is, there will your heart be also." Your heart WILL follow your treasure, and if you desire to have a heart occupied with earth, then by all means save up all you can and invest it here. But if, in accordance with His desire, you want to be heavenly minded, to be cut loose from earth, then lay up in heaven.

Then He follows this up with a principle that will guide one in the details of this path. For the details will certainly be different in different cases. Here, for example, is a laborer earning only enough to keep himself and his family living, as the world puts it, from hand to mouth; and here is another Christian in business, having a large capital invested, and still another, who is a farmer, and whose capital is his hundred-acre farm, and so on. For all these the principle is the same: "Lay not up on earth; lay up in heaven." But in its application to these different individuals they will not assuredly act in the same way. The one earning his weekly

wages will be able to know exactly at the end of the week how much he can lay up, the farmer cannot until the end of harvest, and the business man will not until after stock-taking. So the Lord says: "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light." Whatever be my circumstances, *if my desire be only to obey the Lord*, I will have little difficulty in discerning the path. The difficulties are with those whose eye is not single, whose first concern is not to obey the Lord, but to please themselves, or perhaps to do both, for that is the condition of many of God's people. They would like to please the Lord if it would cost them nothing. This path, He says, cannot be walked in. "Ye cannot serve God and Mammon." And then he adds those blessed, cheering, encouraging words to strengthen us in this path of faith and obedience: "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Read the whole passage and observe the tenderness and patience with which the Lord seeks to lead us up to the thought of a loving Almighty Father who desires His people to be free from care and anxiety, knowing that He cares for them.

(To be Continued.)

The joy of the Lord is strength. Where heavenly joy is on the wane, Satan is preparing for a victory.

#### MOST ELASTIC.

In recent theological discussions, we have noticed a very slippery standard advanced for Christian walk, viz: a person's own faith. We mean by this that we have seen a very dangerous doctrine published specially in connection with Insurances, as if God asked His own people to do what they have faith for, or think best.

Such public utterances we not only believe to be unscriptural, but also of a very dangerous tendency, and quite like what we read (in 2 Kings xvi. 17) of King Ahaz lowering the brazen sea off the brazen oxen that were under it, and placing it on the pavement, because forsooth it has been too high and not sufficiently accommodating. This act of his was quite in keeping with his other works—read the chapter, and you will see his proclivities.

The teaching we have just referred to is but the entrance of the thin end of the wedge to lower the standard still further from "Thus saith the Lord" to one of convenience. The results of this already is disastrous, and doubtless will be more so as we near the vortex.

We in our simplicity heretofore thought God left no room for our approval, or the contrary, but that what He stated was the ultimate standard of appeal, from which there could not be any divergence without dishonor to Him and injury to us, and that His saints, if at all possible, were to be raised to His standard, and not

the standard explained away or lowered by any reasonings or failures of ours. 1st John ii. 6. "He that saith he abideth in Him ought himself also to walk even as He walked." That is the standard—TO WALK LIKE HIS WALK. We insist on this.

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#### GOOD COMPANY.

"I am a companion of all them that fear thee and of them that keep thy precepts." Psa. cxix. 63.

"He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Prov. xiii. 20.

Perhaps there is nothing of greater importance to the young Christian specially than the proper choice of companionship, though it might be imperceptible, yet "we always are changed into the same image" as our companions. Persons of strong individuality invariably impress themselves upon the weaker ones.

Make confidants only of God's confidants; never make a companion of one mentally, morally, or in culture or refinement lower than yourself. Aim always at the higher and the ennobling.

Many marriages are an unequal yoke, though both parties may be Christians, and therefore one in Christ; yet the irregularities in *intelligence, culture, sympathies and tastes* make it plain they are not married in the Lord, i. e., they (the marriages) are not formed in subjection to Christ as Lord and master; hence friction, jars, miseries and contradictions and incompatibilities that mar

the mutual joys that ought to characterize the sacredness of the married life.

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#### AN OLD SOLUTION.

(A man-made difficulty solved.)

Not a few of the Lord's *dear* people create for themselves no end of difficulties by their avaricious covetous practices.

If the Lord makes His children rich in Money, Lands, Stocks, etc., etc, well and good, but christians who "will be rich fall into a temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition" etc, 1 Tim. vi. 9, 10, 11.

In the 17, 18 and 19th verses of this same chapter we have God's instructions to those who are rich, viz. "Charge them that are rich in this world that they be not high minded nor trust in uncertain riches but on the living God who giveth all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come that they may lay hold on Eternal Life." (or "lay hold on the Life which is Life indeed" R. V.)

When people secure more than the word of God warrants them they cannot expect Him to take care of it so they fall back on the world's *modern* ways of associating themselves with the ungodly and cast their money into a *common treasury* to defend them-

selves against all loses whether by God or man.

If they have no more than God approves why not take the apostle's old way of "casting all their care upou Him." In Phil. iv. 6, we have the injunction, "Be careful for nothing," etc.

We have seen the day that brethren in Christ would not trouble themselves very much about "Insurances." They would, could, and did trust God but as we proceed along the lines of time they gradually sink to the level of decent, covetous, money making, worldly people, and surely these brethren who as "Insurance Agents" encourage christians in this down-grade course, and help them to it, have much to answer for at the judgement seat of Christ. This is done not by those without but by leaders within. It is so irksome and intolerable to the carnal man whether a believer or unbeliever to trust to the living God, that men are always inventing some new scheme or other to relieve them of thus trusting to God and depend only on their own forethought, prudence and smartness so called.

The oldest of all solutions for Insurance difficulties we find in Luke xii. 33. "Sell that ye have and give Alms," etc. i. e. Get your provisions put into the right *Bags*. The rule is in 1 Tim. vi. 8. "Having food and raiment let us be therein content." And why not!!!!

On this subject we were greatly astonished to find one professedly

a christian making his own stand-ard in these matters his *own faith* and another *the faith of his wife*, instead of "thus saith the Lord." Let the faith grasp the *revealed standard*, Christ.

Deterioration is both within meetings and without them and like the dry rot are eating out all vitality.

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The "expulsive power of the new affection" (love for the absent One) is the great lever wherewith the hosts of evil are to be successfully resisted.

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STRATHROY.—Special meetings for Christians will be held (D.V.) in Music Hall, Front street, Strathroy, Ont., on Friday, Saturday and Lord's day, 24th, 25th and 26th of May, 1889. Hours of meetings as follows: Friday and Saturday at 10 a. m., 2:30 and 7 p. m., for praise, prayer and ministering the Word. Lord's day, 2:30 p. m., ministering the Word and 7 p. m., preaching the Gospel. Also, prayer meeting on Thursday evening, the 23d inst., in the Gospel Hall, Metcalfe street. A cordial welcome is extended to all the Lord's people. Those receiving circulars will please let us know as soon as possible how many we may expect from their respective localities, so that we may make ample provision for those coming from a distance. Board and lodging will be provided free of charge. Address "Conference," Box 316, Strathroy, Ont.

## NOTES ON ROMANS.

(Continued from page 50.)

## CHAP. I. 9-13.

“For God is my witness whom I serve with my spirit in the Gospel of His son, that without ceasing I make mention of you always in my prayers, making request if by any means now at length I might have a prosperous journey by the will of God to come to you. For I long to see you that I may impart unto you some spiritual gift to the end ye may be established; that is that I may be comforted together with you by the mutual faith both of you and me, now I would not have you ignorant brethren that oftentimes I purposed to come to you but was let (hindered) hitherto, that I might have some fruit among you also even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise,” etc., etc:

In these verses we see.

1. That the Apostle had never visited Rome before he writes this epistle, but that he had an intense desire for a long time to do so and prayed for it. This same earnest desire is referred to in Acts xix. 21, xxiii. 11, xxviii. 15, Rom. xv. 23, 24, 32. Eventually he went, not however as a free man but as “the prisoner of Jesus Christ.” A great honor surely.

2. The Roman Catholic Tradition that the “Apostle Peter founded the Roman church” has not a vestige of scripture to support it, neither is there any other trust-worthy record of it known

to us, and even intelligent Romanists now discredit it.

3. More than likely the Roman assembly owed its origin to the “Strangers of Rome” (Acts ii. 10.) converted at Jerusalem on the day of Pentecost, and most likely afterwards other Christians gravitated toward Rome as is usual towards other large cities.

In the last chapter of the epistle there is a list of Saints who evidently have been well known to the Apostle as acquaintances or fellow helpers in the Gospel while he laboured in other places before either he or they went to Rome.

4. In these verses the Apostle displays his whole-heartedness for God and His people’s interests and profit. “God is my witness whom I serve with my spirit in the Gospel of His son,” etc. Preaching the Gospel of the grace of God was heart work with him, and praying “without ceasing” indicates his beautiful and thorough Christian character and devotion. We read he did the same for the Ephesians (Eph. i. 15, 16.) Philippians (i. 3, 4.) Colossians (i. 3, 4.) Thesalonians (i. 2, 3.) What Catholic love, what all absorbing spirituality; what impassioned devotedness to the glory of Christ among men? In penning these lines the writer feels rebuked by the truth in them.

5. Verse 11, “I long to see you that I may impart to you some Spiritual gift” etc. These were Saints already he writes to but they as all other Christians

require establishment "in the present truth" (2 Peter i. 12.) and ever increasing acquaintance-ship with more truth. "Knowledge puffeth up but love buildeth up"—the truth "that profiteth" cuts, wounds and deeply humbles. Intellectual speculations on the truth, but feeds pride. The practical truth for the present moment is that which makes us loathe ourselves and prize Christ more than ever. For saints to learn more than they practice is dangerous, they are puffed up thereby. "Learn and practice" "know and do" ought to be our mottoes.

6. "Mutual faith both of you and me." The Apostle was saved in the same way as other sinners, and a saint only through the precious blood as others, but his *Inspiration* to write scripture and his Apostolic call and work, was something apart from, and in addition to his saintship. The Roman saints could no doubt add to his comfort as he could to theirs, and the meanest christians if honest, clean and pure hearted can help in edifying the most gifted and talented of God's people, children and servants. Reality in a child of God is a condition without which no progress at all can be made.

7. From these verses under consideration joined to vii. 1, of this same epistle it is evident that there were both converted Jews and Gentiles in the Roman assembly but the latter evidently were in the ascendancy, and from among them chiefly he expected

fruit and fruitfulness. The "sowing theory" which is such a comfort to many "professing" service to Christ did not satisfy him, he wished for sheaves as well as seed, and expected them, and got them.

(To be continued.)

#### NOTES OF CHICAGO CONFERENCE.

Nov. 28th to Dec. 3rd.

(Continued from page 53.)

#### LORD'S DAY AFTERNOON.

A Brother read John xv. 1-8. There is a cluster of five chapters here, which might be called "green pastures," and unto them the Lord Jesus seeks to lead His own loved ones.

He closes His ministry to the world in the end of chapter xii. Then in chapter xiii, we find Him going to the passover supper. There having got rid of the last hypocrite—Judas—he then, as we can see from corresponding scriptures, in the other gospels, institutes the Lord's supper; and in chapter xiv, speaks a word of comfort and instruction to the hearts of His disciples, ending all with a prayer, to His Father, on their behalf, in chapter xvii.

The statement "I am the true vine" is important. There is another vine spoken of in the word, see, Psa. lxxx. 8, 15. The title of the Psalm tells us it was written by Asaph, and we know he wrote his Psalms in Babylon. It is in itself suggestive. God is likening Israel to a vine. They were brought by Him out of Egypt, and planted in Canaan,

and there He hedged them round about. But here the complaint is made: "Why hast thou broken down her hedges? God has planted them in a very fruitful hill (Isa. v.) but when He looked for grapes—fruit off His own care—He found nothing there but bad or loathsome grapes.

In Hosea ix. x. we get a picture of what Israel was to God after they came out of Egypt into the wilderness. So precious was their confidence that he likens it to "Grapes found in a desert." But He did not leave them there. He brought them into His own fruitful hill, and planted them there, and then asks "what more could I have done?" But instead of bringing forth good grapes, they only brought forth that which was loathsome to Him. If you read Isa. v, you will see some of the loathsome grapes mentioned which they brought forth. Six woes precede them.

Later on, after 70 years of captivity, God granted them a little respite, but, again they failed to bring forth fruit to God. He then sent forth His Son to gather the fruit of the vineyard, but they said "This is the heir, come let us kill Him that the inheritance may be ours." And so, as we have been hearing before, the best thing they had for him was a Cross.

Now the Lord Jesus had all this in His mind when he said "I am the true vine." And so, by the Cross, the flesh in Jew and Gentile has been forever set aside, and God's Son risen to the right

hand of God is now the true vine, and all united to Him by the Holy Ghost, are the branches. The *old vine* is forever set aside, and God looks for no fruit from it, but He does look for fruit from us, who are in Christ. For, before anyone can bring forth fruit, they must be *in* the vine. Many nice amiable people do works such as christians do, but it is only like fruit tied on a vine, it does not proceed from it—it is only an imitation. Again, before we could be in Him, He must needs die.

"See from His head, His hands, His feet,  
Sorrow and love flow mingled down,  
Did ere such love and sorrow meet?  
Or thorns compose so rich a crown?"

The Feast of remembrance was given that we might have the Cross brought continually before us, and *the Devil hates that Feast, for he hates the Cross.* When the Feast is neglected, the Cross gets hazy before us, and more and more hazy, until at last, for days we seem to lose sight of it. When under the shadow of the Cross, the heart is kept soft and tender, and there is no jealousy and envy, or any of those vipers of hell permitted to dwell with you. Beloved, they cannot thrive under the droppings of the love of Christ! Talk of sitting under the shadow of the Cross, and yet harboring the lusts of the flesh! It's false and a slander on the Cross. It cannot be done! May God Himself make the Cross a reality to our Souls. Christ who hung there in all the poverty and shame and ignominy, connected with it, is now at God's right hand, making intercession—not

as Elijah did, *against* Israel, but *—for* us. And His life in us is the power for fruit bearing, that God may be glorified thro' us. Here are five kinds of good fruit He would have us bring forth;

1st, The fruit of the Spirit; Gal. v. 22. 2nd, Fruit unto holiness; Rom. vi. 22. 3rd, Fruits of righteousness; Phil. i. 11. 4th, Fruit of our lips—praise; Heb. xiii. 15. 5th, Fruit in the Gospel; John xv. 16.

#### LORD'S DAY EVENING.

An open air meeting was held, on the corner of May and Madison Sts., where three or four tried shortly and simply to preach the Gospel, inviting the strangers to follow them to the Hall; where later on four of the Lord's servants had the privilege of preaching Christ to a large number of people. Of one thing we are assured. God has said: The word that goeth forth out of His mouth, shall not return unto Him void, and no doubt eternity will reveal blessings, as having resulted from that Gospel meeting.

#### MONDAY MORNING.

Romans xii. was read. Chapter viii. begins with "*No condemnation*" and ends with "*No separation*," and chapters ix, x and xi, are an answer to the question: "If there be no separation, what about the Jews?" Chapter xii. then is directly connected with the end of chapter viii. The point in Rom. xii. is not "How can I make my body of most use to myself in the world?" but, "How can I get the most out of this body for God?" Now in order to

do this, it must be God and His work first, and self nowhere "Your body a *living sacrifice*." Daniel *purposed* in his heart. He had a purpose to keep himself undefiled for God. Is it so with us? Let us not make friends then with those with whom God has not made friends.

Another read Deut. xxxiii. 12. These are the words of Moses the man of God. From chapter xxvii to end of xxxii. God's message thro' Moses was little else but cursing as he let him foresee Israel's failure, but God in grace, would not let his servant leave them without a blessing, hence he tells them of the "Everlasting arms" that are underneath them. We were hearing of who should *ascend* into the hill of the Lord, but Psa. xv. tells of who shall *dwell* there. Benjamin was to dwell in safety by Him. Note the words "*by Him*." They speak of communion as well as safety. In other words I must be walking in fellowship with God, if I am to enjoy Benjamin's blessing. In Psa. xv. we learn that those who shall dwell in God's Holy hill, are those who walk uprightly—the opposite of crookedly—and work righteousness. You see the order; The walk first—then work.

T. D. W. M.

There is more room in Christ in God, in heaven, to give me rest and peace and joy than in the whole universe to disquiet, trouble and grieve me. But the Holy Spirit alone can fill me with it.



**BAPTISM.**

There are several abuses of this ordinance that the Lord's people should do well to understand, for we are come on evil times when every truth of God is either traversed, given up, or bartered away for a consideration.

There are two classes of Baptistal regenerationists who sadly abuse that ordinance.

The "High Church" party whether Episcopalian or Catholic who claim to regenerate children by sprinkling a little water on their faces in "the name of the Father, Son and Holy Spirit." We deny the scripturalness of the three. We deny the fact of regeneration by any amount of water great or small, whatever the mode or by whomsoever applied. We deny the scripturalness of sprinkling water on any person whatever and calling it Baptism and the sprinkling or immersing of Babies and calling that Baptism, we denounce as wholly unscriptural, and outside God's Word; and to do so "in the name of the Father, Son and Holy Ghost" is to shamefully father a lie on God. In this present dispensation it is anti-apostolic. To Baptize in the name of the Father, Son and Holy Ghost belongs to the Millennial times when the nations are to be taught and Baptised to the name of the Father, Son and Holy Spirit by the Jewish servants of the Lord. Then, i. e. at that period, no one is any more to be buried with Christ in Baptism for he is no more the rejected, despised and absent

Christ, but the King of Kings and Lord of Lords—the Messiah of the Jews and the Lord of all Gentile believers.

There is another class of people who call themselves Christians or Disciples and by others are called Campbellites who make immersion into water in the name of the Father, Son and Holy Spirit a "regeneration" or at least "a help" in that direction, or as some others call it a "saving ordinance."

The success of these people in religious work is usually counted up by the number of Baptisms they have. We have been repeatedly told that no one could be a "christian without Baptism." No one can certainly be a Baptist without it, neither a Christian Disciple (Campbellite) nor a Roman Catholic, nor a "High Church" member, but a converted person is a christian, not through his Baptism, but through Christ. "He that hath the Son hath Life." 1 John v. 12. 1 Peter iii. 21.

Baptism is neither the door into God's Church, into His family, nor into His Kingdom.

Doubtless it is the door into certain of the man-made churches, outside of which it is better to stay forever. Christ is the only door unto God as he says "I am the door"

Certainly it is quite as scriptural a door as the "ground of the one body," or "judging the question"—phrases adopted, repeated and reiterated by a certain class of so-called Christians who seem to have so far wan-

dered from the truth as to make their shibboleth a *church test*.

Presbyterians, Congregationalists and Methodists make it their habit according to their "Standards," "Books of Discipline," etc., to sprinkle babies and call it Baptism. And some, (though as a rule they do not hold Baptismal regeneration) do hold that some way or other babies are benefited by this. What that advantage is we never yet heard defined, though doubtless individual notions on that subject crop out occasionally. It is well known, however, that for sickly or weakly babies not unfrequently a special messenger is dispatched for the Parson to come and baptize the "wee one, as it is not likely to live much longer." This surely is Roman Catholicism, though the definite and defined dogma of "Baptismal Regeneration" is wanting. We have stated already what is here repeated: There is not one scripture in God's Book to warrant all this ritual. It is the invention of man and the result of his carnal reasonings.

There are others who sprinkle or immerse babies with the view of bringing them into "the great house," "place of blessing," etc. This is surely a shameful and unscriptural prostitution of the blessed ordinance, and as it has no scripture whatever to support it, the authorship must be attributed to men who have also before now on other sacred subjects allowed their imaginations to run riot, and unchecked, till

most sadly they have already reaped sorrow, trouble, and divisions arising from their own wild imaginings in the holy things of God, and there is more to follow in the same line.

#### HOUSEHOLD BAPTISM.

We have quite recently seen a most unscriptural theory printed and published on headships, in which household Baptism is maintained. Babies, servants, etc., whether saved or unsaved, are according to this novel invention to be baptized because the head of the house is supposed to be a Christian. One of the pillars to support their prostitution of the ordinance is Exodus ii. Moses' parents (it is said by them) after making an ark, placing the ark containing the babe Moses in the flags by the river Nile's brink; and this (it is said) *they did "by faith."* Moses' parents took such care when making the ark in which they placed him as to daub it within and without with pitch or slime, lest any water should get at him. It does not look like baptism in water sure enough.

When we turn to the Apostolic exposition of that scripture given us in Heb. xi. 23-28, we are given to understand that the parents "*by Faith hid him three months.*" *It is not said in any scripture that they put him in the ark by Faith.* That is part of their "*new discovery*" and not in God's book. Evidently at the end of three months their faith failed and then they began to scheme and plan as recorded. Any one not blinded by prejudice will see that to be

the truth of the whole passage. This new application of said scripture to support Household Baptism is a pure invention for a particularly wicked purpose.

(To be Continued.)

### THE KINSMAN.

#### A WORD FOR BELIEVERS.

The Kinsman under the Law had to do two services—to redeem either the person or the inheritance of his brother, if either had been sold to a stranger; and to avènge the wrong done to his brother, whether (I may say) it were captivity or death.

These things are seen in Leviticus xxv. and Numbers xxxv., where (as the Englishman's Hebrew Concordance shows us) the word for "kinsman," "redeemer" and "avenger" is the same.

This person, the Kinsman, was, as we most surely know, a type or a shadow of the Christ of God. In riches of grace, the Lord has undertaken these two services for us; ransoming us for the rightful, righteous claims of God by the sacrifice of Himself, and thus redeeming us and our inheritance; and likewise avenging us on the head of our enemy, delivering us from him who has the power of death.

Thus is it in the shadow and in the substance, in the type and in the original.

As far, however, as these legal ordinances teach us, as far as these writings of Moses instruct us, we see in the Christ of God only one of the human family, a brother, partaker of flesh and

blood with the children, the seed of Abraham, His kindred. He must be that, or nothing could or would be done for us. The Christ of God must constitute Himself our Kinsman; and this He has done by incarnation, by taking on Him the human nature in and from the womb of the Virgin.

But as we go on, when we leave the *Law* for the *Prophets*, we get another fact; and it is this—that this Kinsman is "the Lord of Hosts," "Jehovah," "God." There, in the Psalms and Prophets, very abundantly, repeated again and again, taken up not as a truth to be proved, but as a fact assumed and built upon, various names of God are found in company with the word used under the Law for Kinsman.

There is something blessed in this—something, too, great, glorious and magnificent. The mystery of the Person of the Christ is thus anticipated, and that, too, in the most artless and persuasive manner. The manhood and the Godhead are found in the one Person.

When we come to the New Testament, leaving the Law and the Prophets for the *Evangelists* and the *Apostles*, we get this same mystery, not, however, letting itself out in shadows and prophecies, and at different times and in various manners, but declared distinctly as a fact, and taught in its need and value. Evangelists tell us the *fact*, Apostles unfold to us the *necessity and the value* of the fact.

But what a sight this is! We may well turn aside and see it, for God Himself has shown it to us. "How can we sink with such a prop?" How can the throne of judgment, which weighs the claims of God and maintains the rights of righteousness, how can that throne deny the plea which faith pleads before it? It says—"The great God is my Kinsman, and He has done a kinsman's service for me."

This is so. We are as righteously brought back to God by the blood of Christ as we were, at the beginning, righteously banished from Him by our own sin. Adam was in the presence of God again, when he had heard and received the tidings of the bruised and bruising Seed of the Woman, with as righteous a title as afore, under a righteous sentence, he had been forced behind the trees of the garden. The Lord God Himself owned his title, making him a coat of skins and clothing him. The Woman's Seed was his Kinsman, flesh and blood with himself, and he was to stand up and do a Kinsman's part, avenging and redeeming him, dying and rising for him.

The mystery of the Kinsman has thus been revealed and known from the very first. Other circumstances in the same earliest Book of Genesis illustrate it; and thus, though the ordinances of the Law, as we have already noticed, embodied and formally presented the duties of this personage, he was seen and known before the Law.

To pursue this a little further, we may observe, that in the Epistle to the Hebrews, the Lord is presented to us both as an Avenger and Redeemer; and He is shown to act in such characters in *His full Person*, as the God-man, Jehovah's Fellow and man's Kinsman.

In chapter ii., for instance, we see Him as our *Avenger*. Through death He destroys him that had the power of death, and delivers us who, though fear of death, were in bondage. This is the act of a Kinsman-avenger. But this same Scripture shows us that He did this service for us as the One who having been "the Son," "the Sanctifier," took flesh and blood with the children, and thus made Himself (Son though He were, Jehovah's Fellow) our true and very Kinsman.

In chapter x., we see Him as our *Redeemer*. He pays the ransom. He re-purchases us from Him who had full righteous claim to us and against us. By the one offering of Himself He perfects forever them that are sanctified. But this He does also in the same Person. For He is seen in this same Scripture as One who could come, as in full personal independence, to the throne, and say, "Lo! I come;" and then, "without spot," and "through the Eternal Spirit," offer Himself. But a body was prepared for Him—a human body formed in the Virgin's womb, and taken therefrom—flesh and blood with the children. And thus, in this one Person, He has satisfied the

altar, answered the demands of the throne, and purged the conscience of the believing sinner.

These are glorious notices of the Old Testament Kinsman found in the new. And they are found in that portion of it where we might naturally expect to find them—in that writing which the Spirit has addressed to believers of the Hebrew nation, the nation that had been under the law.

This is but little on such a blessed mystery—but I will say no more.

Jehovah's Fellow and man's Kinsman, in one Person, undertaking as the Christ, or under Divine commission and anointing, the cause of sinners, is the ground of everything.—*Selected.*

#### OUR OLD COUNTRY LETTER.

There seems to us a tendency among meetings either to go unto "closeness" or "looseness." The "close" is in danger from the "dry rot" of worshipping the letter of the Word of God, and losing sight of Him who spake that word—quarreling over whether the loaf on the table is to be broken by each one at that table for himself or broken by another and handed broken to the receivers.

Another danger to them arises from "Bible Reading" meetings becoming a Biblical "debating society," where men who are fond of displaying smartness and intellectual Biblical gladiatorship, to their own great injury and the deep injury inflicted on the spiritual minded, usually take the

most prominent part. These brethren generally are not prayer meeting attendants, and for Gospel meetings, they are supposed by them to be so far underneath their notice as to be attended to only as their patrons.

Another evil arising from the same source is the reading and receiving "Theological Speculations," printed and published in pamphlets. Heresies usually begin with Christians of no ordinary capacity while away in heart from God. They first put away a good conscience, and the intellect being active as usual, but no more in subjection to the spirit of God they soon make shipwreck of their faith. 1 Tim. i. 19-20. Surely not a little of this has recently been very marked among Christians professedly gathered on the only "true ground" of fellowship under the sun.

This "closeness" and its attendant evils are no doubt partly the result of a jealousy, which among the lesser luminaries in the assemblies usually spring up and the "Ye take too much on you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore, then lift ye up yourselves above the congregation of the Lord," Numbers xvi. 3, is quite a common complaint. In Numbers xii. we find the same spirit manifested in Miriam and Aaron toward Moses. A spirit of wicked jealousy—"And they said hath the Lord indeed spoken by Moses? hath he not also spoken by us? and the Lord heard it."

The same spirit is not extinct in 1888.

In connection with this it must be said that a Christian not walking in the Spirit never can by any means minister profitably to any one. "Great gifts" are not men who can talk glibly—can read a pamphlet and rehearse it from a good memory, but, one who however small intellectually, abides in the holy place, walking before God, and can speak one, two or twenty thousand sentences in the Holy Ghost. Such and such only are great gifts. It would no doubt be a mercy to many a meeting if they had no preaching whatever, for ministry whatever it be, not given of Christ, not abiding in the presence of God and not in the Spirit, is a curse always and everywhere. A "talk of the lip that leadeth to penury." Prov. xiv. 23.

This jealousy by worldly and fleshly Christians manifested towards brethren more spiritual than themselves, tends generally to making such ministries either to lose heart and courage and cease ministering altogether or else make them more determined to retain their place, and thus not only retain, but acquire a personal superiority and a one-man-ministry, which is in direct opposition to "every joint supplying something" to the building up of the body in love. See Eph. iv. 3-16.

For the "one-man" to have and retain in subjection to the Lord a gospel meeting, etc.,—a teaching meeting etc. may be well—but for

one man to have hold, soul, body and spirit of an assembly, is surely away back to anarchy and confusion.

Another danger arises now from the one-sided gospel so often preached, viz.: the gospel of pardon, justification and standing before God, obtained through the precious blood of Christ, and neglecting "the washing of regeneration and renewing by the Holy Ghost," (Titus iii. 5) to occupy fittingly the place into which grace has brought us. In many cases on account of this defective gospel many may be received unto fellowship who have had a clear story—an intellectual apprehension of substitution, and conclude that because Christ died for the ungodly they therefore are saved. Persons who never dreamed that the death of Christ is only a means to an end, i. e.: Christ died for the ungodly that they might be saved. The word says "by grace are ye saved through FAITH." Eph. ii. 8. The word is, "Believe on the Lord Jesus Christ and thou shall be saved." Acts xvi. 31. Many men and women brought up under "religious influences," but never converted believe that they *believe* and often indeed they are *reasoned* into the belief that they are saved because they are not sceptics. This other word of God also is taken and spoken to them thus: "God says he that believeth on the Son hath everlasting life." John iii. 36. You believe, don't you? "Yes, I never thought of doubting." Well, God says you

have everlasting life. "So he does; I have everlasting life." "I have it; I see! I see!" Whereas, that blessed misapplied scripture, John iii. 36, is not given by God's spirit to prove to any one he has got this life, but to show how it may be obtained.

Children of Christian parents are most specially in this danger, and we cannot doubt at all there are many parents who from their children now in fellowship as Christians, there are heavy and sore hearts in store.

Apart from God's Holy Spirit nothing can be done correctly, scripturally and profitably—our sealing by the Spirit always continues. God has done that, satisfactorily to Himself, but our being filled with the Spirit is our responsibility. Hence, he says: "Be not drunk with wine, but be filled with the Spirit, speaking to yourselves in Psalms, etc." Eph. v. 18.

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#### PSALM 1.

The blessed man no doubt at all is Christ. He and He alone answers fully to this Psalm. His people approximately; some more than others.

I. His character negatively—"Walketh not." Christ never did walk according to the counsel of the ungodly. He is the Christian's model. He alone never stood in the way of sinners, and never was in the scoffer's chair, but

II. He is to be found at the Book of God. Jesus had His Bible and He delighted in it, therefore He meditated in it day

and night.

III. He in His character was like a tree planted by the rivers of water.

Fruit bearing in its season, i. e. He was in season for every emergency.

His leaf was always green. He never had His seasons of coldness or spiritual winter.

He prospered in all His undertakings; they were always God-glorifying. "For this purpose the Son of God was manifested to destroy the works of the Devil." That He has done; is doing; and will accomplish absolutely. Satan shall be bruised under the feet shortly.

#### CONTRAST.

"The ungodly are not so" in anything, but like the chaff are driven by the *wind* any way and every way. "Our iniquities like the *wind* have taken us away." Is. lxiv. 6.

"Therefore the ungodly shall not stand (or rise) in the judgment, nor sinners in the congregation of the righteous." When the righteous are raised and appear at the judgment seat of Christ, the ungodly shall not be there. They belong not to the first resurrection, but to the second, which takes place after the millenium. See Rev. xx.—the resurrection of damnation.

"For the Lord knoweth (approveth) the way of the righteous, but the way of the wicked shall perish."

Reader, which of the two is your way? God approves the one, punishes the other. The

one way will continue; the way of the wicked must be ignominiously ended.

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**LIGHT AT EVENTIDE.**

Zech. xiv, 7.—*"At evening time it shall be light."*

Dear Lord, Thy good and precious Book seems written all for me;

Wherever I may open it, I find a word from Thee.

My eyes are dim, but this one verse is pillow for the night,

Thy promise that "At Evening Time it shall be" surely "light."

It was not always light with me; for many a sinful year

I walked in darkness, far from Thee; but

Thou hast brought me near,

And washed me in Thy precious blood, and taught me by Thy grace,

And lifted up on my poor soul the brightness of Thy Face.

My Savior died in darkness that I might live in light,

He closed His eyes in death that mine might have the heavenly sight;

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

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

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

Just like a shining lamp held up beside me as I read;

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

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

I've nearly passed the shadows and the sorrows here below;

A little while—a little while, and He will come, I know,

And take me to the glory that I think is very near,

Where I shall see Him face to face and His kind welcome hear.

And now my loving Jesus is my Light at Eventide,

The welcome Guest that enters in for ever to abide;

He never leaves me in the dark, but leads me all the way,—

So it is light at Evening time, and soon it will be Day.

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And if God, the Father of the Lord Jesus Christ, fills the eye there will be no seething-pot within us of turmoil fear or hard thoughts. God for me and the anointed Man crowned with honor and glory at His right hand. God made Him to be a sin-offering for us, and now we are become the righteousness of God in Him.

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Beloved of God, the Father and of the Son, to whom He gave you and who loves you as Alla's gift to Himself, and in token thereof has given you by His Spirit.

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I have a Saviour! Yes! I have not only a Saviour God but God has given to me the Christ, His Christ and He is my Saviour.

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No condemnation to those who are in Christ Jesus.

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God is Light and God is Love.

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ROCHESTER, N. Y.—Christians gather to the name at 73 East Main St. every Lord's day morning, and Bible study every Monday evening.



## NOTES ON ROMANS.

(Continued from page 62.)

## CHAP. I. 14-16.

“I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek.”

In these verses the Apostle asserts his obligation to the refined Greek and to the uncultivated barbarian—“the wise and the unwise.”

In several other Scriptures the Apostle refers to the Christian's obligations to the Christ who saved him; as in I Cor. vi. 15-20; x. 31; Rom. xii. 1. In the verses before us he looks at the great need of all men, which is met only by the gospel; and apart altogether from his own apostolic call and consequent responsibilities, his Christian privileges, blessings and standing in Christ, lay him under the obligation to give to all others that which they need above everything else, viz.: the Gospel of the grace of God—the least appreciated of God's blessings, but the most needed of any; and it is the greatest patriotism to preach it—not for filthy lucre, but of a ready mind. I Pet. v. 1, 4. Would that other saved ones knew their obligations, and discharge them in the same way as he did.

This, his obligation, he is ready to discharge, “so far,” by preach-

ing the gospel to the Romans also. Doubtless it required courage to do so then. Rome, at that time, was mistress of the whole world; and the citizens were, with few exceptions, too fashionable—too politic or too wise—to give any heed to the simple record of the poor, friendless Jew, Jesus Christ, who was crucified as a felon on a cross.

He is not ashamed of the gospel, either as to its subject, viz.: Christ crucified (I Cor. ii. 2,) or its object, viz.: The salvation of the lost, whether “wise or unwise.”

This same gospel, however simple and seemingly foolish to the “man of brains,” is the power of God “unto salvation” to the believer. The promise of Christ's presence to save sinners is in connection with it, and it is while this gospel is proclaimed, read or meditated on, that the Lord Jesus Christ saves the lost. *Only through this gospel are sinners saved.* “It is the power of God unto salvation.”

How foolish to try anything else for this purpose! It, and it alone, is God's one medium for salvation, but only “to every one that believeth.” God's one cure for all believers never fails. All “who believe are certainly saved—only believers, not doers; but believing first, and the doing results from believing—by grace are ye saved through faith.” Eph. ii. 6, 12.

“To the Jew first, and also to the Greek.” This gospel was received first by a few Jews, but afterward nationally they rejected it; after which it was preached to

the Gentiles, and they received it. Acts xiii. 44, 52. As yet though, only a very small remnant of Jews received the gospel, there always have been a few. The fullness of the Gentiles is being brought in meanwhile, and they send Missionaries to the Jews. Within the last few years, however, the number of believing Jews is largely on the increase.

Let us never forget that our Savior, the Lord Jesus Christ, is also of the seed of Abraham, and that the Jews at one time were the conservators of the truth of God, and that the gospel at first was preached to both Jews and Gentiles, and that, though at present the wild Gentile olive-branch is grafted into the good Jewish olive tree, it is to be cut off in the near future, and the natural Jewish branch is to be grafted back into their own olive tree. Rom xi. 15, 26. Then, and never till then, shall the nations be blessed, and that will be through Jewish instrumentality. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." Never, and never till then shall Matt. xxviii. 18, 19, 20, be fulfilled: "Nations shall then be born in a day." There is a good time coming.

#### PSALM II.

This Psalm consists of nine parts:

I. In verse one a question is asked, viz: "Why do the heathen rage and the people imagine or meditate a vain thing?"

II. Answer in verse two: "The

kings of the earth and the rulers take counsel together against Jehovah, and His (Messiah) Anointed," and they say: "Let us break their bands asunder and cast away their cords from us." When the Lord Jesus gets His place the kings and rulers will rule no more. They wish now to cast off all responsibility to God and His Christ, and do as they please, but God shall bring every man's work to judgment sooner or later. "The Father committed all judgment to the Son."

\* III. Verse four: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision"—or contempt. What can they do about it? They might as well stay the course of the sun, moon or stars. He will accomplish His desire, and none can stay Him.

IV. Verse five: "Then shall He speak to them in His wrath and vex (or trouble) them in His sore displeasure." Their pride, audacity and contempt for God's Christ draws on them the threatened trouble and vexation.

V. Notwithstanding their foolish, wicked and audacious opposition, He will set His King, the Messiah, on His holy hill, Zion, and who can hinder Him? Their opposition to Him will prove their destruction. They will oppose, but to their own ruin. They shall be overtaken by judgment, red-handed in their sin. "They shall thus die in their sin." Moreover, every wicked opposition of man to God is but an occasion of a new and an unexpected display of His

infinite resources in meeting all difficulties. He is the Lord God of hosts, and who can hinder Him? Therefore:

VI. Verse seven: "I will declare (or tell of) the decree Jehovah hath said to me—Thou art my son. This day have I begotten thee." Christ was God's eternal son, and He was His son by a supernatural birth. Matt. i. 18: "And He was His son in resurrection;" Acts xiii. 33: "I'll make Him my first born, the highest (R. V.) of the kings of the earth;" Ps. lxxxix. 27: "He is the beginning—the first born from the dead;" Col. i. 18; "He is the beginning of the creation (new creation) of God;" Rev. iii. 14: Etc., etc.

#### THE CHALLENGE.

VII. Eighth verse: "Ask of me and I'll give the heathen (nations) for an inheritance and the uttermost parts of the earth for a possession." No doubt this He shall have, sooner or later. "He came to destroy the works of the devil," (I John iii. 8,) and he will do it. The last enemy that shall be destroyed is death (Cor. xv. 26.). Meanwhile, He is patiently waiting on His Father's throne till all His enemies be made His footstool.

#### WHEN HE COMES.

VIII. Ninth verse: The Father says: "Thou shalt break them with a rod of iron, Thou shalt dash them in pieces like a potter's vessel." "Vessels of wrath fitted to destruction." Jer. xviii. 1-5. They were marred on the wheels of means of grace and ordinances both law and grace—many now

also get marred on the gospel wheels, and become vessels of wrath fitted for destruction. See Rev. ii. 27; Rev. xix. 15. O, the fools!

IX. Then comes these injunctions: 1, Be wise now, therefore, ye kings, etc., 10th verse; 2, Serve the Lord with fear, Judges—11th verse; 3, Kiss the son—embrace Him—12th verse.

#### A DECLARATION.

"Happy are they that put their trust in Him."

Have you, reader? Bow or break. He shall overcome—it is vain opposing Him. He stoops but to conquer.

#### HAMILTON CONFERENCE.

(Continued.)

#### SATURDAY MORNING.

After waiting on the Lord for the many friends for whom requests had been sent in, and also that God might be pleased to speak to us during the morning, a brother read a portion of Isaiah xl, noting especially verses 8 and 9. This is one of the many familiar portions of God's Word, that only increases in preciousness, the oftener we read it. Here we learn that the breath of the Lord withers all else, save the Word of the Lord, and that endures forever. How blessed to know that there is something that will stand firm! We have the Word in the Book here, and we have it *within us*, for every one who is born again is born of the incorruptible Word of God. (1 Peter i. 23, 25.)

"Behold your God!" (verse 9.) This has a future application to the remnant of Israel, when God

will bring back His people. This will be the message of the messengers in the days of darkness and danger. Then God is their only help, and nothing else will do. It is noticeable how God has been keeping himself before us during these meetings, while at the same time He has been making us to feel our fallen condition. Do we really feel it? Do we feel our need? If so, then here is our only hope—"Behold your God."

Before these words of encouragement and hope, we have first the judgment of the flesh by God, then the "good things." And this is God's principle through the whole Book. Judgment and mercy, running in parallel lines from Genesis to Revelation. Like the "ark of the covenant" and the "mercy seat." The mercy seat was the *exact* size of the ark, neither longer or shorter, broader or narrower.

See 1 Cor. i. The meaning of the word "saint" is one that is sanctified, one that is separated. If God is to have a people *for* Himself, they must be *separated* unto Him. Abraham got manifestations from God, but there was one grand condition first: he must be separated from his country, his kindred and his father's house, then God could bring him into the land He swore to give to him and his seed. In Exodus we find God repeating the promises made to Abraham, but Israel could not inherit a foot of the land in Egypt. They had to come

out of Egypt and get into "the land."

In 1 John ii. 14, we read: "I have written unto you young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." Surely that would mean that they were inheriting the promises. But though they had overcome the wicked one, they had not overcome the world. That was an unconquered foe, and it is easier to overcome the devil than the world—not its concerts, theatres, etc., only—they are the world surely, but not all that is in the world. The love of the world and the love of the Father cannot dwell together, so that the one who loves the one cannot love the other. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." That makes up the world in any and every aspect of it. Though in a nutshell, how far-reaching it is. In Rotherham's version, the word "lust" is translated "covetings." Is it then the "love of the Father" or the "covetings of the flesh" with us? The moment the love of the world gets a place in us, the love of the Father goes out.

Galatians begin with telling us that the object of Christ's death was our deliverance from this present evil world, and by telling us that, by the cross, we have been crucified to the world, and the world to us. We came into the world by birth and we go out of it by death—the death of the

cross. And yet we are so often blinded by the devil that we like to go in for the world; but see James iv. "*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world is the enemy of God.*" Beloved, which are we? The friends or the enemies of God? But, while we bow in shame as we look over the past, let us listen to His own encouraging message, "Behold your God!" and, looking up, seek grace to be separated into Him.

## AFTERNOON.

John xv. was read. God brought a *good vine* out of Egypt—a good seed as Jeremiah said—but it turned into a degenerate plant, a strange vine. Yet God has a true vine, and all who have been born again have been united to Him. I remember, when shortly after I was saved, we used to sing some of the old hymns, now seldom heard, there was one that always found a response in my heart. It was:

"My soul is now united  
To Christ, the living vine—  
His grace I long have slighted,  
But now I know Him mine."

Now, we often feel thankful if God's children keep out of mischief. But is that all we should look for? Is that all we are left here for? Surely not. *His* object is that we may bear fruit, much fruit, more fruit. Not only to save us from hell, and take us to heaven, but to get honor and glory out of us. And when we get into His presence and stand before the judgment seat, He will bring to light, not only the ways, but

the thoughts and intents of the heart. So that it is not that we turn our ways so that our fellowmen cannot see anything wrong, but we are not only to be blameless in the world, but actually living for God.

Again—God disallows everything as fruit that does not flow from abiding fellowship with Himself. Abiding in Him is simply implicit obedience. Your learning His will ceases as soon as your obedience ceases. In Galatians v. 22, 23, we have the fruit of the spirit spoken of. We have three *threes*:

1st. Godward—Love, joy, peace.

2d. Manward—Long suffering, gentleness, goodness, (purity.)

3d. Self-ward—Faith, (fidelity), meekness, temperance, (self-control.)

Fidelity to oneself will lead to the underrating of oneself, and that will produce meekness, and the effects of meekness will be self-control. Communion is a mind in common with God. Then practical communion is obedience to the will of God. We will then with Samuel say, at all times: "Speak Lord, for thy servant heareth;" and the result of that will be that we ask what we will and it is done. We are often like poor worldlings who have no resource. Prayerless prayers is a great sin of God's saints. I don't believe one prayer in the Holy Ghost ever remained unanswered. We may have to wait, but they will be answered. If in our prayer meetings there is no intercourse

with God, then the time spent is simply lost. So then if abiding in Him we have our prayers answered, we bring forth fruit, we bring glory to God. What is abiding? Implicit obedience. What is the result of abiding? Fruit-bearing. What the result of that? Glory to God. Then, says Jesus, are ye my disciples?

Another noticed—Col. ii, 8, 16, 18; three things the saints were warned against:

1st. PHILOSOPHY.—This is making great progress in our day. Many of God's children read the trashy literature of the philosophy of the world, and so live by *reason* instead of faith in God, and make shipwreck here. What need there is to keep to the simple Word of God.

2d. RITUALISM.—That, a is value attributed to the mere ceremonial observances.

3d. SPIRITISM.—Prying into the future. We have heard of *professed* christians going to seances and to the children of the devil to learn something of the future, but we have all we need to know in the Word of God; anything else we shall know in His own time and way.

#### BAPTISM.

(Continued from page 67.)

#### PART II.

“Pillar Second” to the new baptism theory quoted to support “Household Baptism” is I Pet. iii. 20, 22. Noah, his family, etc., were saved by water. “Eight souls were saved through or by water.” “And the like figure,

even baptism doth now also save us,” etc.

There would be some shew at least of reason in this new baptism theory if it were held by them that it “now saves us.” That is not however, what they say, but that there are three circles—an inner, a middle and an outer—that the innermost contains the really saved ones, the middle the baptized ones who are “in the house,” or “place of blessing,” and the outer, which contains all the rest of the human family. In connection with this folly we would ask what about the children of Baptists and the millions of unbaptised in this as in all Heathen lands? Do any of these in the outer circle ever get saved? This is pure wickedness, which it would do well for all Christians to be separated from forever.

What is it then, that the above Scriptures teach us? We answer: Noah and his were saved by or through the waters of judgment on the old world—that which drowned its inhabitants raised up Noah's ark, the eight souls in it, and all its living creatures out of the corruption and its consequent judgment, and placed him and his safely out of the reach of both on the mountains of Aararat, but drowned all the rest of the race. “So also baptism now saves us.” Not ours, be it noted, but the baptism of judgment on Jesus Christ, as He said: “I have a baptism to be baptised with.” Luke xii. 50, Matt. xx. 22. “Not the putting away the filth of the flesh, but the answer (demand) of a good con-

science toward God by the resurrection of Jesus Christ from the dead," etc. He was baptised in death's cold waters of judgment, and His resurrection and ascension into heaven, sitting "on the right hand of God, angels, authorities, and powers being made subject unto Him" answers the demand of a good conscience—satisfies all who care for it, that the difficulties are overcome, that justice is satisfied, that the new and living way is opened, that sin is put away, that the work is finished, and that now God is just, while He justifies the ungodly, etc. He who died in our judgment is resurrected and ascended.

#### BAPTISM

Is neither a "saving ordinance" nor an ordinance for unsaved people at all, either for old or young. The only "babies" for whom it is intended are the "born again" babes—God's Own dear regenerated ones. Circumcision was for an Israelite born after the flesh, or for a proselyte of righteousness who was adopted into Israel.

We notice baptism is exclusively for converted people. See Mark xvi. 16, Acts x. 47, 48, Acts ii. 38, 47, xvi. 14, 15, 33, xviii. 7, 8, ix. 18.

Baptism is not sprinkling. It is death and burial with Christ—Christ's death on the cross is the believer's judicial death. The sinner's death *in fact* is at the cross, when he receives Christ, and consequently is born again. "Christ liveth in me, and the life I now live in the flesh," Gal. ii. 20; and

as far as human fellowship, sympathy and approval go, Christ is always in heaven, out of the scene altogether and so is the Christian. "God forbid that I should glory . . . by which indeed the world is crucified unto me, and I into the world."

This is man's day (I Cor. iv. 3 "Hemera") in which he has his own way. Christ and the Christian are not of this world; they belong to a sphere of their own where God is. Baptism, *i. e.*, burial with Christ, expresses this and more. Blessed are they who are dead and quickened together with Christ, and seated in the heavens.

If you, reader, be saved, are you thus buried, in figure, with Christ? "Ye are not of this world, even as I am not of the world"—so He said.

#### COPY OF LETTER ON HOUSEHOLD BAPTISM—REVISED.

MY DEAR BROTHER IN CHRIST: I have looked over the tracts you sent, viz.: "The Church, the House, and the Body;" "Baptism, and the Forgiveness of Sins" [B. T. Jan. '72]; and "Only the Holy to be Baptized:" and in reply to your inquiry have only to say that I find all the special pleading therein to be founded on the *tradition* that, "Baptism is the door into the HOUSE OF GOD," etc., toned down by J. N. D.'s *theory* that the body is *not* identical with the house. W. P. M. takes the same ideas, and, "after years of uncertainty is brought to rest in" . . . an *inference*! (Pages 3, 9 and 10.) Thus, we have a *TRADITION*, which is false doctrine; a

THEORY that flatly contradicts Scripture, and an INFERENCE of no value.

At this time, when men speaking perverse things are abounding on every side, according to Scripture, our only and sure guide is God and the word of His grace.

First as to the tradition, that baptism admits into the House of God, or is "the entrance into that system within the precincts of which all Christian blessings are found as externally administered on earth," I reply, first, that the House is the "Habitation of GOD BY THE SPIRIT," not a place where man can enter and find an abode, but one into which the confessor of Christ, as a son of the living God is *built*; each one being a stone and constituting, collectively, the building in which GOD DWELLS. CHRIST BUILDS, and as to man's bad building, even if on the foundation, it is not the house nor any part of it, but is as rubbish, to be burned up. I deny that a system has been set up by God on earth, in which blessings are found. (Eph. i. 3.) The theory is of man—a building again what God has abolished in the death of Christ. We have now a FLOCK, not a *fold*, or system with baptism for a door of entrance, but a flock—Christ being the door to all the privileges enjoyed by the sheep; but baptism admits to nothing recognized in Scripture for admission into the FAMILY is by faith in Christ—into the kingdom of God, by being born again—into the FLOCK of CHRIST, by HIMSELF; and the qualification for

reception among saints, is being in the FAITH.

Secondly, the theory of J. N. D. is directly and positively contradicted by the following Scriptures: "The assembly which is His body" (Eph. i. 22, 23), "the body the assembly" (Col. i. 18), "for His body's sake, which is the assembly" (verses 24, 25); with "God's house, which is the assembly of the living God" (J. N. D.'s Ver.). I simply accept for myself what these Scriptures teach, and as a consequence reject this theory as utterly false.

As to W. P. M.'s *inference*. It is bolstered up by another so called, as to women's title to partake of the Lord's Supper. But this is not an inference. Scripture teaches that there were both men and women in the assembly, and it was as being of it that they were partakers. Again, both were disciples, and as such gathered together on the first day of the week to break bread. On this ground even children would be entitled, if found there. And further, it is on this ground alone that any are suited subjects for baptism. In Matt. xxviii. 19, 20, only those who became disciples were to be baptized, and if any falsely professed discipleship, they, like Simon, would have neither part nor lot in the matter. Neither their state nor place would be changed except for the worse. Baptism was an act of discipleship, and of obedience, too—although this is denied; but was it not the Lord's claim upon the three thousand when Peter said:



“Repent and be baptised every one of you in the NAME OF JESUS CHRIST?” He addressed them as those whom he expected to own the Lord in obedience; but in Acts iii. 19, 20, he said nothing as to baptism. Was it not the word of the Lord Jesus to Saul when Ananias directed him to be baptised? (Acts xxii. 20.) Surely it is wicked to say these were not direct acts of obedience of faith, having reference to the claims of the Lord through His servants.

In conclusion, I have no doubt but that this tradition is the root of the whole of the reasoning of these tracts, and also of much Ritualism, from the place it has obtained among certain “brethren,” to its full display in Popery.

I am, dear brother, yours truly and affectionately.

“First pure, then peaceable.”

“God will make the quarrel of Scripture His own quarrel.”

#### OUR MANITOBA LETTER.

[We gladly insert the following letter from our Bro. Rae, whose pen has been silent for some time.—ED.]

MANITOBA, CANADA, }  
June 14, 1889. }

*My Esteemed Brother in our Lord Jesus Christ:*

You will almost wonder to hear from me as I write so little, often feeling guilty in this matter, and would that I were more ready and apt to improve every opportunity of doing good and of holding fellowship with fellow saints, for in this, as in other duties, more grace is given, as we seek to go

forward to honor and serve the Lord. “God is able to make all grace abound toward us that we always having all sufficiency in all things may abound to every good work.” What a promise, and how little I have proved it. We are cheered by an open door being given here among the poor, neglected Half-breeds, and some Indians who are living in great ignorance on both sides of the Red River. God has saved several of late. I began to help in the work here on the 24th of May—Queen’s birthday. Bro. Wood had a banner prepared for the occasion with these inscriptions: “Hell is Real!” “Come to Jesus!” on the one side, and “Flee from the Wrath to Come!” on the other. Five of us marched through the assembled pleasure seekers singing. Then some of us preached to a large crowd, chiefly the dark Half-breeds, etc., who live on either side of Selkirk, which is twenty miles down from West Selkirk. It seemed to get some entrance among them, and one from St. Peter’s side asked afterwards when we met him if we would not come their length, some six or seven miles, and make the truth known to them, which we have been happy in doing. Thus in St. Peter’s, toward the Lake Winnipeg, and in Mapletown, toward Winnipeg City, we are made busy since visiting and preaching Christ, and we can realize, dear brother, God does love even them. Several now gather with Brethren Wood and Brandon to break bread. Bro.

Brandon's wife is saved lately and their house is now open to the Lord's servants. He only came here quite lately. Bro. Wood invited Bro. Smith and myself when he was with us two years ago. We "batched" it with him in his back shop (shoemaker's) for three weeks, and now he says he was saved then only, and is now most zealous going long distances, and will be more free soon. My second son, James D. V., will be next week to learn the trade with him, and so he will not need to shut his shop when away in the Gospel. He does not neglect his business, but seeks to conduct it for the Lord. Pray for Bro. Brandon and him that they may go on for the Lord, and the two half-breeds who have made a good beginning in the ways of Christ. We found out also a few saved ones whom you knew in the old country; some part of the Highlands with whom you and Bro. Munro used to stay, and from whom they saw the truth of separation to the Lord. They now practice it. Alexander McLeod and his wife were saved in Australia, also her widowed sister and son John McLeod, who was married to Alexander's brother. They were stone masons. Now these are gathered to the *name*. He has a farm seven miles from here. I was there a few days and had a few meetings, and we walked out last Lord's day and had the breaking of bread with them; then preached in the school one mile from them; then got to one meeting in Mapleton, six miles or so from that, tired enough

walking in the heat, but cheered to see the people waiting with some open ear to the truth—thus the door opens up even in this desolate land. How cheering to them and us to meet in this dry and weary land and get a drink at the rivers of His pleasures—yea, the fountain of delight. "Anywhere with Jesus I can safely go;" "Anywhere without Him dearest joys will fade." They do like to speak of Him and of D. Munro and yourself, and though disappointed in much *here, room* is being made through that for more of Jesus and the things above. You see I proposed being with Bro. Gimason in Dakota, but then I could not leave Brandon and some work in Manitoba was filling up my hands, kept me here, and God had Bro. Reid, his old friend, ready to help him in soul-saving work—after some few years schooling in the "farming" wilderness of Manitoba and Dakota—where full twenty have professed conversion since they went, thus God has given them as many as the Exclusives stole away. Truly our God knows how to sustain and comfort his tried servants. Let us rejoice with them that do rejoice, and give glory and praise to God who alone deserves it. No doubt our Bro. Gimason has been led in the right way to dig new wells instead of striving about foolish questions which are most soul-withering. *I think* some seem to need to get a taste of that sham to shew them its emptiness and find out the *wiles* of Satan. When the heart gets away from God then it

seeks "*another fellowship.*" We have the Cecil party on one side, and Grant's on the other; so the enemy stands near ready to resist and to pounce upon the prey, if any get wandering away from the Good Shepherd. "For we were as sheep going astray, but we are now returned to the Shepherd, and Bishop of our souls." Oh, beloved, are we not well off?

I did not feel free to go much away from Brandon till now, and am indeed happy that they go on pretty well there. John is growing in boldness, and is opening his mouth to both saint and sinner, and James Renwick, who has got restored in soul and given up his farm and given himself up to the Lord and His work, is helping them just now—and they are all well and happy. Pray for a reaping time all over this poor place. He will have His own out from among them, and if the respectable "whites" reject and blaspheme He will turn to the colored, for His house "*must be filled.*"

Might you send me some of the "Galatian Heresy" or such like clear gospel papers. I had much pleasure in giving it away among "Methodists" and "Army" people about Brandon; also the "Testimony"—always so welcome. You might send me a parcel of the Galatian Heresy, and such as you know suitable, and account. Bro. Wood says he had to pay heavy custom on your last parcels here. Send mine to Brandon, box 116. You know what the Army and the Methodists are, and they fight hard against my "doctrine," as they call it; but a good few have

been gathered from them to the Lord with us in Brandon, and they need teaching in everything. "Pray for us." When could you pay a visit to us here? We would arrange a Conference if you could say when—for *Dakota* and *Manitoba*. Let us hear, if the Lord tarry.

In haste, your brother in Him,

JOHN RAE.

P. S.—I am thankful of what you say in RECORD about baptism, insurance, treasure on earth, etc. What need of thoroughness in these days of unreality and sham! Walking in the truth and living above. "Having Christ dwelling in the heart by faith"—no earthly portion, all above. The Lord himself the portion of our cup, as well as our "*inheritance.*" Oh, for the "single eye," Christ only before us! I remember you once saying: "It was sometime before you saw this, simply to make it your one business to please Him." How often that is forgot! Well, I do desire to have *one* desire, and God will have His own way with us yet. I was only fully satisfied about the *Name* lately. I do praise the Lord!

Most of the old country saints were going the other way, and into the world, too. How blessed to know the work now goes on, and He will perfect that which concerneth us.

The X's are to have another or Second Conference south of us, Louris, the 28th of this month. It is well they make it manifest through their Household Baptism, their departure from the truth

and their following of men. Is. xxix. 13, etc. Their fear towards me is taught by the precept of men. I am glad to be here in the "regions beyond" with the gospel, trying to hasten on His coming, for whom we wait.

Bro. Wood and I go fifteen miles down the other side, among the few thinly settled bush farmers. Lord's day first, I will have to break bread at 9 a. m. to be in time; and there will be a "rig," too far to walk. Sometimes we have been very tired. But, oh it is blessed to have such a Master and such *needed* work to do, Plenty of opposers, few to help, but "if God be *for us* who can be against us." "God is for me."—Ps. lvi. 9. Yours, etc., J. RAE.

#### THE WORD OF GOD, THE BIBLE.

For Thou hast magnified Thy word above all thy name."—PSALM CXXXVIII. 2.

This Book contains—the mind of God, the state of man before and since the fall, the way of salvation, the doom of unrepentant sinners, and the great future happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the christian's charter. Here Paradise is far more than restored, Heaven opened, and the gates of hell disclosed. CHRIST IS ITS GRAND SUBJECT, our good its design, and the glory of

God its end. It should fill the memory, rule the heart, and guide the feet. Read it SLOWLY, FREQUENTLY, PRAYERFULLY, asking for the Holy Spirit's teaching. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

#### MASTER AND SERVANTS REJECTED.

Servant of Christ, stand fast amid the scorn  
Of men who little know or love thy Lord;  
Turn not aside from toil: cease not to  
warn,

Comfort, and teach. Trust Him for thy  
reward;

A few more moments' suffering, and then  
Cometh sweet rest from all thy heart's deep  
pain.

For grace pray much, for much thou  
needest grace;

If men thy work deride, what can they more?  
Christ's weary foot thy path on earth doth  
trace;

If thorns wound thee, they pierced Him  
before;

Press on, look up, though clouds may  
gather round;

Thy place of service He makes hallowed  
ground.

Have friends forsaken thee, and cast thy  
name

Out as a worthless thing? Take courage  
then;

Go, tell thy Master; for they did the same  
To Him, who once in patience toiled for  
them:

Yet he was perfect in all service here;  
Thou oft hast failed: this maketh Him  
more dear.

Self-vindication shun: if in the right,  
What gainest thou by taking out of God's  
hand

Thy cause? If wrong, what dost thou but  
invite

Satan himself thy friend in need to stand?  
Leave all with God. If right, He'll prove  
thee so;

If not, He'll pardon; therefore to Him go.

## NOTES ON ROMANS.

(Continued from page 73.)

## CHAP. I. 17.

“For therein (i. e., in the Gospel) is the righteousness of God revealed from faith to faith, as it is written the just shall live by faith.”

In the three verses before this one, the Apostle says that he is ready to preach the Gospel to the Romans also, because it was the power of God unto Salvation to every believer. Nothing else is or was that.

In this verse he tells us what is that peculiar something in the gospel which is found nowhere else, that fits it for all, and makes it “the power of God unto salvation to every one that believeth.” It is this, “The righteousness of God is revealed in it from faith to faith as it is written the just (in all ages) by faith shall live.” Hab. ii. 4. In other words,

God justifies guilty people righteously, i. e., He has judged sin and justifies the sinner. This is the grand revelation of the Gospel. The whole Bible is to us a revelation: Genesis, Isaiah, Revelation, and all between, but there is this true inwardness all through the gospel, whether in the feeble types of previous dispensation by Moses, etc., or in the antitype by Paul, the Apostle. This one peculiar thing was presented to the faith of all believers, though more feeble and dimly in the past than it is, in the sacrifice of Christ, to the Christian now. Yet it was from faith to faith; it was thus in all ages. This one thing charac-

terized the shadows and the substance everywhere and always, viz: “Without the shedding of blood there is no remission.” Heb. ix. 22. “It is the blood that maketh an atonement for the soul.” Lev. xvii. 11.

This, then, characterized the gospel whether in the type or antitype, viz: God righteously justifies guilty people on the basis of an *equivalent*, that was sacrifice or death.

The sacrifice or death of animals did but cover up the sin for the time being which it did not take away, though it served to present the other important and fundamental truth, viz: “Death the wages of sin,” before the minds of the people—a truth as much in season now as ever, for the people make light of sin, as if ’twas but a mere trifle. And because of this, millions of dead professors are in the country, who never have had any use for the Cross or for Him who died on it. Their religion is without Christ or His death.

Let us sum up thus:

God justifies the ungodly who believe on Jesus, but does it in a righteous way. This was revealed in the shadows of the past dispensations to the faith of all believers, as it is to Christians now more clearly in the sacrifice of the Cross. Hence the gospel’s adaptation to all people now, more so than the shadows ever were to the people who had them. The latter were only for a very select class of people. *The Gospel*, which has its origin in God and comes to us through the precious

blood of the Lamb, is for all people, Jews, Gentiles and the Church of God, bond and free, learned and unlearned, male and female. "Preach the Gospel to every creature."

We never read in God's Book about Testimony Meetings, Gospel Temperance Meetings or Holiness Meetings. God's one instrument is the Gospel, and it is a great testimony to the riches of our God's grace, and produces both Temperance and Holiness in all who believe it.

The Apostle Paul writes to the Corinthians thus (1 Cor. ii. 2): "For I determined not to know anything among you save Christ Jesus and Him crucified." "For I am not ashamed of the Gospel of Christ, etc., etc."

#### HAMILTON CONFERENCE.

(Continued.)

#### SATURDAY EVENING.

Haggai i. 5. "*Consider your ways.*" This God has been leading us to do, but often while doing this there is not in us the honesty that should characterize us, hence the evanescent results. How many sham restorations there are, as well as sham conversions. Are we willing now honestly to consider our ways and put away everything we know to be contrary to the will of God? We need to have a conscience void of offence toward God and man.

Heb. iii. 1. "*Consider the Apostle and High Priest of our profession, Christ Jesus.*" That is, we are to consider the Lord Jesus as the one who was sent from God to us, the one who died

for us and has delivered us from the wrath to come. And again, we are to consider Him as the High Priest who has gone back into the presence of God as the representative of us His people.

Heb. i. 1, 4, was read by another. Though some may be away, in a manner, from God, yet possibly there are none of us but would be glad to hear a good word said about the Lord Jesus. God has appointed him the "heir of all things." They were created by Him and for Him. (See Col. i. 15, 16.) We sometimes think of the Lord Jesus only as the lonely man, but here we see that when Jehovah would create a world He did it by and for His son. Turning back to Heb. i. we have the same thought in verse 2—God has recourse to His son and creates the world by Him. Satan comes into God's fair creation and finds man in responsibility over it all, and man, like a traitor, betrays it to God's enemy. Later on we read of God being "grieved at His heart." Who will come the rescue? God falls back on His son, and He can say, "I have laid help on one that is mighty," hence we read (Heb. i. 3), that He has purged our sins and is now sat down on the right hand of the majesty on high." Thus did He rise to the occasion and meet every claim of God.

In John xiii. 1, we read of this same one loving His disciples "unto the end." The expression is a feeble one. It means "through and through"—whatever the cost. The cross was before Him, its very shadows were across His

path, and he would then die for them; but who will wash their defiled feet? Oh, the condescension! 'Tis He, the one who made the world, that here we see with girded loins, and a basin of water kneeling to wash His disciples feet. I confess that, though I can rise to the thought of the grace that would die for those who were the objects of love, yet this staggers me. Peter seems to feel this; but it must be, none other can do it.

In Rev. iii. 14, 22, we get the last stage of the church's history, and yet the Lord Jesus is true to His trust. He is shut out and they are seeking to get on without Him, and yet there He stands, patiently knocking and saying, "If any man will hear my voice and open the door, I will come into him, and sup with him, and he with Me." It cheers one's heart to see it. As a whole it is ready to be spued out of His mouth, and yet He goes back, as it were, to John xiii., and says if there is *a man* who will open the door I'll come in and sit down with Him and He with me.

T. D. W. M.

[The notes of the address delivered Lord's day afternoon will be found in another paper next month. May the Lord Himself, by His Spirit, impress His own precious truth on all of our souls, and cause fruit to be brought forth to His glory and our ultimate blessing. Amen. Ed.]

I do not think of myself according to what I know of myself.

### MASTER AND SERVANTS REJECTED.

Be not men's servant; think what costly price  
Was paid that thou mayest His own bondsman be,  
Whose service perfect freedom is. Let this  
Hold fast thy heart. His claim is great to thee;  
None should thy soul enthrall, to whom 'tis given  
To serve on earth, with liberty of Heaven.

All His are thine to serve; Christ's brethren here  
Are needing aid; in them thou servest Him.  
The least of all is still His member dear,  
The weakest cost His life-blood to redeem.

Yield to no "Party" what He rightly claims,  
Who on His heart bears all His people's names.

Be wise, be watchful. Wily men surround  
Thy path. Be careful, for they seek with care  
To trip thee up. See that no plea be found  
In thee thy Master to reproach. The snare  
They set for thee will then themselves enclose,  
And God his righteous judgment thus disclose.

Cleave to the poor, Christ's image in them is;  
Count it great 'honor, if they love thee well;  
Naught can repay thee after losing this.  
Though with the wise and wealthy thou should'st dwell,  
The Master oftentimes would pass thy door,  
To hold communion with his much loved poor.

"The time is short;" seek little here below;  
Earth's goods would cumber thee, and drag thee down;  
Let daily food suffice; care not to know  
Thought for to-morrow; it may never come.  
Thou can'st not perish, for thy Lord is nigh,  
And His own care will all thy need supply.

**PSALM III.***An Epitome.*

We have in the first two verses of this Psalm the Complaint—verses 1 and 2.

I. (1) Adversaries increased. Many rising up against me. (2) Many say there is no help for him in God,

II. What God is to him—verse 3. (1) A shield about him. Safety secured to the devoted one. (2) My glory. God our Father, Friend, Strong One and Portion. (3) The lifter up of mine head.—See Gen. xl. 13. Christ and the believers portion is now small.

III. His experience of what God is to him.—Verses 4 and 5. (1) I cry unto the Lord with my voice, and He answereth me out of His holy Hill. (2) I laid me down and slept; I awaked for the Lord sustained me.

IV. His courage.—Verse 6. I will not be afraid of ten thousands of the people that have set themselves against me round about.

V. A danger arising out of God's goodness.—Verse 7. (1) Thou hast smitten all mine enemies upon the cheek-bone. "Thou hast broken the teeth of the wicked." (2) "Therefore, save me, O my God." The time of prosperity is a special time of danger to the weak believer.

VI. Conclusion. — Verse 8. (1) Salvation belongeth unto the Lord. (2) Thy blessing be upon thy people.

Doubtless every believer has some personal experience of the truth of this Psalm. The more

faithful the greater the similarity of experience. Absolutely, however, it is only true of the One—that is, the Lord Jesus Christ, the man of faith and God's faithful servant in difficult circumstances.

We are doubtless approaching the time when the Lord's own have to be more and more decided for Christ and His claims. All, very shortly, will have to go with the stream or against it. There cannot be a standing still. Return to primitive simplicity and decidedness if you wish not to be carried away by sophistry unto the shipwreck of faith to which many are drifting.

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**THE INTERMEDIATE STATE AND FINAL GLORY OF THE SAINTS.**

Comments on 1 Cor. xv. 21 to 58.

"For as in Adam all die, even so in Christ shall all be made alive" (verse 22). This passage is commonly misunderstood. The chapter is read indiscriminately over the graves of all. When the corpses of saints and sinners are consigned to the soil, it is read over them, and it is assumed that what is here stated by the Holy Ghost, through Paul, is equally applicable to all who are buried in certain places. But this chapter has no reference whatever to the unconverted; from beginning to end, it speaks only of those who are *in Christ*. The Apostle says, "Christ is risen from the dead, and become the first-fruits of them that slept." Surely he has no regard to those who have died in sins; Christ is not the first-fruits of *them*, at any



rate. He speaks only of those who sleep in Christ, and so when he says, "As by man came death, by man came also the resurrection of the dead," he is referring only to the saints, who derive their death from the first Adam, and their life from the second. Though it is quite true that saints and sinners all die in Adam, he does not refer to sinners here. His object is to comfort those who had lost their friends and had the prospect of death before themselves.

"But every man in his own order" (verse 23). All believers who fall asleep in Christ, in whatever dispensation or age, shall rise when Christ returns. What a tremendous gap there will be by and by between those who have fallen asleep in Christ and the wicked. A gap of a thousand years. Saints and sinners are separated from one another now, not physically perhaps, but morally separated by an infinite distance. *Here*, there is a great gulf, but happily it can as yet be crossed.

"Then cometh the end when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. The last enemy that shall be destroyed is death" (verses 24, 26). All hostile rule, for this world is governed by God's enemies. A monstrous thing. It is the office of Christ to wrest the sceptre from the hands of those enemies, and He will do it.

"The last enemy." Death is an enemy, but, thank God, it is a

nullified enemy to the saints. Not a destroyed enemy, but a nullified one. We make little of it through the victory of Christ. We cannot be said to die at all. We only sleep. It is impossible any should die who believe in Christ. "He that liveth, and believeth in Me, shall never die." Don't you live? and don't you believe in Christ? Then you shall never die. Our Lord said of Lazarus, "Our friend Lazarus *sleepeth*." Why did he call it sleep? because He was going to awake him. The disciples did not understand Him, so He said, Lazarus is *dead*. That is the language of earth, not the language of the Lord Jesus Christ.

"But some man will say, how are the dead raised up? and with what body do they come?" (verse 35). That is always man's question, "how?" We have no business to ask—how? "*Thou fool*"—far too strong a word. The meaning of this word has been considerably changed since the translation was made. It simply means—*unthinking man*—why don't you look out and see something which would teach you better. "*Consider* the lilies of the field," *unthinking man*! *Consider* the birds of the air—*unthinking man*, "That which thou sowest is not quickened, except it die," "mere grain" naked grain. The whole world is full of symbols which teach us spiritual truths.

What is the nominative case to the verb "sown?" (verse 42). It is an impersonal verb, and should read, "the sowing is in corruption, the raising is in incorruption."

“We shall all be changed” (verse 51). Suppose we were all changed to-night! all who are saints. Supposing all you in your seats were to be changed in a moment, in the twinkling of an eye, what would be changed? Not the garments which you wear. We shall not have glorified clothing. Our clothes are the remnants and badges of our shame and sin; they will be all left behind. The Lord Jesus left His clothes behind Him in the grave. Let our clothing be such as we can look upon with pleasure when we have abandoned it forever.

Now let us read Luke xxiii. 43. “And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.”

Ever since the fall of man, it has been God’s method, infinitely wise, to reveal His councils by degrees, not all at once, in reference to the human race. The Apostle Paul says, speaking to the Hebrews, “God who at sundry times,” etc.; that is, in piecemeal, fragmentary revelations, He made known His mind. By various agencies, with ever-increasing distinctness as the ages rolled on. For example—how bare and disjointed is that revelation to our first parents, “I will put enmity,” etc. Who could comprehend that, without another revelation to explain it? What a perfect contrast we have between this first promise, and the clear subsequent revelations. The 22nd Psalm, for example, see how clearly that speaks; see what an explanation that gives of the first promise. See also Isa. liii.

In keeping with the fragmentary, typical character of the Old Testament dispensation, we gather with great difficulty from the writings in the law, psalms and prophets that there was a *trinity of persons* in the Godhead. We might infer that there was a plurality of persons, but could not say with assurance that there were three persons, Father, Son and Holy Ghost. So with regard to other things which have subsequently been clearly revealed. We have scattered hints in the prophets about a kingdom of darkness, presided over by Satan and his hosts.

How little do we get there about the intermediate state, either of good or bad. In consequence of this, even the best men of the Old Testament dispensation looked into the future with some apprehension, they had certain misgivings about it. They never had thoroughly purged consciences as we have. Remember the feelings of Hezekiah, how alarmed he was, see Isaiah xxxviii. 9. Well, he would not have said that, had he lived in this dispensation, and one does not wonder, that prior to the actual victory of Christ over sin, death and hell, prior to His death and resurrection, ancient saints had misgivings. The future was dark before them, and the present life was always preferable to them, rather than the thought of going into the unknown and unseen future. But when Christ came, what a flood of light was poured on that subject! The darkness was passed, and the true

light shone. The stars hid their diminished heads when Christ the Sun of Righteousness arose, all other lights were put out in the blaze of that glorious illumination. The Gospel brought life and immortality to light. The Lord Jesus drew aside the veil and showed what the Old Testament saints never saw—the kingdom of darkness presided over by Satan and his hosts. The Lord Jesus also unveiled the future state as it had never been unveiled before—both the state of the wicked and the good.

Before I dwell on the *condition* of the good and bad, I would like to say a few words about what I may call their “habitat,” or place of abode, during the interval between death and resurrection.

In the utterances of Old Testament prophets the visible and invisible, the internal and the external, the corporeal and the incorporeal, are so confounded that the soul and body seem to be dwelling together in the same locality. See that passage in Isa. xiv., where Lucifer is represented as going into the *grave*. Here is apparently no distinction between soul and body, as if the *entire man* went down and encountered others. See also Ezek. xxxii. 20.

By the way, I was looking at some mummies in the Museum the other day. Why did the Egyptians mummify the bodies of the dead? Because they confounded body and soul together, taking care of the body exactly as if they were taking care of the soul, too.

We find even the good men of old speaking of going down into the pit. Never of going up. Always of sleeping with their fathers. See Psa. xxx. 9; the *pit* is deeper than the *grave*. It is plain to us, dear friends, that they had no such conception of the intermediate state as Paul had. The design of this was to show the absolute necessity of victory. As they could not have purged consciences until the Redeemer had come, so they could not have clear views of the intermediate state. Still there was no despair, hope was buoyant.

What we call *Heaven* and *hell*, in the sense in which we understand these terms, are never found in the Old Testament. As *localities* of departed spirits they are never heard of in the Old Testament, because the extreme guilt of sin had never yet been shown, and therefore the second death was not shown, the perfectness of redemption was not shown and Heaven was not, therefore, fully discovered. It was reserved for the Lord Jesus Christ to come and draw aside the veil, and reveal the future.

With regard to the name of *the place* in the Old Testament, I cannot doubt you have been well instructed, all of you who have been a number of years connected with this assembly must know that the word is *Sheol* in the Hebrew. It is very miserably translated. Translated by two English words—“the *grave*” and “*hell*”—and it means neither the one nor the other. The fact is, it cannot be translated. There is

no word in English to correspond to it. It should be left untranslated, like the word "*paradise*," which is neither Greek, Latin, nor Hebrew, but *Persian*. Our translators have left untranslated the word "baptize" which ought to be translated "immerse," and have simply put in the Greek word, which no mere English reader understands. Here they have translated a word which they ought to have left untranslated, and have given two words, neither of which expresses the meaning.

"Sheol," I believe, is derived from a Hebrew root, signifying "*to demand*," in reference to the demand which the unseen world makes of this world. The grave always demands human bodies; Sheol always demands human souls. It signifies literally "*to ask*," and I think we have a reference to this etymology in Prov. xxx. 15, 16. *Sheol* has never done asking. So long as you have fuel, the fire will ask for it, will go on asking for it until the world is burnt up. So will Sheol. So will the grave. There is an equally striking passage in Hab. ii. 5, which, however, is a shockingly bad translation. Hell should be "Sheol."

This word "Sheol" never gives the slightest idea as to the *condition* of those who are in it. It is simply presented to us, without distinguishing between body and soul, as the receptacle of the dead, good and bad. It is spoken of as *under* the earth, the place of darkness. But when the Lord Jesus comes, we find light, abund-

ant light, thrown upon this locality. Instead of the word "Sheol" in the New Testament we have the word "Hades," which is again miserably translated. Hades does not mean the *grave* or *hell*. It should be left untranslated.

*Hades* is the grand receptacle of the dead, good and bad, but unlike *Sheol*, it distinguishes between soul and body. Hades is never the place of the body, but always the place of the disembodied soul until the resurrection, whether the soul be good or bad. Turn to Luke xvi., where Christ draws aside the veil, and discloses the state of departed souls, good and bad. Our translators here make a mistake. The rich man is not in hell. The Devil is not in hell—I wish he were, for then he would not be here doing his evil work as the man-murderer. At this very time, while the rich wicked man is, as to his soul, in Hades, lifting up his eyes in torments, where is Lazarus? Oh, he is in Heaven, you say. Is he? That is traditional religion. I do not say he is not in Heaven *now* but at that time he was not. The Lord Jesus Christ discovered the rich man and Abraham talking to one another. They were separated, not by height and depth, but *breadth*. "Between us and you there is a great *chasm*." A *chasm* is a rift on the same level. You look across, not up or down, Abraham says to the rich man in Hades, there is a great chasm, and there is no intercommunication. A broad im-

passable gulf, in the same common receptacle of Hades, and this is the view of Hades given by Christ, prior to His own death and resurrection.

The actual victory of Christ over death, the curse, Hades, sin, and Satan, made a sensible difference in the experience of the departed dead. I want to know whether this victory did not make a sensible difference in the experience of the living? "Blessed are your eyes, for they see." Many prophets and righteous men, far superior to you, desired to see the things which ye see and have not seen them. The difference between them and us, referred to by Christ, is in dispensational greatness, not in personal character.

"There is now no condemnation to them that are in Christ Jesus." No condemnation *forever*. The Old Testament saints did not know that, and it was perfectly right they should not. It was not to the honour of the Redeemer that they should get the full fruit of redemption before it was finished. They had not the spirit of adoption. They could say "My God," "Lord," "*Jehovah*," "God of Jacob," but did not know the Spirit of adoption. The Old Testament saints never had the Spirit dwelling in them as we have. "He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Was that the case with any Old Testament saint?

If there was such a vast difference between the living, do you suppose that difference did not

extend to the dead? Well, *a priori*, we should say it would, but what did Christ say on the Cross? Christ on the Cross used a word never used before in the Old Testament in the same sense. The thief did not think about being remembered at that moment. He said, "Lord, remember me when Thou comest in Thy kingdom." Oh, what a flood of light was poured all at once into his soul. He calls that man hanging there a *King*. Jesus said, "This *day* shalt thou be with Me," and then He adds, "in *Paradise*;" where is that? Turn to 2 Cor. xii. 4, that is the second place in which the word is used. The third and only other place is in Rev. ii. 7. "The Paradise of God," where is that? In *Sheol* or *Hades*? They don't eat of the tree of life *there*. The dying thief was destined to glorify the Lord Jesus Christ as never before or since He was glorified, that in the very moment of death He should save a chief transgressor and translate him to *Paradise*. Dying Stephen, when he was being stoned to death, had a vision of Jesus standing at the right hand of God. He said, "Lord Jesus, receive my spirit." Did He take him to Hades? I think not, but to a better place than that. He took him to that third heaven where Paul was taken afterwards.

We infer then that the victory of Christ over death, and all other enemies, changed the receptacle of the blessed dead from a happy place in Hades, to a happier place in Heaven, where they remain in the immediate presence of the

Lord Jesus Christ in conscious enjoyment, waiting for the resurrection. Or else, how can Paul say, "I have a desire to depart," etc.? Hezekiah could not say that. He would rather say, I have a desire to stay fifteen years. How could Paul say that, if he were not conscious of Christ's immediate presence and beatific vision. Oh, my dear friends, to be delivered from this body and know it, free from all possibility of sinning. To know we are waiting for the resurrection, and not to count the time. There, they do not count the time, for days, and months, and years, and centuries pass away like a tale that is told. What about the righteous dead between Adam and Simeon? They felt the effect of Christ's death. Their disembodied souls were all the better for it. *They were not left in the place of darkness.* I believe they were transferred. You have Moses, Aaron, Abraham, Isaac, Jacob and Paul altogether in one lobby waiting for the return of the Lord. What was the effect of Christ's death on the graves in Jerusalem? As soon as Christ expired, "the rocks were rent, the graves were opened, and many bodies of the saints which slept arose." Do you suppose those who woke not, were untouched? We don't know how many were raised, but they did not go back again. They came forth after Christ's resurrection and went up invisibly, as a kind of first-fruits. It was fit that Christ should be joined instantly by an exhibition of power over death. In Heb. xii. 23, we have a very remarka-

ble passage, "the spirits of just men made perfect." Were not they made perfect before? What was made perfect? It was not the spirits that were made perfect. The participle, "made perfect," agrees with "just," not with "spirits." Spirits of just men made perfect? How were they made perfect? No doubt they were made perfect as to their consciences, by the knowledge of the perfect victory which the Lord Jesus Christ had obtained.

Everybody goes to Heaven in these days. Who are the greatest liars? Tombstones, memorial cards and burial services. I know what I say, God is not mocked. Tombstones and burial services cannot send people to Heaven. If people do not die in Christ, they will be damned. Are there any here not in Christ? If you were to die, you would not be in Paradise; you would be in that dismal place where the rich man was, *and is, and where he lifted up his eyes in torments.* God avert it!

EXTRACTS FROM LETTER, JUNE 10,  
1889.

"We remember you and the Lord's work generally before a throne of grace. I have been trying lately to bring before the dear saints our responsibility in the Gospel. If we cannot PREACH we can give. If we cannot give surely we can pray. When we think of this immense country with so little proper Gospel testimony it makes our hearts sore, and we have been asking the Lord to thrust forth laborers specially into the States, and

Indiana in particular."

"I was thankful for those articles in the RECORD about money, insurance, etc. It is just what we need, a clean, straight, godly paper. How grieved I was to see God's truth compromised in other periodicals. How are God's people to be led and instructed when different views of God's truth are inserted in a paper professedly out to the Name? There can only be one correct interpretation. The current is increasing in velocity as we near the end." \* \* \*

"Don't you think covetousness and selfishness are on the increase amongst the saints? With most of them the talk is of 'my business,' 'my farm,' 'my family,' my, my, my, and all else forgotten. 'Ye are not your own, ye are bought with a price, etc.' I was thinking the other day about Jonah. The money God gave him to go to Ninevah he spent to pay his fare in order to get down to Tarshish. Then God had to give him a 'free ride.' When eventually he got to Ninevah he had no money to pay his board and lodging, therefore he had to sit outside in the scorching sun. This led to more trouble. Money abused or misapplied leads always to blasted gourds."

For many years the common joy of the church was very little entered into because of the worldliness legality, many divisions and innumerable wrong ways that had crept in and even now are on the increase. In the midst of all this, however, God has been pleased to show the oneness of the

church. This increases the danger, for we are so onesided as to be in danger of being exclusively occupied with this and neglect our *individual state*. It is of primary importance to know the standing of the Christian and the position of the church, but my soul condition must be looked after. Strength and fruitfulness depends on what passes between our souls and God. No matter what the blessings are if we have not God Himself as the object of our hearts they are sure to be misused. To know Himself and trust in Himself is the great thing for our souls.

If any man was to entrust me with a sum for the use of others, and I could secrete the whole or part of it without its being known, my conscience would not let me do it; I could never be guilty of such baseness. I am sensible that God does so put talents into my hands, and knows to a farthing what I give or keep back; and yet I am not so scrupulous and exact with regard to Him, nor anxious to keep a just account. What can be the meaning of this? And why is conscience so unfeeling and false to its office, where He is concerned? I cannot fathom the depth of this thought; I cannot estimate my guilt; I stand amazed at my own contempt of God, and shrink back from myself with horror.

O for weeping love, praying love, working love! but instead thereof, I find within me, sloth, indifference, coldness, selfishness.

I should be sorry to have it known what I am, how little I know, and what I have been doing in the world; and yet I am sure I swell with self-conceit, long for and expect applause, and catch greedily at it, where I know it is falsely given. Horrid depravity and meanness of soul.

True compunction, repentance towards God by a work of the Spirit, is for sin as sin, and for all sin, secret as well as open. I have reason to think that I grieve and feel much more for a sin which is seen and observed, than for a greater which is not.

If God would leave me to my own choice, I know I ought to desire above all things to continue in His hands, and be wholly at His disposal.

I wear a mask to myself, and for my life cannot help fancying that I am what I would seem to be, and know I am not.

Every hour comes to us charged with duty, and the moment it is past, returns to heaven to register itself how spent. My hours how trifled, sauntered, dozed, sensualized, sinned away.

It is hard to sit down in the lowest room; not because I am bidden, or to save appearances, but because I know it to be my place.

I believe I am not what I should be; I believe I shall be what I am not; I believe in the power of God, I believe in my own weakness.

Voltaire boasted that in fifty years no one would believe in or read the Bible; to-day the house he lived in is a Bible depot. Mark this deluded one, who have been tempted to believe the devil's first lie, viz "Hath God said it." God hath said it, as every *honest* heart who comes to it has found out, the Bible soon makes its Divine authorship felt, where it is allowed to find its way to the heart, and men doubt it and deny it at the peril of their souls. It will either be "a lamp" to guide obedient feet in the way of life, or a "hammer" to break in pieces the rejector. It either assures the believer of eternal life or pronounces and seals the doom of the infidel.

Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honor. Ecc. x. 1.

By much slothfulness the building decayeth, and through idleness of the hands the house dropeth through. Ecc. x. 18.

Cast thy bread upon the waters for thou shalt find it after many days. Ecc. xi. 1.

I see in other sinners what I am; in Jesus what I should be.

I see the devil's hook, and yet cannot help nibbling at his bait.

"Prove all things; hold fast that which is good."

"Quench not the Spirit."

"Rejoice evermore."



**NOTES ON ROMANS.**

(Continued from page 86.)

CHAP. I. 18.

“For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.”

“For.” This first word “for” connects this with the declaration in the previous verse, viz., that “the righteousness of God is revealed from faith to faith as it is written the just by faith shall live. (See our last Record.)

The wrath of God from Heaven against all ungodliness and unrighteousness of men has been revealed, but most severely when the truth of God concerning sin was known.

In God’s way of forgiving sin it was clearly revealed that “without shedding of blood there is no remission of sins.” This is both an Old Testament truth, see Lev. xvii. 11, and a New Testament truth, see Heb. ix. 22.

It is also revealed in the consciences of men who know not the written “Word.” Their own consciences are either accusing or excusing them. See Rom. ii. 15. What mean the sacrifices offered to imaginary Demons by Heathens excepting to propitiate these beings that they have created through a bad and defiled conscience. Hence, “The wicked flee when no man pursueth.” Prov. xxviii. 1.

This same truth is revealed with emphasis on Israel. In “the Valley of Vision” what suffering and sorrows! What cruelties and famines! Mothers were, through

gnawing hunger, eating their own children. The fourth part of a cab of dove’s dung was selling for five pieces of silver and an ass head for eighty pieces of silver. II Kings vi. 25.

So after Israel broke the Covenant and rejected Christ, Who came to save them and the (Paraclete) Holy Spirit Who came to convince them of their sin, their suffering at the siege of Jerusalem and subsequently, and even in some parts of the world to this hour has been and is without a parallel. “The wrath is come upon them to the uttermost.” I Thes. ii. 15-16. Why? They knew the Master’s will and did it not, therefore are they beaten with many stripes. Luke xii. 47-48.

There are those also in our own day who have been graciously saved through the precious blood of Christ and thus were made nigh to God who afterwards have gone far, far from Him and are fallen by their iniquities. These, if they do not already, must know shortly that God can never connive at sin anywhere but must as a holy God always teach that it is an evil and a bitter thing to depart from the living God.

The manner of such a correcting visitation is clearly stated in Jer. ii. 19: “Thine own wickedness shall correct thee, and thy backsliding shall reprove thee; know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God and that My fear is not in thee saith the Lord of Hosts.”

## HAMILTON CONFERENCE.

(Continued.)

ON LORD'S DAY, JAN. 20, 1889.

Notes by E. E.

I Corinthians i. 9. This is the only epistle that we find written *directly* to *all* saints. It is addressed "To the Church of God which is at Corinth \* \* \* with *all* that in every place call upon the Name of Jesus Christ our Lord both theirs and ours." It is an epistle, however, that is sadly neglected, and God foresaw this distinctly. Possibly there is no epistle of the Word of God that has been set aside as this one has. There is chapter after chapter in it, and most of the people throughout the country might do with them as the King of Judah once did in relation to another portion of the Word—cut it out with their penknives—and they would not be any worse off than they are now.

God foresaw this state of matters, so He set His own direct stamp upon it and had it addressed to *every child of God*—as direct is it to every one of us as if we got a letter by mail this morning with our own names upon it. Do we use it in this way? If not there is something wrong.

In verse 9 of this first chapter we read "God is faithful, by whom ye are called into the fellowship of His Son, Jesus Christ our Lord." And again in Chap. x. 13: "God is faithful and will not suffer you to be tempted above that ye are able." In the midst of all the wreck and ruin of the unfaithfulness of man God is faithful.

*What is fellowship?* Look at Luke x: These men owned the boat and drift of nets together. Andrew, James and John were partners—they were in fellowship—they had them in common. Again, look at Acts ii. 41-45 and Chap. iv. 24: "All things common." The head of *this* great firm is the Lord Jesus and every one in Him are partners with Him. Here is the carrying out of the fellowship that not only includes the salvation of the soul but their *temporal* things as well—their dollars and cents if they had them. It means that being united to Him they were united to all who were in Him; and that means that *their* interests are mine and *my* interests are *theirs*. If you want to see a photograph of some of the members of the firm turn to I Cor. vi. 9-11 and read it.

Beloved let us learn this—we do not or should not own anything outside of the firm. My *all* is in it. In Heb. i. 2 we learn that God has made the Lord Jesus heir of *all* things, and here in I Cor. i, 9 we learn the wondrous truth which our souls have possibly never grasped, that He has raised us up to be partners with His Son.

If you read Heb. ii. 11-15, Heb. x. 5, and Rom. viii. 3 you will find when the first link was forged. From that last scripture you will see it is not SINFUL FLESH, but "in the likeness of sinful flesh" He was made. Let us go down to Bethlehem, into that house or stable at the back of the inn. Into that place on which all Heaven is gazing. Look

at that babe lying in the manger. 'Tis the Son of God, Who has taken unto Himself flesh of our flesh, bone of our bone, everything connected with human nature—except sin. What a mystery! He took unto Him the seed of Abraham.

During His brief lifetime often glimpses of His glory are seen. They would get a glimpse of God through the veil of His flesh. But He became very man in order that we might get into the partnership. But He must needs go farther than that. We were all debtors, and if He was to have us with Himself—partners with Him—then He must assume our liabilities. And that brings us to the Cross.

All this morning we were occupied with the Cross and the Grace of God, and not one of us got our hearts satisfied with all we could desire of it, but by and by we will get it. But here we have the meaning, in measure at least, of Isa. liii. 5-6 and II Cor. v. 21. There we read of the darkness of sin and the darkness of death. It is all past now. He is risen! Now all this speaks of His coming down to us. But we have been united to Him and His life is our life, the same life that is in the Head being in each member of the body, and so He lifts us up and takes us into partnership with Himself. We have been *quicken'd together* with Christ, and *rais'd up*, and made to *sit together* with Him in the Heavenly places. And more He is not, as the Head, complete without the body; neither is the body com-

plete without Him—the Head. Eph. i. 23.

“God is faithful,” I Cor. i. 9. What would become of this partnership if God was not faithful? Christ Who is five times over called the only begotten—speaking of Him prior to the Cross—came that He might “bring *many sons* into glory.” He is hence, in resurrection, called the *first-born* among many brethren, and we are the *after-born*. And soon He will present us without spot or wrinkle in His Father’s presence. He will not only have a place worthy of His people, but people worthy of the place. Now what is or should be the result of all this? It is that we might bring forth fruit to God.

Holiness means the same as sanctification or separation. God has brought us out of the world into fellowship with Him and now here is the practical outcome. It is impossible to go on with God and go on with the world. If we fail here all the rest will fail. We cannot bring forth any other scriptural fruit if we fail in a life of separation from the world. Thank God that He ever called us unto separation from all the sects of men. There is no other blessing for which I thank God more than this one, that He has separated us from the systems and sects and parties of men to the Lord Jesus Christ. He has chosen the place for me. I did not choose it. I can say this to the glory of God: Every year that passes I prize this more than ever. More than ever do we prize the blessedness of being separated to

the *Name* of the Lord Jesus Christ on the first day of the week, especially to the "breaking of bread." It is separation to Christ our Head and Life, but it does not mean that merely and only. It means separation to God in heart. O, dear brethren, are we not often found at the Lord's Table with hearts cold, sluggish, and dead and irresponsible? What is the reason? It is that we are not separated in heart all the week to the Lord Jesus. We are not true to our partnership. We are not true to the "head of the firm." We have personal interests altogether apart from the interests of the "firm" and hence we have "my business" and "my work" and "my" this and "my" that. It is "our" business on Sunday and "mine" all the week, and depend on it when you have on one hand a "joint interest" and on the other a "personal interest" the partnership is sure to suffer—number one first. I judge you by myself, and if you are not guilty it won't touch you. If I judge you hardly that is the reason.

Selfishness is robbing the Lord Jesus of that He reasonably expects. We have been separated from the world in every sense of it. "They are not of the world even as I am not of the world." He has taken us out of it. "As the Father hath sent Me into the world so have I sent you into the world"—that is, to carry on the interests of the partnership. Jesus never forgot the interests of the partnership for the the thirty-five, probably thirty-seven, years

He was in the world. He never had an interest apart from the glory of God, His Father. He could look back and He could look up and say, "I have glorified Thee on the earth and have finished the work which Thou gavest Me to do." Have not we got, all of us, a second—a divided interest? "My own," "my family interest," "my business interest," are they not the interests of the Lord Jesus Christ? If He has given me a family is it not for Him? If I have got a business, have I not got it from Him? "All things are through Him and for Him." Brother is your business for Him? We hear the Lord Jesus express how He owned this partnership and how He lived in it for His Father, and He could say, "All Mine are thine and thine are Mine." All that is not in the interests of the "firm" will be burned up. It will have to be lost. God will show you the folly of it one day. Everything that is kept outside of the fellowship will have to be destroyed. When He has proved the Jew, the Gentile and the Church of God and proved them all the same—interested in the world—then He is going to have "mercy on all." Do we sell "dry goods" and "Sewing machines" for Jesus? Do we "plow" and "reap" and "sow" for Jesus? I was going to refer to seven different kinds of fruit, but I will refer only to one. I am not hinting for money. Thank God I do not need to do so. I have enough for myself and to give. I can say at least part of

Paul's receipt to the Phillipians iv. 10. I can say that with him. I do not want anything and I have some to give. He had interests, though he was not speaking of want. Now this verse, "Now ye Phillipians know also that in the beginning of the Gospel when I departed from Philippi in Macedonia"—the first place that ever he preached in—"no church communicated with me (in giving and receiving) but ye only. I doubt not every church would show me hospitality when I was among them, but here is a church that not only did that, but again and again after he departed from them they communicated with him. He is not a beggar. "Ye did well." Why? "Ye sent once and again unto my necessities." He never may have been there but the once and only for a few weeks and imprisoned but set free by God after that. Three Sabbath days he went into the synagogue at Thesalonica. Not a few were saved—Jews and Greeks. The Devil got angry. Paul was not the kind of a preacher that never rouses the Devil or "hurt anybody's feelings," and yet forsooth people just turned unto the kingdom without anybody knowing anything about it. He went in squarely for God's Word in the Power of God, and that was never done in this world but the Devil, the old enemy of God and the Prince of this World, was roused. He does not lose his victims unknown to him. Paul was only at Thesalonica three weeks when he had to flee for Berea.

If Paul had never been back to Philippi again he left behind him saved, the Jailer, the Spiritualist and others. These would say after he left, "Let us send him something." When the blood ceases to circulate it will soon begin to corrupt, and that is what will be the case with some of you dear brethren's lifework if you hold in your money from God and His work. Let us send it on. "Once and again" they sent to him and ten years after they were at the same business. It was not a spurt because of their first love. It was fellowship in continuance.

A certain brother known to me was just an ordinary farmer. He had been led out to the Lord when there were only a few gathered out. He used to send money to some of the preachers that I knew, but he never sent a letter with it or let them know from whence it came. And unless it had been understood otherwise it never would have been known, He sent it through a channel that leaked it out. By and by his father, an ungodly man, died and left a great deal of money to this money-sender. After that the money sent to the preachers was about half what it used to be when he had but little. So it went on for a year or two gradually decreasing until eventually it absolutely ceased. It is strange but true. As the possessions increase the desire for them increases also. This brother lost sight of the partnership, and with him it was "my" and "my family" and "I." The circulation ceased and

depend on it there was corruption. "Once and again you sent unto me." Was it within the little while he had been with them? No. God knows how this affects you who hear me.

Some of us did not give the Lord as much substance during '88 as it cost to trim the hat this Fall. What are you, reader, doing for God? v. 17. "Not because I desire a gift," as no one in the universe can be so independent of man as a servant of God. No, thank God! "I desire fruit that may abound to *your* account." Every time they communicated to his necessities, whether in Thesalonica or in the prison at Rome, it was fruit that would "abound to their account" and credit. It was laying up money in the right place—"in Heaven where moth and rust do not corrupt and thieves do not break through or steal."

The Apostle takes a very high stand. The servant of Christ instead of being a poor miserable beggar telling he needs this and he needs that and telling the people what he has suffered, if he is right with God he can afford to be the most independent man on God's earth. That is the stand the Apostle takes. "So Philipians do not think that I am praising you and flattering you so as to get a bigger gift next time." He takes a higher stand than that, one so grand, elevating and glorious that I cannot help repeating it again, verse 18: "But my God shall supply all your need." Was not Lydia a storekeeper and did she not have

a flourishing business? It was only the aristocracy that wore the purple she sold, and therefore her business was of a very high order. Did she need such a verse as this? "It is all very well for you, Paul, to live by faith but we live by our wits and our ability to do business." Who gave you the business if it be a scriptural one? Maybe the Devil has given some of you the business you have. If so you have to give up fellowship with God before you go into fellowship with the Devil. If you have a good business God gave it. He alone can "give the rain and the sunshine and the perpetual seasons." Dear brethren, are you who are the Lord's people joining in with the accursed wail of discontent? I do not wonder that the business of so many of the Lord's people go against them. Proverbs iii. 9-10: "Honor the Lord with thy substance and the first fruits of all thine increase, so shall thy barns be filled with plenty and thy fats shall overflow with new wine," (R. V.) is the secret of business success. He can afford to allow the Devil's children to prosper, for it is the only Heaven they shall have. "After all these things do the nations of the world seek after" but "your Father knoweth that ye have need of them," etc. We have a Father who looks after these things for us. Their father seeks only their service and influence in wickedness.

God sometimes allows the Devil's children to store up, store up, store up, and the vaults they de-

posit in will not break, and the people they lend to won't fail, but He deals differently with His own children if they do not use it for Him, and then they say, "I have this loss" and "that loss." Do you wonder? He said, "Honor the Lord with all thy substance," and they disobey Him. God Himself is the source of all good gifts. He is the great giver and He says to His children, "It is more blessed to give than to receive." So He has the more blessed part. He has given His Son already, and He adds, "All things are yours." Not merely all spiritual blessings but *all things*, and as He is the great giver, He also is such a blessed giver that He would like us to have some of the blessedness of giving also. He makes us to be the receivers, but that does not satisfy Him. He wants us to taste the most blessed part, and as He gives us more than we need, so we can give to others, and the more we give others the more He gives us. "We will keep this for a rainy day," you say? "Very well, you just put it by, and I will send the rainy day and instead of enjoying the more blessed part you will enjoy something else." Just one more word. "My God shall supply all your need." Paul, a poor prisoner, bound by two chains to two soldiers—a chain on the right hand and another on the left—what an object of pity! one would say. Hear his own testimony: "My God," etc., etc. "Paul has a God"—his very own God—"My God." O, I wish I would get my

own soul filled with this truth in power! These are his words. He is not a miserable cringing beggar. Do you, hearers, expect God to supply your need, or do you expect to supply it by your own wisdom and experience, or is it Paul's God you expect to do it? Paul as much as said, "You think I'm a beggar? You yourselves are dependent on my God."

You know there are many of the Lord's dear children who have never risen up to the thought of this partnership at all, and their highest idea is just this, to give something to the servants of the Lord to keep a sort of credit with them. Such Christians never are found watching for an opportunity to minister "to the heart of these." They think like this, "Well, of course we have no preacher here with us just now, so we keep all." But there is one away out in Dakota, Garenganze, etc., and you may put something into the partnership to add to the stock and thus let it go away to Jesus. Look at Numbers xviii. Read it over every day for a week and if you do not understand it, read it again for a month, and then if you do not understand it keep on reading it, for it contains the most important part of the whole subject.

God planted Israel in a good land. It was flowing with milk and honey, and He tells them that if they obey Him they will never need to borrow from any one; the borrowers would come to them. God Himself is never satisfied un-

less He is *giving*. The sun is giving heat, light and warmth and getting nothing back, and as our God is giving, He would like His people to be giving, like Himself, first of all to Himself, and after that to the nations. He commanded Israel to bring Him one-tenth of all, and they were not to wait till some one came around and asked for it. To the tribe of Levi God did not give anything excepting towns and villages in which to dwell, but no land. The Levite had no inheritance excepting God Himself. See Numbers xviii. 20. The other Israelites had their land and could do as they liked with it, only God claimed for Himself a portion. So you see, the Levites, were not depending on their brethren, but upon God. Israel brought to God and He gave His to the Levites, who attended to His business in this partnership.

The Philippians sent theirs to Paul, but they gave it to God who gave it to Paul. It was "an offering of a sweet smelling savour to God" who stood between the Philippian saints and Paul. That is God's principle of giving, and if God is before us we will never condescend to begging. We need not look, in that case, to anyone, but to Himself, and if the Lord's people are understanding their fellowship and partnership, they will bring the overflow to God. They will send it on to Heaven. Alas! there are many of God's children who know nothing about it.

In Malachi iii. the Lord asks; "Will a man rob God? Yet ye

have robbed me this whole nation." We read in Nehemiah xiii. that the portions (the tithes) were neglected, but Nehemiah had all this rectified. Are you, hearers, entering on your partnership? "All mine are thine and all thine are mine," (John xvii.) Jesus said to the Father, and that is the only scriptural course for you and me.

In the sects it sounds as if all that was needed for sending missionaries was money, and I fear we are sometimes in danger of getting into the same spirit. God has to raise up the men and the women to go. It is well known there are millions of women in China and India where nobody but a woman can go. Perhaps our covetousness is hindering the answer to our prayers for them. God help us! Jesus is coming soon.

Do you get as good interest on what you loan to men as on what you give to God? Ten thousand per cent is the hundred fold. This is what God gives.

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#### THE WATER POT.

Read John iv. 31-38, and chap. xii. 20-24. We have in these passages two allusions to harvest. In John iv. 31 the disciples say, "Master, eat." Christ forgot His very food (which we so seldom do) in order to do the will of Him who sent Him. Joseph knew not that the pit was the pathway to the glory before him. Jesus did know that the cross was at the end of His course here; yet He hastened on as the sent One, though it was unto death.



It was then but the spring-time of the year, and our Lord said to His disciples, "Lift up your eyes." If Peter, James and John did lift up their eyes, they could probably see nothing but an empty water pot, left behind by the woman of Sychar. But that reminded Jesus of a saved one. She had got her soul filled, and forgot her water pot. That small cloud foretold an abundance of rain. The rich man in the sycamore tree was also a sign to the Lord. He had power to refresh his soul by small indications, as Elijah on Carmel's top well knew that the little cloud betokened rain, though it was no bigger than a man's head.

"Look on the fields." How often have we failed at the end of preaching to find out those whom we may have observed with tears in their eyes, or to speak to the one who had only entered just inside the door, and so we have not reaped that harvest. Watch for souls. Ah, there is a way of seeing a harvest field by only such an indication as an empty water pot! The Lord's harvest lasts all the year round—harvest in winter and in summer.

"My meat is given me," our Lord said; "I get my wages." The Lord had joy in that one woman—both a present and a future joy. We have the double payment in present wages and future eternal fruit. Paul labored three weeks in a single town, and could say, "For what is our hope, or joy, or crown of rejoicing? *Are not even ye?*" (1 Thess. ii. 19.) The wages are *paid*, but the

crown is *given*. Wondrous way of paying! Thus the servant of Christ finds his toil no hard, unremunerative labor.

"Others have labored, and ye are entered into their labor." See chapter v. 17: "My Father worketh hitherto, and I work." Each chapter in John has something in it to explain the previous one.

He who spoke with thirsty lips in chapter iv. must go down deeper still to make the good harvest in John xii.: "Sir, we would see Jesus," the Greeks say, verse 21. In verse 23 we have our Lord's reply: "The hour is come that the Son of man should be glorified." Every golden field of grain has beneath it the corn that fell into the ground and died. If we would know the joy of the harvest with Christ, we must know something of burial and resurrection with Him.

"If any man love me, let him follow me," (verse 26.) "Follow me," that means in my character of a buried corn of wheat. We are reminded of those harvest teachings by the time of year, and by the presence of brethren from other lands. How little there is of throwing into this fruitful burial such things as will end in so glorious a resurrection.

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Working for God is one thing; working with God is another and a better.

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Time is written on the Christian's trials; eternity on his mercies.

Service, however laboriously, is no substitute for devout communion with God. Yea, the more work you have to do for God, you but the more require those abundant supplies which you can alone obtain by fervent prayer, and without which you become like an empty drum in it, and quite weary of it.

The stoutest timber stands on Norwegian rocks where tempests rage and long hard winters reign. The muscles are seen most fully developed in the bracing arm that plies the blacksmith's hammer. Even so, the most vigorous and healthy Christian is he who is busiest and has most difficulties to battle with, has his hands full of good works and has neither time nor room for evil, but aims at pleasing God and benefitting man. Reader, are you so?

“Abstain from all appearances of evil.”

#### DECLINE ENDING IN DEATH.

No church ever died so long as it maintained its attitude of hostility to the world, the flesh and the devil. When the church enters into a truce—strikes a compromise or makes a peace with these enemies of her Lord—her decline has begun and her downfall is but a question of time, unless the peace compromise and truce are speedily changed for active renewal of hostilities. “There is no peace, saith my God to the wicked.” This sentiment voices God's attitude towards those who make or love a lie. Whoever,

therefore, will be a friend of the world is the enemy of God. “He that is not with me is against me,” saith Christ. Many of those who once had soul prosperity are now withered, dry and unfruitful—why? They are and have been temporizing with the enemies of the Lord. Their locks of strength, Samson-like, are gone, and fancy they can go in and out as at other times. One day, like him, they shall find themselves having their eyes put out, making sport for the Philistines, the enemies of the Lord.

#### WORK AND WORKERS.

Brethren Stanger and Hodgkinson expect to recross the Atlantic in September or October for winter Canadian Gospel work.

There is some talk about conference meetings in Manitoba, Canada, about the middle of October. Pray that God alone may guide in the matter.

Brethren Oliver and Douglas have had Gospel Tent Meetings at Canal Dover, O., and blessing. They are near Pittsburg, Pa.

Copy of letter, which explains itself, from an Irish brother, one of the *second party* for Central Africa, where Brothers Faulknor and Swan now are.

The first party, including Brother Arnot himself, have been detained at Benguella for want of carriers. The second party, including the writer of the following letter, will probably arrive there ere the first gets away.

Surely the Lord's dear people, many of whom take matters very easy, will keep the Dark Continent and His own servants before the Lord in prayer, more especially when we know that many "missionaries" go only for the salary and others go to civilize—a human apology for the new birth.

S. S. AMBACA, July, 1889.  
*—My Dear—* After nine days' stay at Lisbon we sailed off on board the Ambaca, a fine new steamer on her first voyage. We had it nice while going down the Tagus river, but after we got out a little most of our little party were down with seasickness. Mr. Thompson has not been ill at all. However, next day we were all better. After breakfast we got together in the cabin and sang a few hymns. A good few of the passengers, with the captain and doctor, came and listened, although most of them could not understand English, as they are nearly all Portuguese. We then asked the captain, who knows a little English, if he would ask the company to excuse our bad pronunciation and we would sing a hymn in the Portuguese language. He did so and we sang "Tell me the old, old story of Jesus and His love." We are not able to make ourselves understood in their language, but we can read it. We arrived at Madeira on Monday morning about half-past 5 o'clock. A Christian named Mr. Smart, a Baptist missionary, met us at the boat and took us to his house for breakfast, which is situated about three miles up

the side of a very steep mountain. The way we got there was by what they call slide cars drawn by bullocks. Three of us got in each car and two bullocks were yoked in each, so we got up all right in about one hour and a quarter. After breakfast we had a walk round the mountain and we got a good view of the little island, which is about forty miles by thirty, and is noted for its fruit, grapes, lemons, oranges, figs and olives in abundance. We then got together and sang—

Far, far away in heathen darkness dwell-  
 ing,

Millions of souls forever may be lost,  
 Who, who will go Salvation's story tell-  
 ing,

Looking to Jesus, counting not the cost.  
 All power is given unto me, etc.

After a little prayer we started again for the ship. About six hours we spent at this place. Our bullocks had been sent home in the meantime, and the cars left for us to come down the mountain in, two men at each car, guided us down the hill, and we came down with rapid speed. Twelve minutes we were in coming down. We got on board again about 12 o'clock and off we came again, leaving the beautiful little island of Madeira behind. The doctor of the ship is a nice sort of a man. Last night I asked him if he could speak English. He said he could a few words. I got my phrase book and he read the sentence in Portuguese and I read the same in English. In this way he taught me Portuguese and I taught him English. I then got my Portuguese testament and asked him to hear me read a few

verses and see if I pronounced the words right. My object was more to get the truth before him. I read John iii, 15, 16, 17, and drew his attention to two words in verse 6, "Mao Pereca"—"Shall not perish." He said that was good. We are at a great loss, for we cannot ask many questions. Our vocabulary is very limited. However, we will get on. I have got about 150 words and every day is adding to that stock. There are about 200 on board, about 50 first-class passengers and there are 50 convicts going to Loanda. To-morrow, which will be the 12th of July, we hope to reach St. Vincent (off the Cape Verde Islands) about mid day. We take on coal there, staying about six or seven hours. The next stopping place will be Santiago, where we hope to get our mules. I have been reading in the book of Genesis these mornings and have been refreshed on being reminded of Abraham, who is called the "friend of God." How God told him, "Fear not, I am thy shield and thy exceeding great reward." Afterwards he tells him to "Walk before Me and be Thou perfect." If there was more of this walking before God there would be more blessing. I cannot but think of the meetings which will be held in various places to-morrow. One does not know what a privilege it is to have such meetings until they are deprived of it, and then they can see what a privilege it is. I've no doubt but we shall be remembered at those meetings before the Lord. We will soon be at the one grand

meeting where all around the One whom we love we shall sing the song which here we love, begun, no parting there, thank God—

From Burmah's shore and India's strand  
And Africa's burning plain,  
From Europe and Columbia's land  
We all shall meet again.  
It is the hope, the blissful hope,  
That Jesus' grace hath given,  
The hope when days and years are spent  
We all shall meet in Heaven.

It is well to fill up the few brief moments for Him. It will soon be all over. What a pity if the little time we have would be lost. Oh, I do hope the Lord will give me grace to make the best of it for Him. Shouldn't it be our object to seek how we could best spend the little while so that we might be of some service to Himself. Don't you think we shall have time enough in Heaven to take it easy? Before we know where we are the time in which we might have witnessed for Him will have passed, and what about a poor dying world? May our God touch our hearts with sympathy. What a pity to see so many of the Lord's people doing literally nothing; and so much that they might do if only their hearts were in their right place. A few lines in Africa would be very acceptable. Jesus our Lord is coming. You won't hear again for some time. We are all well and in the Lord's hands. Brother Thompson joins in sending love to all the Lord's people there.

I am your brother,

R. J. JOHNSTON.

P. S.—We expect to arrive about Aug. 6.

TOPEKA, KAN.—(Extract letter Sept. 3, 1889.)—The Lord has been pleased to bless His own Word in the salvation of precious souls. We have long looked for blessings on the unsaved. Just as we were about to give up, the Lord came in and is now blessing His Word to the religious ungodly especially. Bro. Joe Jamieson, of Kansas City was with us a few days, but has returned to the city. Also Bro. Erskine has left for home, not well. Still the work goes on. Brother, will you not speak to the Lord for this needy place? The multitudes are deceived with a spurious conversion. J. H. B.

“Those who take an interest in Central Africa will be thankful to learn that a code cable from Benguella tells that all our friends have left the coast for the Plateau. How with their large party this has been managed we are not likely to learn till letters arrive about October 20th. Still no tidings of dear Faulknor and Swan, am sorry to add.”

J. L. McLEAN.

It may here be said that our beloved Irish Bro., R. J. Johnstone who was one of the third party missionaries for Central Africa was cut off by fever on the coast of Africa.

The Californian tent has been removed from Oakland to Monterey. Bro. Montgomery writes they had at first meeting September 8th, tent filled, and he adds: “the tent was not only filled with people but filled with the power and presence of God.”

“The whole town of Monterey is moved.” Now this is good. They can keep up the tent work for a month yet. God make them prosperous.

#### NOTES ON ROMANS.

(Continued from page 97.)

CHAP. I. 18.

For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

God's wrath against sin has been revealed in all ages.

There are three special ways in which this has been done.

I. In God's way of saving sinners. 1st in the type of blood shedding. 2d in the death of God's true Lamb—the Incarnate One, the Lord Jesus Christ; the antitype. The suffering and death of the Lord Jesus Christ—the just for the unjust ones, is the most awful display of God's wrath against sin of any kind.

II. In the Jews who held the truth but did so in unrighteousness. See page 97 of last RECORD.

III. In the Gentiles, who are the descendants of those who once knew the truth. Evolutionists who think, talk and write about their theory of development; have eagerly searched in vain for the connecting link between men and the beasts, with the view of conflicting with God's Bible, that says (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." Hitherto they failed to find what they were so eager for. No doubt they will discover by and bye that God is correct in all his statements.

God created all, and men, however anxious to discover a mistake in the revelation He gave, cannot produce the "missing link" which is their only but a missing proof.

Knowledge without God always puffed up. Adam and Eve had their knowledge increased through sin, but that which delighted in God, in them, left, and their natures became so perverted that a new birth is absolutely needful for poor, deceived, deluded man.

The knowledge they had, left them by degrees, till they sank gradually from their high place to making gods. 1st like a corruptible man; 2d to birds; 3d to four-footed beasts; 4th to creeping things.

This is surely a developement in the wrong direction; not proceeding in an ascending but in a descending scale.

Before this pride came in they wanted to be as gods, and became poor, blind and ignorant, thinking fig leaves would hide their nakedness from an omniscient God.

Alas, Alas, the chosen path of man heretofore, whether in one dispensation or another is a descending one, and the course of meetings even is downward, and saints also are descending one by one; all, all are going in the one direction, whether Ecclesiastical or political.

This is no doubt true. Whether looking at matters from the historical or personal point of view, it is evident; but comparing Daniel's image which descends from the head of gold to the toes of iron and clay with the scriptures of 2 Tim. iii. 1-6, or of 2 Peter iii. all is clear; there is deterioration everywhere, and it all will be accelerated by and bye.

**FIRST EPISTLE TO THE THESSALONIANS.**  
CHAP. I.

(Notes by the late William Lincoln.)

Thessalonians means "Those who win the victory," so at the end we are exhorted to put on the "breastplate of faith and love and for our helmet, the hope of salvation."

St. Paul and Silvanus and Timotheus, they are all called apostles. II. 6. Silvanus is the same as Silas. "In God the Father." not another Epistle so worded. What a wonderful expression! We too are "In God the Father." Is it not wonderful? Never forget it. That is the right way of looking at other christians. "In God the Father." Why is it said so? Some think because they were advanced christians, others that they were babes, young converts. This is more likely, but it is my opinion that this Epistle contemplates us as very near the end. So God looks at the things from the beginning again, and sees how His people were then on His heart, and on Christ's heart; sees their position before Him, how dear they were from the beginning, and thus they are said to be "In God the Father."

“Grace be unto you and peace.” This expression is mentioned at the beginning of all the Epistles. We must not be tired of reading it if our Heavenly Father says it. May we have the spiritual appetite to enjoy the words every time we read them. He must have a reason for saying so many times, “Grace and peace.” By nature our hearts are strangers to it; you know the words very well, but do you know the things? Have you got established in “grace and peace”? It implies we have a great deal to learn about His “grace and peace” yet. Grace and peace are not the same thing. 1st Grace. God is doing everything to us without our desert at all. 2d Peace. To establish us in the confidence of His love. May our hearts get more and more steeped in the peace He is so desirous we should enjoy.

Verse second: “We give thanks to God,” etc. A beautiful trait in the divine life is to rejoice in the *spiritual* prosperity of others. It is the work of a shepherd to mourn over the naughtiness and wilfulness of his flock, and to rejoice when he sees them “growing in grace,” etc.

“Making mention of you,” etc. Giving thanks and praying for others, are we thus unselfish, and do we pray for “growth in grace” of others?

Verse third. “Remembering without ceasing,” etc. In Ch. v. 17 “Pray without ceasing.” So we get the words twice, at the beginning and at the end. It is so easy to remember one-another’s bad qualities; the Lord save us

from all that. Do you think the Thessalonians were all like Paul or John? Oh, no. I daresay they were just the same sort of christians we meet with now, and what does he remember? Their “work of faith,” work the result of faith. “Labor of Love”, that is, the knowledge of God’s love. If we do say we love God, what are we doing for Him? “Patience of hope,” all in the sight of God the Father. There is a deal of work not done under the eye of God; it is a very searching thought, though a very precious expression. It is a very blessed position to be in. “He gives to every man his work.” What a blessed thing. It is possible to work without it being the “work of faith”, or to labor without it’s being the “labor of love,” etc. There is a striking variation about the church of Ephesus in Rev. ii. 2. “Know thy works, and thy labors and thy patience.”

The same words only clipped. There was something lacking. Better do a *little with faith* than a great deal with bustle and noise and much that men admire. Supposing the Ephesian church and the Thessalonian were compared outwardly, they would appear just the same, but how did the Omnipotent One see them? Faith, love, hope, cut off in the one. Let us be solicitous that our works be “works of faith,” our labor the “labor of love” and our patience the “patience of hope.” In Thessalonians “work,” in Rev. ii. “works,” perhaps a deal more external in the sight of the great Being, God and our Father. This

shows us we are to do our work under His eye. Then in 1 Peter i. 17. The Father's eye on our work.

Verse four: "Knowing brethren beloved, your election of God." We cannot begin that way, God does. We begin with finding out we are sinners; then find out whether Christ is the Savior of sinners such as we are, then when we know our salvation we can look back and know our election, and look forward to the glory. Election is the work of God. God began it, it's all sweet together. If we look within there is plenty to distress us; if we look around there is plenty to humble us, but if we look at God and Christ on the cross, there is plenty to rejoice in. Ah, we little knew once what God had done for us, what thoughts He had toward us, that our names were in the book of life, that we were given to Christ before the world began.

Verse five. "For our gospel came not unto you in word only," etc. What is the difference between the three? When the word is pressed on the spirit with power, it is a proof that the Holy Ghost is present, much assurance, increasing power. We need this, not only in public but in private. We should have our ears and hearts so open that the word may come like precious things from another world, so that we may feed upon it.

Verse six: "Having received the word in much affliction." If there is not open opposition in these days there will be covert

opposition, we need to be on our guard against the devil as a serpent, if we are not drawn away with the fascinations around, we shall find the world's hostility as real as ever it was, only here is the comfort "With joy in the Holy Ghost." God will never let His people suffer without at the same time giving them joy. We may have joy in the Holy Ghost before the suffering, but we are sure if called to suffer shame or loss for His name's sake, to have His presence and joy.

Verse seven. "Ensamples how?" explained in verse 8 "your faith to God-ward." That is the mark of a christian. Every creature must have a center, if below God he is a loser; if God and Christ the center, he is ennobled. "Faith to God-ward." What a beautiful position for a christian! God ever present in the minutest details of life, in every circumstance, as the psalmist says, "I have set the Lord always before me." It is a life long lesson to learn to bring God into our daily lives. We come to know a friend we never knew before, which is to be eternal. He knows us well enough, but we don't know Him well enough, so we are to grow in acquaintance with Him. We learn first His love, but now we have to *do* with Him, learn gradually all that there is in Him, all His holiness, purity, and we don't want God in anywise altered, but just as He is. "Your faith God-ward." What does the world say of the mass of professors? With the great majority, the very name provoked a



curl of the lip. What about ourselves? Could they talk of our "faith God-ward?" of our joy in the Holy Ghost? It was the *lives* they noticed, and the question is, whether this is the testimony which those who have to do with us would be able to give. It is easy christianity now-a-days. It is possible to get sorrow and affliction through our own inconsistencies, let us see to it what is the testimony we are bearing, may it be our "faith to God-ward." In Acts xvii they noticed that Jason and others were different. God grant it may be so with us. We are called to be as steadfast and true in our day as they were in their days. When it entailed suffering God has linked on joy. Never have suffering for the Lord by itself.

Verse nine: "For they themselves show of us," etc. There was this in Paul's preaching left out now-a-days, Jesus as King.

In the Acts we read of Paul "preaching the kingdom." The privilege side of Scripture is more preached than this. A King, a Lord, a Proprietor, a Master. God grant we may ever realize we have been put in the kingdom of our Lord Jesus Christ, to be broken in, to be made kind, lowly, humble, good, everything that is good. Every bit of insubordination, self-will, haughty spirit, must be broken down by the Master, who is not hard and severe, but He does it by washing our feet, and He does it effectually. "Full of goodness, able to admonish one another." Different to what we are by na-

ture. Our Lord is training us, and He will do it in such a way as to make us weep to think we should ever grieve One who loves us so well. His sway is gentle but real, like a refined Mistress who speaks gently to her servant, but expects to be obeyed, so the Lord Jesus expects prompt and thorough obedience.

"Turned to God," etc. An idol is nothing, a sound and nothing more. We have to do with a *real* God, a Christ and Master who expects our thoughts, minds, hearts and wills to be won over to Him, to be advancing in the knowledge of Him in every way. Serve a living God, a real God. It is not the common word for *living*. It means One who is *really* God, we have to do with *Him*: We have been delivered from the life of the flesh that we may live the life of faith and obedience, we must have it in our minds every day, and not only at conversion, lest we prove to be like those who, having no root, only endure for awhile, etc. If I have been really converted, I shall have to do with God more and more every day. Every part more taken possession of for God, like Ivy round the tree. You were converted for a distinct object. To have to do with a living God, to bring Him into everything, to serve Him and "to wait for His Son from Heaven." That's where thousands make shipwreck, they rest upon past experience instead of having to do with a living God. To know His eye is right down upon our hearts, our spirits, our motives, our ac-

tions every moment. We must not think we are wholly broken in, it is a lifelong lesson. "Christ is our Lord, worship thou Him." Worship is going on every time you give in to Him, acknowledge Him as supreme, as the Lord, as the Master.

"Who delivered us from the wrath to come." It is spoken of as a past and a blessed thing to enjoy. "Wrath to come." Whenever it does come it will be no trifle, for whatever God does he does it thoroughly, so that anyone can see it is the work of God. But "Jesus has delivered us." He gave Himself. "Raised from the dead" implies He died. The older I get, the more do I feel what I owe to Jesus my Lord, and to God who gave Him up for me. I want my whole being to be swayed by it.

The coming of the Lord is spoken of five times in this Epistle. This is the first. The Person who is coming is the Person who has saved us from the "wrath to come." The thing is sweet, the order is beautiful, that is the Person, nothing to be afraid of. "No condemnation." When He comes we shall see our Deliverer, our Redeemer, ii 19. The same one rejoicing with others that they have been instrumental in saving. All gathered home together. Christ's work first, not yours—then—"are not even *ye*?" When we believe, rivers of living water are to flow out. "Serving and waiting." What is the relation of the two? The one looks at the life, the other at the heart. What is your

life? Are you serving God? The moment you are saved God will accept the service of His children. "Whose I am and whom I serve." Serve Him, how? The Divine idea is, to obey His Word, with all the heart. He loves me intensely. "Serve a living and real God." "And to wait." The one is like the oil inside, the other the light outside. What is my strength for having my will crucified? for being a separated man? "I am waiting for my Lord." The Being that hung upon the cross, who is sitting upon the right hand of God, who made all things, He is coming. "His Son." These words do not occur in the Epistles as you might think; wherever they do, there is great emphasis. I have to do with a living God, and the Person who is coming for me will tell me all He has done for me, and that person is "*His Son*." It is like the parable of the virgins and the talents. I shall not regret any suffering that obedience to His Word may have caused. Let us pass through this world as pilgrims and strangers waiting for His Son. Are you waiting for Him? Longing for his return? It will enable you to bear up under the trials of life and all the opposition which you must expect.

[To be Continued.]

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But oh! when we behold Thee—  
The Man of Joy—on high,  
How shall the sight transcending  
Fill each enraptured eye.

## PSALM IV.

Psalm iii. is for a morning's meditation. Verse 5, "*I laid me down and slept; I awakened, for the Lord sustained me.*" This, the iv psalm, is for the evening. Verse 8, "*I will both lay me down in peace, and sleep, for thou, Lord, only makest me dwell safely.*" There is a wonderful naturalness peculiar to the inspired word of God.

This Psalm (iv) consists of five portions.

I. First verse (a), "Hear me when I call, O God of my righteousness." The writer's righteousness was provided "Jehovah, Tsid-kenu, the Lord our righteousness. Jer. xxiii. 6. (b) "Thou hast enlarged me when in distress," i. e., gave deliverance when in trouble. (c) "Have mercy upon me and hear me." We need mercy continually. Our conduct is that which never merits any good at God's hand. Daily mercies we need. Our standing in Christ is good and great, but our condition of soul and habits of life are not what they ought to be. Therefore mercy alone suits us and meets our need.

II. Verses 2, 3, 4 and 5 are an expostulation with the "sons of men."

Verse 2 (a), "O ye sons of men, how long will ye turn my glory to shame?" His glory is Jehovah. See verse 3 of Psalm iii.—where the psalmist addresses Him as "My Glory." What was in Him of God was his glory, and to the sons of men this was his disgrace. This it was that the people hated in Christ, and

what they now hate in all God's people. There is something in fallen man that feels this whenever and wherever it comes in contact with it, with great discomfort, and there is no clearer evidence of a worldly, dead and improper preaching than the approval of the unconverted. Of Jesus they said, "What doth this babblersay? He trusted in God," etc.

Verse 2 (b), "How long will ye love vanity and seek after leasing," lies, falsehood, sham and unreality—show and tinsel—the garnished emptiness of this world's vain show, an empty bubble after which the world goes. May they get sick of earthly and worldly vanities, ere it be too late.

Verse 3 (a) "But know that the Lord hath set apart him that is godly for Himself," or as in the revised version margin, this godly man is one that He favoreth. The next statement fully warrants this (b), "The Lord will hear me when I call." The success of prayer is always according to the man at the back of it. The godly one, the self-abnegating one, He answers when he calls on Him.

Verse 4 may also be divided into two parts. (a) "Stand in awe and sin not." Dr. Young renders it, Tremble ye, or be agitated or angry and sin not. The Lord give us a holy horror of sin. An old heathen left on record, "Do you what is right though the heavens should fall." (b) Commune with your own heart on your bed, and be still, quiet, peaceable. There can

be no communings of heart if the tongue is going. These can only be in stillness, and they always produce more quietness. Want of consideration is a great evil and leads to rash acts and unwise words. Every successful man of business must take stock and issue a balance sheet in order to find his whereabouts financially. "Commune with your own heart." "Examine yourselves."

Verse 5—Offer the sacrifice of righteousness and put your trust in the Lord. This also is double. (a) "Offer the sacrifice of righteousness," i. e. : Do what is right; practice righteousness. Imputed righteousness we have in Christ, but straight-forward, upright and a severely honest course and manner of life is rare. There are not a few men in business who at once would reply, if we do so we should starve. Therefore he adds (b) "And put your trust in the Lord," who never will disown or forsake the righteous. He says (Psalm xxxiv. 15, 17.): "The eyes of the Lord are upon the righteous, and His ears are open to their cry." "The righteous cry and the Lord heareth and delivereth them out of all their troubles." "Many are the afflictions of the righteous, but the Lord delivereth them all," etc. Psalm xxxvii. 25—"I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." "Offer the sacrifices of righteousness, and put your trust in the Lord." The righteous one is sure "to come out on top."

III. A meditation. Verse 6

—"There be many that say, who will shew us any good?" Yes there is a vast multitude who do not take God's way of getting good that say it. The answer to their question we find in Prov. xi. 18: "The wicked worketh a deceitful work, but to him that soweth righteousness, shall be a sure reward." The way for the child of God is to "offer the sacrifice of righteousness and trust in the Lord," and surely "whatsoever a man soweth so shall he reap," Gal. vi. 7. These "many" who ask the question are living largely by their wits, and find themselves surrounded by sharpers who are too many for them. The moment a child of God begins to live by sharpness God will let him, hence the question by the worldly, covetous and carnal Christian, "Who will shew us any good?" is that which consequently many say. Everybody wishes to take the advantage if possible.

IV. But (a) verse 6—"Lord lift thou up the light of thy countenance upon us." This is what we need and appreciate—for (b) "Thou hast put gladness in my heart, more than in the time their corn and their wine increased. Their cry is more corn, and more corn still, and more wine—not necessarily to drink it, but as an article of commerce. "But if any man love the world (Kosmos) the love of the Father is not in him," John ii. 15, 16. This is the love of its things and its material. The two loves are incompatible.

V. Verse 9 (a) I will both lay me down in *peace* and so sleep.

Nor rapacious, burning lust within. (b) "For thou Lord only makest me dwell in safety." The Shepherd of Israel "slumbereth not nor sleeps." The night watchman and the day watchman may and do go to sleep—not so the Shepherd of Israel.

Reader, do you know it? If not the secret of peace and happiness is not yours yet.

"He careth for you."

#### GOSPEL TENT WORK

Seems to be getting more and more difficult. Some years ago the truth of "salvation by grace only" was little known by some people, nor is it yet by most professors; but many in some parts of the country know it now sufficiently well, and have received it as a doctrine, but have not received the person that saves, viz: The Lord Jesus Christ. Faith receives Him; and all who receive Him, He saves. It is the Christ who is received, that saves. It is not the doctrine that saves but the Person. Here is the slip where so many who profess the doctrine miss it and are deceived.

Doubtless the immense number of professors in the country still reject altogether the truth of "salvation wholly by grace;" and deceive themselves by one or another of the various devices of the devil so common both to Jews and Gentiles.

When sect preachers go to a place and begin their "Gospel work," they take for granted that all or nearly all connected with the man-made "churches" are already christians

and require only the "second blessing" as some choose to call it, or a "stirring up" or a "fresh start," etc, and consequently they set themselves and direct their efforts toward the non-church goers, trying all their allurements to persuade them to join the "churches"; and this is what they call *Revival work*. Unfortunately we cannot begin or end there.

We usually find the most flaming profession is like a huge wind bag which collapses instantly it is pricked or probed by God's precious Word; and surely the convert who cannot bear God's Word, is not God's at all.

Hence at our meetings at first, usually there is a fair attendance. Then the people ask about our musical organ and "musical conductors," and the other religious tom-foolery they are accustomed to, but there is none—the Word of God preached begins to grip—the audience falls off one by one. There are no sensations or testimony meetings, and the biting Word of God soon sends the chaff to the dust-heap; and afterwards when all of it goes, the very few grains of wheat left will get revived, and the conversions begin, that is if the meetings are kept up sufficiently long, for it never fails of God's purpose of mercy eventually.

Not a few of those who are half-sect christians don't understand this, and stumble at the apparent success of the sect-followers, and apparent failure of the Word preachers.

Beloved brethren in Christ, it

is written "My Word shall not return unto Me void." "Preach the Word." You are not responsible for preaching God's Word modified to suit any person's self esteem, conceit or taste.

We are not at liberty to choose our instruments. "Preach the Word." 2 Tim. iv. 2 is the final instruction to preachers, whether they will hear or forbear. Ezekiel ii. 3, 4. iii. 11, 27. God is true and faithful.

This week we have met with a brother beloved who just passed through what was called a great revival in San Francisco, when thousands were reported converted. He saw three only who had the least appearance of any conviction of sin whatever, and he was not satisfied that the three ever came to anything. Sham revivals are now common.

#### **COSPEL TENT, ALLANDALE, ONT.**

We came here ten weeks ago and commenced preaching in what is called a Union Hall. The people came out well and one or two professed to receive Christ. However, after five weeks preaching in the Hall the weather got too warm; we then pitched our tent and have continued right along. A number have lost their "religion" and after that have received Christ. I believe although this place is only ten miles from Peterboro, it is a village without a kirk or a parson, the nearest of either being two and one-half miles away. One of the preachers there has been nearly forty years around this part, and we have not yet in all

our visiting met one soul converted through his preaching. In fact the people have literally been "lying in darkness and in the shadow of death." God's blessed Word, however, has been having its effect upon them in bringing salvation to some, while leaving others—if they reject it—without excuse.

One of the parsons has taken to visiting the people, something he did little of before we came here, however, sad to say, he's not visiting them to speak about their souls, but to scatter ungodly books against people he calls "Plymouth Brethren."

Our meetings in the tent continue to be fairly well attended. Last night (to-day) it was packed and some were standing outside, and we had some liberty in preaching to the dear people. Some are seemingly troubled, we look to God to deliver them. Kindly remember us in prayer.

Bro. R. Irving's tent is pitched about 40 miles north-east of this. Bro. J. Smith and he were together for a few weeks but now Bro. J. Black is with him. There has not been much to encourage them, still the attendance has been increasing, and it seems more encouraging generally, so they peg away. They expect God to come in and save souls who have first to be stripped of their sham conversions.

The meetings in the tent in Orillia I believe were fairly good; some have professed to receive Christ.

On the whole it seems to be a stiff tent season this year. Surely

Jesus' coming must be near. If so, the time is short and there is need in fellowship with Himself, to make the most of the "little while." While waiting on the Lord to-day that word in Ecclesiastes ix. 10, spoke to me. " *whatsoever thy hand findeth to do, do it with thy might:*" I just needed such a word, in this day of deep declension and slothfulness among God's children, one gets so easily overcome by their surroundings, but the difficulties as they increase ought to be to us what Caleb and Joshua saw the people of the land to be "*bread for us,*" something to nerve us on in the strength of the God of Jacob. We have been "remembering" you and others at the throne of grace. R. T.

P. S. The Allandale tent is now down, and brethren Telfer and McLure have transferred the meetings to a hall.

#### MISAPPLIED TEXTS.

MATH. XXV. 1-13.

"*Then* shall the Kingdom of Heaven be likened unto ten virgins." See. Read. This *then* clearly specifies that this takes place at the period specified in the previous statements. See Chap. xxiv, i. e. the solemn times immediately before the marriage of the Lamb with the "wife who made herself ready." Rev. xix. 7, and after or about the time of the destruction of the "great harlot that corrupted the earth," at any rate after the bride is removed.

These virgins appear to be referred to in Rev. xiv. 1-5. They

are the 144,000. "These are they which were not defiled with *women*, for they are virgins," i. e. they never were in any connection with either Babylon the great, the mother or any of her harlot daughters—they never were in any sect.

Moreover they went forth to meet the bridegroom, being of the earthly Israel, and not of the bride, the church, at all, but seemingly invited guests to the marriage.

#### THE PRESENCE OF JESUS.

One day the heavens grew black, a storm gathered, the wind rose, down came the pelting rain, the lightning flashed, the thunder roared and rattled long and loud, the trees swayed, and the pitiless tempest swept over the earth. Then the clouds lifted, the gusts of wind ceased, the sobbing subsided, the rain tears were stayed, the thunder rolled away, the fierce elements grew calm, the stillness of peace settled over all; and by-and-by the smile grew out on the little garden, the sunshine stole into the heart of the drenched flowers, and all was radiant in gladness.

True picture of life's troubled day; but the darkness and the storm-wreck will pass away, the last sob will be hushed, and the last tear shed, for "nevertheless afterward" will come the smile of God—and then, and then, O Paradise! O Paradise!

Jesus came, the heavens adoring,  
Came with peace from realms on high;  
Jesus came for man's redemption,  
Lowly came on earth to die.

Hallelujah!

Came in deep humility.

1889.

LINES WRITTEN BY R. J. JOHNSTONE BEFORE HIS DEPARTURE FOR AFRICA, WHERE HE DIED A FEW DAYS AFTER HIS LANDING OF FEVER.

A NEW, strange path stretched out before me lies;  
A way untrodden, hidden from my eyes.  
I know not what awaits me as I go,  
Of joy or pain, of pleasure or of woe.

But I can trust. The way is all marked out  
By one who loves me. Why then should I doubt?  
He who has shed his blood that I might live,  
Shall He not all things also freely give?

I place my hand within that pierced hand,  
Which leads me gently t'wards "the better land;"  
He holds it lovingly within His own;  
He ne'er will leave His trembling child alone.

I will not fear, tho' rough the path may be,  
I have a tender Shepherd guiding me;  
His grace will be sufficient for each strait,  
Until He leads me in through heaven's gate.

I will not fear, tho' tempted oft and tried;  
His strength is mine if I in Him abide;  
His watchful love will still supply my need,  
Will guard and guide me, keep, and clothe and feed.

I will not fear: He ne'er has failed me yet;  
His tender mercies have my path beset;  
His love is like a river, deep and strong,  
Bearing me ever on it's breast along.

And when at last my earthly journey's done,  
My warfare ended, and my race all run,  
I know that gentle voice which I've loved best  
Will say to me, "Child, enter into rest."

R. J. J.

Remember in prayer the Chicago conference which will take place on last Thursday of November. D.V. Particulars in our next.

## THE LAST INTERVIEW.

Sadly altered was the poor, worn-out body, pillowed in an easy-chair, but his spirit rejoicing in his much-loved Lord. He said, "Two months ago, when I felt this sickness was unto death, I asked Him to reveal Himself to me in increased loveliness and nearness. *He did; He filled me with Himself—I know the blood has done its blessed, blessed work for my soul; it is His love, His beauty, His perfection, that fills my heart and vision.*" He then spoke of feeling a little better that day. "But, ah! that is no pleasure to me." Then, clasping his dear, thin hands together, he said, while tears flowed down his face, "My precious Lord Jesus, *Thou knowest* how fully I can say with Paul, To depart and be with Thee is far better! Oh, how far better! I do long for it! They come and talk to me of a crown of glory—I bid them cease; of the glory of heaven—I bid them stop. I am not wanting crowns—I have HIMSELF! HIMSELF!" "I am going to be with HIMSELF! Ah! with the Man of Sychar; with Him who stayed to call Zaccheus; with the Man of the eighth of John; with the Man who hung upon the cross; with the Man who died! Oh to be with Him before the glories, the crowns, or the kingdom appear! It's wonderful—wonderful—with the Man of Sychar alone; the Man of the gate of the city of Nain; and I am going to be with Him for ever—exchange this sad, sad scene, which cast Him out, for His presence. Oh! the Man of Sychar!"



## PSALM V.

It is a stay to the believer that he has such a God to come to, lean on, and expect from. The Ivy looks beautiful, fresh and green when having the Sturdy Oak in its embrace. What is the believer without God? Only a helpless, weak twig.

Verse 1, "Give ear to my words, O Jehovah! Consider my meditations and my thoughts." How should the reader of these lines, and the writer, like that God should consider our meditations? It is no wonder though that David said, Ps. li.: "Create in me a clean heart, O Lord."

Verse 2, "Hearken unto the voice of my cry, my King and my God, for unto Thee will I pray." He delighted in praying, crying unto God, "my King." Israel rejected God as king, and they sought a man in order to be like the nations around. God gave them what they wanted, a man with head and shoulders, above all Israel, beautiful to look at, but a possessor of all the human lusts and frailties peculiar to the race. David was God's king, the man of his choice, but God was David's King, and was subject to Him, who is the King Eternal.

Verse 3, "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer to Thee, and will (keep watch R. V.) look up."

The morning prayer testified to his fears of evil through the day, and the looking up spake of his expectation that God should answer him graciously, and see to his wants, needs, necessities and

safety. "The Shepherd of Israel slumbers not, nor sleeps."

The next three verses speak of God's holiness, which, when considered, increases the Psalmist's confidence and expectation.

Verses 4, 5 and 6, "For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with Thee; the foolish (or arrogant) shall not stand in thy sight; thou hatest all workers of iniquity; thou shalt destroy them that speak leasing (lies); the Lord will abhor the bloody and deceitful man."

In these verses six things are said of the Living God in whom the Psalmist trusts.

1. Thou hast no pleasure in wickedness.
2. Neither shall evil dwell (or abide) in thy presence.
3. The foolish or arrogant shall not stand before thee; thou canst not have fellowship with him.
4. Thou hatest all workers of iniquity.
5. Thou shalt destroy the liar.
6. Jehovah will abhor the bloody and deceitful man.

To delight in Him there must be the New Life in the soul, and to be able to trust in Him there must be clean hands. "When a man's ways please the Lord He maketh even his enemies to be at peace with him." Prov. xvi. 7.

Verse 7, "But as for me I will come into thy house in the multitude of thy mercy, and in thy fear will I worship towards thy holy temple."

Two statements: 1st. "I will come into thy House in the multitude of thy mercies." "Thy

House," "The Temple." As an Israelite he could do so. 2nd. "In thy fear I will worship toward thy holy Temple." Wherever the Jew prayed outside the house he turned his face toward the "Holy Temple." See 1 Kings viii. 44-48, Daniel vi. 10. God has no house now on earth, excepting His people. They are both His House and His Temple. 1st Tim. iii. 15, 2 Cor. vi. 16, 1 Cor. iii. 16, 17, Eph. ii. 21, 22, and our place of worship is the Holiest. "The veil is rent." The way unto the holiest is made manifest and Christ is entered unto Heaven itself by His own blood now to appear in the presence of God for us. So "Let us draw near in full assurance of faith," etc., etc.

Verse 8, "Lead me, O Lord, in thy righteousness because of mine enemies. Make thy way straight before my face."

This verse divides itself into two parts: 1st. "Lead me in thy righteousness because of mine enemies," or those that *observe me*. It is well to go on *righteously* according to the written Word of God, so as to please God, but it is better to go on *manifestly* righteous, and shun every appearance of evil, for there are observers who rejoice at any failure of ours they detect, for it would be a sop to their conscience, and consequently an injury to them, and a dishonor to His name on whom we are called. 2nd. "Make thy way straight before my face," *i. e.* remove every obstacle that would hinder me taking thy way. The ways the Lord Himself takes are righteous altogether, and He

would have us "run the race set before us looking to Jesus."

Verse 9, "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongues." There are four humiliating characteristics of them:

1. "There is no faithfulness (or steadfastness) in their mouth." They say one thing one day and another the next. Their sayings "are movable," according to circumstances.

2. "Their inward part is very wickedness." The vile, unprincipled fountain is inside themselves. David discovered where his terrible sin originated and said, "Lord renew within me a new heart and put a right spirit within me," Psalms li.

3. "Their throat is an open sepulchre," *i. e.* the foul stench of decomposing flesh comes out of the open sepulchre, and in like manner their words are an index to the spiritual rottenness within.

4. "They flatter with their tongue." They have no guiding principle. They wish to serve self, and therefore they resort to flattery for their purpose, knowing well that most people have a weakness in favor of their praises, but the most wicked of all flatteries is that by the preacher in order to get at the people's purses. Paul did not do this. See 1 Thes. ii. 2-6. May the Lord's own be kept from this horrible thing which no doubt exists in our wicked world.

Verse 10, "Destroy thou them, O God; let them fall by (or from)

their own counsels; cast them out in the multitude of their transgressions, for they have rebelled against thee."

In this verse there are three prayers to God for them and all the reasons therefor given in one sentence.

1. "Destroy thou them, O God." In revised version we have "Hold them guilty." In Dr. Young's translation we have, "Declare them guilty." It is foolishness in any one to oppose God. "Are we stronger than He?"

2. "Let them fall by (or from) their own counsels." The wicked are taken in the pit they dig, and sooner or later they reject their own counsels.

3. "Cast them out in the multitude of their transgressions." They will have to wear the garments they weave. God never will connive at any sin in any one.

In verse 11 we have the following prayers: 1st. "Let all those that put their trust in thee rejoice," and doubtless they shall. Their help is sure. 2nd. "Let them who put their trust in thee ever shout for joy for thou defendest (coverest or protectest) them." He in whom they trust is not a broken reed. He never will betray confidence. 3rd. "Let them also that love thy name be joyful in thee." They always have a cause for boasting. This God is their God, Father and portion.

Verse 12, 1st. "For thou Lord wilt bless the righteous." Surely the Lord can never have any fellowship with crookedness. 2nd. "With favour wilt thou compass him as with a shield," or buckler.

God protects him. Let us rely on this: the transgressor who assaults the person, character, service or usefulness of the righteous one shall have the worst of it sooner or later.

It is a solemn thing to live.

#### FIRST EPISTLE TO THE THESSALONIANS.

##### CHAP. II.

(Notes by the late William Lincoln.]

The "Gospel of God" occurs three times in this chapter, vs. 2, 8, 9. "God's own Gospel," or as in Timothy, "Gospel of the glory of the happy God." God is so happy at being able to send out His message of love far and wide. V. 2, "Gospel of God." It shows the origin and the source of all our blessings is from that good One whom we once hated and thought so little of. Not merely Christ brought us to God, but God would have it so. God Himself, the source of our salvation, to whom we owe everything, who loves us so, as only God can, and now He has got us. He has only got His purpose attained upon which He had set His heart from all eternity. It is so nice to think God is not looking on me listlessly or grudgingly, or that He was persuaded to have mercy on me because of Christ's importunity. No! but that blessed God wanted me for Himself.

Three times also there is a solemn appeal to God. 1. Verse 4: "God who trieth our hearts," realizing God knows all about us. "Thou most upright dost weigh the path of the just." It makes one feel what a real, true God He is.

2. Verse 5: "God is witness." A solemn thing, a blessed thing when we can feel the searching eye of God while we serve Him. We are all called to serve Him. "God is witness." Dare you in the presence of the searcher of hearts say in every detail of life, "God is witness?" I could not say this of all my life, as the Apostle did, there have been failures many. God knows when any work is commenced and carried on to serve Him or self.

3. Verse 10: "God is witness also."

How holily and justly, etc. It seems as if he anticipated the judgment seat of Christ. Let us remember we have to stand before that judgment seat. The Lord will uncover every spring of your actions. The great secret is to anticipate the judgment seat by keeping a good conscience, when we fail to confess it to God, and done with it. Keep short accounts with God. Thus you will be like an established christian ought to be, knowing that he pleases God. If any man have not the Spirit, etc. What is the difference between "holily, justly and unblamably." "Holily" as respects God. "Justly" as respects himself, conscience not blaming him. "Unblamably" as respects other people. Oh! what a life a christian is called to live! Oh! to be holy.

Verse 11: "As ye know how we exhorted and comforted," etc. Let us heed the advice of those who have trodden the path before us rather than be influenced by mere professors.

Verse 12: "That ye would

walk worthy," etc. "Called to His glory." What a wonderful expression! That is our proper place. "Called Saints." The call makes me so. "His glory"! Oh! what a home mine is; so different to anything the world has ever seen. "The glory which thou gavest me," etc. In Rom. iii. we read, "All have sinned and come short of the glory." Can't stand that glory. Once Peter, as he felt he was in the presence of God, said, "Depart from me, for I am a sinful man, O Lord." And Isaiah said, "Woe unto me for I am a man of unclean lips." Either that glory is our home or hell. Not merely to glory, but to *His* glory. Where His Word, and way, and smile is every thing. "Brought out of the kingdom of darkness," etc. Now "the God of all grace who hath called you to His own eternal glory." 2 Thess. ii. 13, "God hath, from the beginning, chosen you to salvation." It is enough to make us give up every thing in this world. He calls you to His glory, let this world go.

Verse 13: "For this cause thank we God without ceasing," etc. It is possible not to receive the Word as the Word of *God*. Whether it be promise or precept may it come as a mandate from Heaven.

"Which effectually worketh in you that believe."

The Word of God has not done its work until it has fashioned us like Christ. We don't tremble at the Word, we don't obey it, nay, we don't know it as we should.

Verse 14: "For ye, brethren, became followers of the churches

of God," etc. Strictly speaking, there is only one church, but still there will be churches till Christ comes.

Verse 15: "Who both killed the Lord Jesus, the prophets," etc. A list of the Jews' sins. Which was the worst?

Verse 16: "Forbidding us to speak to the Gentiles," etc.

"Filling up sins" is to hinder others from coming to hear the Word. It is a great thing to feel we are servants of God. And we have to give an account to God. Plenty that has passed current with men will be seen in the true light to be varnished sin. "Fill up." When the patience of God is exhausted, and judgment comes, God will turn the cup upside down, and that is wrath. Oh! when God speaks! but He is so patient they think He will never speak, but He will. What a mercy Jesus drank the cup of wrath for "all that come unto God by Him."

Verse 17: "Being taken from you for a short time," etc. How He seems to have loved these Thessalonian converts. It is the mark of a pastoral spirit.

Verse 18: "Wherefore we would have come unto you, but Satan hindered us." It is remarkable he refers to Satan *twice*, iii. 5. The work of the devil is a real work: The devil is busy still and tries to hinder God's work. If it is God's work the devil will try and do mischief.

Verse 19: "For what is our hope," etc. There is a heart of a pastor. Five things He says about these converts: Hope, crown, joy,

glory, rejoicing. He did not let them run wild as they pleased. "Who is that faithful and wise servant whom his Lord put at nursery work"? Matt. ix. 36. It is not the way of the Lord, they should be without shepherding. "At His coming." Then the pastoral work will be finished. It is very blessed to have care for redeemed souls, saved souls. How blessed when the Lord can take Paul, or those who have cared for believing souls, and give them a crown. It is possible that these principles should be ignored, forgetting that the Good Shepherd has given under shepherds to feed and take care of the flock, (Heb. xiii. 7). There are some that cause sorrow, but don't throw up the work because of that.

"At His coming." Coming means "presence." Going up before Him to give account. This is the 2nd aspect of "the coming of the Lord." If you do not care for the growth in grace of the children of God, nor for the salvation of the unsaved, it is very probable you are not saved yourself. "In that day he that soweth and he that reapeth shall rejoice together."

"Before our Lord Jesus Christ at His presence." He is present to faith now, but will be bodily present with His saints some day. There is something intensely solemn as well as intensely joyous. Solemn for those who have sought to feed and serve themselves, instead of Him. There is one thing all can do, and that is pray.

"Pray without ceasing."

## AFRICA.

The following letters speak for themselves:

BIALUNDU, W. CENTRAL  
AFRICA, July 25, 1889.

DEAR MR. ROSS:

I enclose a copy of letter written to Dr. McLean, of Bath, feeling assured that the many in America who bear our dear Bro. Faulknor and us all up in prayer, will remember him and us in this new trial—the burning of the seven loads that were about to leave Bihe for the Garenganze for the relief of our brethren.

You will hear from othersources perhaps of the difficulties we have met with in not being able to procure carriers. Mrs. Arnot and I took a long month to reach Bialundu, a journey seldom requiring more than twelve days. You may have heard also of our efforts to get mules from Santiago. Ai followed Jericho in Israel's experience. The Lord can make our difficult things very easy. And what we may evidently conclude an easy task He can make very difficult indeed, so that our *resource* may be *only in Him*. With love in Christ, dear Mr. Ross. I never forget Tayport days. I was an humble sharer of the blessing the Lord was pleased to give us at the time of your visit.

Yours Sincerely in Him,  
FRED S. ARNOT.

P. S. Farmer brethren in America could help us greatly by securing for us from time to time a little good seed. English seeds don't seem to get along so well. Our boys make good gardeners.

(Sweet and bread corn, wheat and vegetable seeds.) The carriage, I judge, would be the only expense, which we would gladly pay. I fear also that the seeds would require to be sealed in tins or air-tight bottles.

CHIVANDA, (near Bialundu)  
July 15, 1889.

DEAR DR. MCLEAN:

Mrs. A. and I have now been over three weeks on our journey from Benguella. As I already wrote you Honjo, in response to a letter from me, sent down 16 men from Chivula, so with the help of horse and donkey we reached Chivula.

After resting there a day or two, I sent my boy Dick on here to King Ekwikwis' Camp to ask for men to take us on to Bialundu. He sent 20 men at once, so off we started, arriving here yesterday, Mrs. A. travelling in a hammock, the motion sickened her a little, so that she is not so well to-day. Ekwikwi at first put his veto on my attempting to get carriers, so I dropped the subject. After several very pleasant visits, however, he became much more workable, I taking every opportunity of repeating my requests in different ways. At last he said that the people of Chivanda might go, and leading the way, he took me to the camp of the chief of this district and told him that he was to collect as many men as I wanted, and then, yielding a point still further, he said that a man who was with me, Jose, (the same who brought out the last batch of letters) might go on to the Bia-

lundu country and collect men for me there. The men are willing to go, because all the trade roads are closed against the rubber trade. If a native was seen with his own load on his shoulder he would be sure to be plundered, but he can carry for any white man who may receive permission from the chief, so that the very war that we feared would do us so much harm, has been the cause of our having the prospect of securing quite a company of men.

BIALUNDU, 24th July.—After a tedious delay of a week at the king's camp in Chiavanda, we came on here. Mrs. Arnot had suffered more or less severely with coast fever, but as we approached Bialundu the fresh interior breezes quite revived her, so that we both are in the best of health.

On arriving here I heard of the burning of Belmonte Silva Portos village and everything destroyed, so the seven loads that he was about to send in to the Garenganze to our brethren, with their precious box of letters, we *suppose*, are all destroyed. Silva Porto wrote to Mr. Fay about the fire and mentioned nothing saved. The cargos contained cloth and beads, tools, wearing apparel and a few provisions. Truly I am in a strait. On the one hand I would most gladly go off to the relief of our brethren with what things I have; on the other hand it would not be wise to leave our brethren at the coast over the rainy season. So perhaps the slowest way will be the surest. Let us get what things we can up to Bihe with carriers and mules. Make a camp in some

populous district, possibly Kwanjelula to the north. The natives will build for us large and perfectly water-tight huts, in which some of the party can winter, the rest can push on to Nana's, and from there communicate with the Garenganze. Still, unless a start is made from Bihe before middle of October, I fear it would be very unwise to leave before end of following March. F. S. ARNOT.

#### SIGNIFICANCE OF DIVINE TITLES.

I. GOD. (*Elohim.*) Creation power and glory—Godhead fullness. There are about 2700 occurrences of this name in the Scriptures; the word as thus used is a plural one, being translated "Gods" in Psalm lxxxii., verse 6, and xcvii. 7, and John x. 34, 35. Thus unfolding the fullness, and vindicating the truth of the persons of the Godhead. In Gen. 1st chapter, it occurs 34 times. When used in a lower sense as to earthly judges (Exod. xxi. 6, John x. 34, 35, Ps. xcvii. 7, Heb. i. 6,) it always involves the idea of authority and power.

II. GOD. (*Eloah.*) Only living and true God. There are about 60 occurrences of this name in Scripture, and is used in most, if not all, places in striking contrast to the many gods of the Gentiles. It is the singular form of the word *Elohim*. The grand truth and burden of Israel's testimony is found in Deut. vi. 4. "Hear, O Israel, the LORD (Jehovah) our God is one Lord," and lies at the root of all testimony for God (Mark xii. 29). The contrast, God (*Eloah*)—singular—and *Elohim*—plural

—is presented in Neh. ix. 17, 18, Deut. xxxii. 15-17.

III. LORD GOD. Creator relationships. Occurs 20 times in the 2nd and 3rd chapters of Genesis. It is the compound title indicating that the One with whom man is in moral connection, is the Creator (God) Himself. See Psalms xix. and cxlv.

IV. LORD-JEHOVAH. It implies absolute abiding existence (Rev. i. 8) "I am Alpha and Omega, the beginning and the ending saith the Lord (Jehovah) which *is*, and which *was*, and which *is to come*." The words "which is," give us the absoluteness of His being, the independent, self-existing God, ever alone. (Comp. John viii. 5-8.) "Which was," His relationship to the past. "Which is to come," His relation to the future. The name *Jehovah* occurs nearly 200 times, before it became the formal expression of Israel's relationship to God. *Jehovah* or *LORD* occurs 270 times in the first book of Psalms (i. to xli.), and God (*Eloham*) 50 times. Gen. vii. furnishes one out of many examples of the Spirit's exactness in writing Divine titles. *Lord* is used verses 1-5 and God 5-9.

V. ALMIGHTY GOD. "*Almighty*" in grace to the Saint, and in wrath to the world. First used in Gen. xvii. 1. When used singly or in conjunction with other divine names, it occurs 60 times in the Bible. Half of these are in the book of Job, and refer to God only. There are but two instances of the compound title (Almighty God), Gen. xvii. 1 and

Rev. xix. 15. God revealed Himself as "Almighty" for Abraham; "Jehovah" for Israel; and "Father" for us.

VI. MOST HIGH GOD. A millennial title, expressing supreme power in government. It occurs 4 times in Gen. xiv. and several times in Daniel—5 times in chapter iv. It also occurs in some of the millennial Psalms such as xlv, xlvi, xlvi, and xcvii.

VII. LORD OF ALL THE EARTH. Proprietorship over the earth. First mentioned in Joshua iii. 11-13. See also Zech. iv. 14 and vi. 5.

VIII. GOD OF HEAVEN. Providential government on earth. Out of 20 occurrences of this title it is used but twice in New Testament—Rev. x. 1-13. It is found in the book of Ezra 8 times.

IX. FATHER. The title of God's relationship with Christians. It is the privilege of even babes to know the father (1 John ii. 13). It is the utterance of conscious relationship (Rom. viii. 15) only enjoyed where there is practical separation (1 John ii. 15, 16). In resurrection Jesus declared this name, John xx. 17, Ps. xxii. 22.

X. JESUS. The personal name of the Lord. It occurs about 700 times in the New Testament; and is never written with an adjective. ("Dear Jesus," "Sweet Jesus," etc. are unknown to Scripture although ignorantly used by many.)

XI. CHRIST. The exalted One. "*Messiah*"—Hebrew—and "*Christ*"—Greek. Both mean "the Anointed" (Note margin of John i. 41. It is an official title



used about 150 times in the Gospel. Our standing is usually written with the article prefixed, "The Christ.")

XII. LORD. Indicating power and authority. "The Lord" occurs about 70 times in the Gospels, 12 times in the Acts, and nearly 170 times in the Epistles. Joined to other names it occurs 140 times in the Epistles. This title would imply that all natural and social relationships are to be regulated according to *His* will who is Lord (Eph. vi. 1-10, Col. iii. 18, etc.). All responsibility in ministry, etc., is connected with this title (1 Cor. xii). In 1 Cor. xi. the title "Lord" is used 8 times in reference to the Lord's supper.

XIII. JESUS CHRIST. The humbled One exalted. Found 8 times in 1st Peter; once in 2nd Peter. It occurs 54 times in the Epistles. Paul uses it 36 times, but more frequently uses "Christ Jesus."

XIV. CHRIST JESUS. The glorified One once humbled. Used by Paul 61 times. Peter, once. Peter, knowing Jesus on earth, speaks of Him as "Jesus Christ." Paul, knowing Christ in glory, speaks of Him most frequently as "Christ Jesus." John, knowing the Son in the bosom of the Father, speaks of Him as the "Son, Jesus Christ." These titles are used in exact correspondence with the ministry received by each.

XV. THE LORD JESUS CHRIST. The full title of the Lord connecting His authority with His manhood and glory. It

is found in the introduction of Paul's epistles, save those of Hebrews and 2nd Timothy. It is found in the last verse of the latter epistle.

XVI. SON OF GOD. His title of personal glory. A title and a place ever His. Paul tells of heavenly secrets. John, of divine mysteries. Paul unfolds the glories of the risen Man, in connection with Creation, the Gospel, and the Church. John discloses a deeper glory, even the full, divine and personal glory of Jesus Christ, Son of God, Son of the Father. *Luke* connects the Sonship of Jesus with the incarnation (Luke i. 35). *Matthew*, with the calling out of Egypt (Matt. ii. 15). *Mark*, from the public ministry (chapter i. 1), but John traces the Sonship of Christ before time began. Eternity, Personality, Deity, Divine Equality, and Creatorship are ascribed to Him, within the compass of three verses (John i. 1-3).

XVII. SON OF MAN. Title of earthly glory, is used of Ezekiel 100 times—Daniel 5 times, occurs but once in the Epistles—a quotation from 8th Psalm, Heb. ii. 6. He took this title 60 times. As Son of Man He has authority to execute judgment (John v).

XVIII. SON OF DAVID. The title of Judaic glory. Nos. 6, 7, 17 and 18 are titles which bear upon Millennial times, and express their relationship and glory.—*Extract.*

"See then that ye walk circumspectly, not as fools, but as wise."

**TENTH CHICAGO CONVENTION.**

A short paragraph in our last issue intimated that the usual Convention will take place in Chicago at Thanksgiving.

To most of our readers this special series of meetings has become so familiar as to need but little in the way of intimation. However, it may be as well to go over the arrangements, which are as usual for the last few years.

The meeting will be held in the Gospel Rooms, corner of May and Fulton Streets. The place is easily found by strangers, being within easy reach of several lines of street cars. Arrangements will be made to meet any at the railroad depot who fear any difficulty in finding the place.

The meetings are as follows: On Wednesday, 27th November, at 7:30 p. m., there is the prayer meeting, the Conference meetings being especially in view. On Thursday (Thanksgiving Day), Friday, Saturday and Sunday, there will be three meetings each day, at 10:30 a. m., 3 and 7:45 p. m. On Monday there will be the final meeting at 9:30 a. m. All these meetings will be devoted to prayer and the ministry of the Word, with the exception of Sunday morning, which will, as usual, be for the observance of the Lord's supper.

The usual arrangements for transportation at one and one-third fares for the round trip are being made with all railroads east and west. In order to secure this advantage, persons coming to the Conference must purchase a first-class ticket to Chicago, and

*at the same time, obtain from the agent from whom they purchase the ticket, a certificate of having done so.* The reverse side of this certificate will be filled up and signed by the Secretary of the Convention at Chicago, and on presentation of this at the ticket office in Chicago, a return ticket will be obtained at one-third fare. The ticket coming to Chicago must be purchased and certificate procured not before Monday the 25th, nor later than Saturday the 30th of November. The return trip must be made before Thursday the 5th December. Be particular to observe these instructions literally so that there may be no difficulty in obtaining the reduction.

All visitors will be provided for in the way of board and lodging, and the offerings on Sunday morning will be devoted to defraying this expense.

All are cordially invited to attend these meetings. All will be made most welcome, and their temporal wants attended to according to the best of our ability. As to spiritual wants, they and we together must look to the Lord. He alone can meet them. Let us together, then, make from this time on, a matter of daily prayer, these meetings. Let us pray that the temporal arrangements may be for the glory of God in every detail. Let us pray that His Holy Spirit may manifestly preside in every meeting. Let us pray for grace to receive whatsoever He, in His wisdom, sends us, that in all things the Lord Jesus may be glorified, and we profited. And surely, we may

add, let us pray that Satan may not, through any device, hinder any of the Lord's people from coming, for to this end he will surely labor with some.

Any further information, or any explanation desired concerning these meetings will be cheerfully given in answer to enquiry by C. W. Ross, 441 West Lake St., Chicago.

☞ Just as we go to press, we learn that all Railroads in the State of Michigan cease to give special rates after Oct. 1st. Those coming from that State had better correspond with us to see if this difficulty cannot be obviated in some way.

#### SHOULD CHRISTIANS JOIN SECRET SOCIETIES?

Let us in the first place find out what it is to be a Christian according to the New Testament standard. Well, we find that he is one, who, at some time or other in his life, has found he was "Lost" and the Holy Ghost has convinced him that he was a sinner "Under condemnation," "the law having shut his mouth, bringing him guilty before God." He had found out that it was not necessary for him to wait till the "Judgment Day" to discover his doom, for the Scripture had declared him as "condemned already." In this state of helplessness God has revealed to him the wondrous truth that "Christ had died for the ungodly," that "He was wounded for his transgressions and bruised for his iniquities," and that on this account he trusts Christ, God "forgives him all his trespasses," and he is

"translated out of the kingdom of darkness into the kingdom of His dear Son." We are well aware that there are multitudes passing for Christians who know nothing of the experience described above, but all "born again" Christians must have known something of it. When a person is thus "Reconciled to God," through Christ, he becomes a "partaker of the divine nature" and his body becomes the "Temple of the Holy Ghost" and he is not his own, but is "Bought with a price," and as one of Christ's sheep "He hears the shepherd's voice." What, then, is the word of God to one who has had this wonderful grace shown to him? The Word says to him, "Come out from among them and be ye separate." "What part hath he that believeth with an unbeliever." (R. V.) Again, it is written, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" We have not space to quote the many passages from the Book to show that God requires his people to be separate. One passage is especially plain, "Be not unequally yoked together with unbelievers." Now, the majority of those in these secret societies make no profession of "being born." We are not calling in question the moral character of any, as we know many among them for whom we have the greatest respect, and for those who refuse to accept Christ as their Savior and Lord no doubt there are benefits to be derived from joining them, but the Chris-

tian is not left to his own will as to his choice of associations, and with the plain Scripture before him and the Holy Ghost in him, he can only be sinning against the blood that bought him by having any fellowship with what is not of God. Why, if a real Christian, through ignorance or otherwise, happened to get into one of these "Brotherhoods," if he was true to his God he'd be warning the members to "Flee from the wrath to come," and if he did so we are of the opinion that he would not be wanted in that society. And then the terrible farce that is gone through, in the ritual, among them! For instance, at a funeral, where the member while living, gave no evidence of having been saved, yet the ritual is read over and the people are given to understand that the departed has gone to Heaven. Oh, how dreadful to be trifling with these terrible realities! We hear of professed ministers of Christ actually being members of these societies, and in numberless cases they are present at their banquets, etc., and preach complimentary sermons to them. Well, just imagine if you can the Apostle Paul, after he had written to the Ephesians "To have no fellowship with the unfruitful works of darkness, but rather reprove them," going and joining one of our new-fangled societies, say the Ancient Order of Sir Knights of the Golden Rooster and perhaps being made their chaplain!

G. N.

"For this is the will of God, even your sanctification."

#### THE WORD OF GOD, THE BIBLE

"For Thou hast magnified Thy word above all Thy name."—Psalm cxxxviii. 2.

This Book contains—the mind of God, the state of man before and since the fall, the way of salvation, the doom of unrepentant sinners, and the great future happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the christian's charter. Here Paradise is far more than restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully, asking for the Holy Spirit's teaching. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."—John iii. 14, 15.

LESSONS FROM THE LIFE OF  
JONATHAN.

(Notes of an address by J. Ritchie).

Among the things that God hath written aforetime for our learning, and among the many men of faith whose lives and acts are recorded in the old Testament Scriptures for our warning and instruction, Jonathan is one worthy of the believer's careful attention.

The first mention of Jonathan in connection with David is exceedingly significant. (1 Sam. xviii. 1). "And it came to pass when David had made an end of *speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.*"

In order to see the force and point of that, it is necessary to refer to that which goes before. The nation of Israel having got away from God, desire a king, that they might be like the nations around them. After God through Samuel, set before them the sinfulness of that course, He allowed them to have their own way, and gave them a king as they desired. It does not follow because God sometimes allows his people to have their own way, that He approves of that way.

Israel got a king who was head and shoulders above his brethren. It was their desire to get as formidable a person as they could lay their hands upon. When they went forth to battle, with Saul at their head, it was doubtless in the same condition of soul in which they went forth to fight the Phil-

istines, trusting in the Ark, and not the God of the Ark (1 Sam. iv. 3).

When they go to fight with the Philistines, however, they find that *they* have a champion *head and shoulders above Saul*, as Saul was head and shoulders above his brethren.

We get in the two armies, Israel and the Philistines confronting one another, with the valley of Elah between them, a very apt picture of man sold under sin; man, a slave of Satan and unable to extricate himself from his power; man without any to deliver him. For forty days the *Philistines challenge Israel to send one to deliver them.* But there is not to be found in the armies of Israel one to cope with the champion of the Philistines, or deliver the armies of the living God.

While all this is going on in the valley of Elah, away in the quiet of the hills of Bethlehem, God is preparing a deliverer. He had chosen and prepared a king to rule Israel. In the house of Jesse, the Bethlehemite, David the beloved was anointed by Samuel for the mighty work of delivering Israel. Those whom God chooses and calls to do a mighty work for Him, are not the *great* ones of the earth. When God wants a man to deliver Israel from the dominion of Pharaoh, He chooses Moses. After 40 long years of training, He brings him forth to do this stupendous work; with all that he had learned in Egypt withered up and taken from him, only that

remained which He had been taught of God.

The world looks out for able and formidable men. Samuel was looking in the same direction when Eliab appeared before him. When he saw him he said, "Surely the Lord's anointed is here." But no. The Lord's anointed was a stripling youth, found in the plains of Bethlehem, keeping sheep. He was brought into the midst of his brethren and Samuel anointed him. He was so humble when he was anointed King of Israel, that he returned to his former occupation.

When afterward he came to the camp of Israel, with a message to his brethren, he meets with a taunt from his eldest brother, when he asks the pertinent question, "Who is this uncircumcised Philistine that he should defy the armies of the living God." But David enters the field, not to espouse the cause of Israel, but for the name and glory of God. In the valley of Elah he meets the champion of the Philistines, and with one of the five stones he brought out of the brook, he lays the champion low. He fought the fight alone, and Israel stands and sees the victory wrought for them. He goes out in the energy of faith, and takes up the cause as it affects God; and He gave him a glorious victory. Then Israel followed the Philistines, and gathered up the spoils of the victory.

That is exactly the position of the believer in Christ. David's Lord, the Son of God, went down into death "that He might destroy

him who had the power of death, and deliver them who through fear of death were all their life time subject to bondage" (Heb. 2). David accomplished a mighty victory on behalf of Israel, but, the Son of God wrought a vaster and mightier triumph and deliverance for us.

David, with the trophies of victory in his hand, stands before Saul as the victor and conqueror. At this moment, Jonathan appears on the scene. As he saw that youth go down alone into that valley to fight with that mighty giant; and as he saw him lay that champion low, and returning with the spoils of victory, his soul was enraptured and his heart won. That is divine conversion. Conversion in these days is often a mere change from one side to another; from one theology to another. This kind of conversion is easily got and soon given up. When God wants to win a worldling for Christ, He puts before him something far better than the world at its very best. He puts before him a person, infinite in love, power and riches.

The disciples of our Lord went back after His resurrection to their fishing boats and nets; Mary Magdalene remained at the sepulchre weeping. She could not return to her former ways; her heart was won and united to Christ. She was so enraptured and attached to the Person of Christ, that when He, whom she thought to be the gardener, comes to her, she said, "Sir, if thou hast borne *Him* hence, tell me where

thou hast laid *Him* and I will take *Him* away." Of course she understood that every one might know whom she meant, for there was *One* who was ever present to her mind.

Jonathan was the son of Saul, and heir-apparent to the throne. If there was a man who might naturally be jealous of any who would seek to win the heart of Israel, Jonathan was the man. Then, as we think of the lineage and stock from which he sprung, we would naturally expect him to be proud of the house of Saul; and jealous of any who would seek to win the hearts of the people from it.

Look at the parallel to this in the New Testament—Saul of Tarsus. This young Hebrew was exceedingly jealous for the religion of his fore-fathers. I believe no man was more sincere than Saul of Tarsus. He went to Damascus with the high priest's letters in his pocket to bring the disciples of Jesus bound to Jerusalem. He did it in the sincere belief that he was doing God service. But, on the road to Damascus, he got a vision of the glorified Christ that changed his whole life. He had a vision of One who had returned from a deeper valley than the valley of Elah. It was a vision of *Him* who "spoiled principalities and powers, and made a show of them openly." It was "the expulsive power of a new affection" that expelled all the pride of his religion. It won him; and he could say afterward—"I count all things but loss for the excellency of the knowledge of

Christ Jesus, My Lord, for whom I have suffered the loss of all things, and *do count* them but dung that I may win Christ" (Phil. iii. 7-9). *That* is divine conversion; a heart won for Christ. There is nothing more lovely to see, than a heart once set on the world taken possession of by divine love and power, and chained to the chariot wheels of the Lord Jesus Christ.

There were others besides Jonathan that admired the prowess of David. As David returned from the fight the women of Israel met Saul and David with tabrets and joy; and proclaimed Saul to have slain his thousands, and David his tens of thousands. We don't read that these women had love in their hearts for David, they praised him for his valor.

Saul took David into his house, and would "let him go no more home to his father's house." But by and by jealousy and envy so filled his heart toward David, that he cast a Javelin at him. *Saul did not take David into his house because he loved him, but out of mere outward respect.* There are many hearts and homes like that. It is a relief to turn from these cases to the exemplary case of Jonathan, to see in him a heart open for the person of David, and a soul knit to him.

Let us see the issue of this love. Jonathan stripped himself of the robe that was upon him, and gave it to David. Jonathan's soul was knit to the soul of David; that was an *inward* thing, nobody could see that. People say, "We cannot see the heart," but the heart will very soon show

itself. Jesus says, "Out of the heart proceed," and then comes a list of things that lie hidden in the heart, but which soon manifest themselves in the outward lives of many persons. In the life of the one whose heart is won for Christ, certain things are visible. Jonathan stripped off the robe that was upon him; it was his principal robe; the one worn by the heir-apparent to the throne of Israel. It was a robe that naturally he would have been proud of. But that robe was taken from his person, and handed over to David. There is a double significance in that act. It shows how thoroughly all the pride and vain-glory that would naturally attach themselves to Jonathan and his position, were smashed to pieces before the power of his love for David.

We have an example of this stripping in Saul of Tarsus, that other young Hebrew. He said of himself "If any other man thinketh that he hath whereof he might trust in the flesh I more . . . An Hebrew of Hebrews . . . touching the righteousness which is in the law blameless," etc. All these things were a beautiful robe in the eyes of Saul the Pharisee; but he stripped it off. He said, "I don't want to stand in that robe; I count it as dung, that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that . . . righteousness which is of God by faith" (Phil. iii. 4-9).

Jonathan was taught of God to discern in that stripling shepherd, the future King of Israel.

He says to David, "Thou shalt be King over Israel; and I shall be next unto thee" (1 Sam. xxiii. 3-17). Recognizing in that shepherd youth God's anointed King he lays his robe at the feet of its rightful owner. It is a certain mark of grace in one, when he is able to say, "Jesus Christ is *my Lord*." It was the first mark of a Christian in New Testament times.

On the road to Damascus, Saul was struck to the earth literally; and brought down, not only to the earth literally, but brought down from being a "pharisee of the pharisees," to be the "chief of sinners." His first utterance when he knew who Jesus was, "Lord what wilt thou have me to do?" That was the stripping off the robe. He identifies himself with a rejected Christ. It is one of the first marks that we should look for, in those who have been converted; the acknowledgment of Jesus as their Lord.

Rom. x. 9. R.V. "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God has raised Him from the dead thou shalt be saved." If you import that into our narrative, you will find two things, There is first, belief in the heart that God raised up Christ from the dead. David came up as from the dead when he came up from the valley of Elah with the head and sword of Goliath in his hands. Jonathan saw this sight, and his heart and soul was knit to the heart and soul of David. There is the belief of the heart,



nobody can see that; but the stripping of the royal robe was something that people could see. God joins these two things together—belief in the heart, and confession of the mouth that Jesus is the Lord. It is an open, manifest confession that this rejected One is now My Lord.

Jonathan gave David not only his robe, but he gave him "his garment, even to his sword and to his bow and girdle." *He surrendered all.* We sometimes hear of people saying that they have surrendered themselves "entirely to the Lord." In many cases it is mere "talk of the lips which tendeth to penury." I remember once seeing in the placard of an evening paper, in large letters, "The surrender of the Emperor Napoleon." It was virtually acknowledging that he was no longer his own master, having surrendered to the King of Prussia.

There is not a soul will be in heaven that will not know the blessedness of being surrendered to Christ. The Lord is worthy of our very best; He does not want the dregs of our life. Is it not the best for believers in Christ to give their time and their bodily and spiritual energies to the service of Him who has redeemed them, and made them His own?

Some years ago a poor washer-woman fell into the River Clyde. Some one rescued her; and as she opened her eyes wondering where she was, and looking around she said, "where is the man that saved me?" Looking at him she said, "All I have in this world to

give is my washing-tub, and you are welcome to it."

1 Sam. xix. 1. "And Saul spoke to Jonathan, his son, and to all his servants that they should kill David." Here the hatred of Saul to David comes out. But Jonathan delighted much in David and he told David of his father's purpose to kill him.

Psalm xxxvii. 4, "Delight thyself in the Lord and He shall give thee the desire of thine heart." In Song of Solomon (ii. 3) the Bride says to the Bridegroom, "I sat down under His shadow with great delight and His fruit was sweet to my taste." In Psalm i. 2, it is said of the blessed man, "His delight is in the law of God." Who of us could claim to have their delight in the holy, righteous law of God? God will make the one that delights himself in the Lord, to drink of the river of His pleasure. He will make that one while in the wilderness, in a parched and dry land, to drink of the river of His pleasure. In the meantime we are not in the paradise of God; but we are in the enemies' land; and it is the believer's blessed privilege to drink of the joy of God. The one who drinks at this fountain, the world's joy will have no charm for him—he has a joy that is far better.

1 Sam. xxxiii. 16. "And Jonathan, Saul's son, arose and went to David into the wood and strengthened his hand in God." It was his last visit to David; they never met again on earth. In 1 Sam. xx. 28-33, we see how

Jonathan had incurred his father's anger because he had spoken on behalf of David, saying, "Wherefore shall he be slain? What hath he done?" Saul cast a Javelin at him to smite him, and he arose from the table in anger; and next morning he went into the field to David and they kissed each other and wept one with the other. Then David arose and departed, and Jonathan went into the city.

David had to leave Saul's house and go to the cave of Adullam.

There God was forming the new kingdom. There the true hearted, and the flower of Israel were gathered around God's anointed king in his rejection. The man who had been won for David, and who delighted himself in him, we would naturally have expected to find him in the cave of Adullam. He had begun by surrendering his all to David; and was persecuted by his father for David's sake. When he left the house of Saul it would have been well for him if he had never returned. There is many a Christian who has got into disgrace like that in the antitypical house of Saul. There is a religious world that stands in the same relation to the loyal and true-hearted in the kingdom of Christ during His rejection. There is the world pure and simple, who never knew God, and who do not want to know Him. There is the *political world* who never had any God, and never will have one for they don't want one. Then there is the *religious world*, who, though nominally professing to believe in God, yet when He sent His Son, they put

him to death. And in the coming Anti-Christ's Kingdom it will be the religious world that will preside at his coronation; and will look upon him with intense delight, owning him as *their man*.

Although Jonathan had gone very far in his love to David, he had not gone far enough. There was one thing in which he missed the mark—he never cut the link which bound him to the house of Saul; he never identified himself with David, God's anointed king in his rejection. He came to the wood where David was, but went no further, and then he went back to the palace again. His heart was with David; but lacked faith and courage to manifestly identify himself with God's anointed king. His *motive* we dare not judge; neither should we judge the *motives* of those who are in the same position—those who are identified with, and by their presence give support to, religious systems that virtually turn out God and His word. Such by which the religious world is discarding God. Amongst many of the most "evangelical" of the denominations there are men who absolutely deny the divine inspiration of the Bible, the doctrine of the atonement and eternal punishment, etc. And amongst such there are children of God, who like Jonathan, in spite of his love to David remained in the apostate house of Saul—have never shaken themselves clear of such unscriptural systems, and, by their presence in them, support and countenance them, as Jonathan, the apostate house of

Saul. But, there came a time when Saul with all his pretensions has to go down; that hour may be long delayed, but the time came when Saul was slain and David, God's anointed king ascended to the throne of Israel. David waited God's time. He had the opportunity, if he desired, of taking Saul's life, but he would not lay his hand upon the Lord's anointed, but would rather wait the hour appointed by God. (Saul and his three sons fell on the mountains of Gilboa; and the Philistines fastened their bodies to the wall of Beth-shan. What ignominy to the man that loved David as his own soul, and who expected to sit on the throne with him when King over Israel.) The only royal road to the throne is through suffering and rejection. "If we suffer we shall also reign with Him." Jonathan counted upon the reigning time, but, for some cause, which we shall yet know, Jonathan did not count on the suffering and sever his connection with the apostate house of Saul, and hence he fell *with* Saul; and David lamented over them saying, "How are the mighty fallen in the midst of the battle. . . . I am distressed for thee my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." Jonathan having shirked the path of shame and rejection with David, failed to share the glory with him. Amongst the mighty men who were rewarded for their beloved and mighty deeds in the

service of David, we look in vain for Jonathan's name. These are some of the "Things that were written aforetime for our learning." W. K.

#### FAST APPROACHING.

Christendom is likely shortly to be divided into three clear lines, 1st. Faith Healing etc., which is making rapid strides among a certain class of professors.

2d. Socialism is also advancing steadily. All materialists, sceptics and unconverted professors, whether preachers or not, are tending in that direction.

Recently at D. L. Moody's special meetings at his Institute, Northfield, Mass., it has been reported both in New York and London that a "Minister" from Chicago preached a Socialistic sermon. It was well understood that this was "Minister" Goss of the "Moody Church," since then at special meetings in Chicago, for the purpose of starting another Institute to "training of workers" as they are called by D. L. Moody. Mr. Goss is reported to have said that the people already knew too much of the Bible, that what they needed was sympathy, etc.

This gentleman has been for two or three years in the Moody Church to the great disgust of the Evangelical element in it. Yet he was upheld in it. Now, however, he is reported to be given a prolonged leave of absence. May he soon be converted.

Last Spring, it is well known that H. L. Hastings, of Boston, who holds adventist's views was Mr. Moody's special Anti-

Infidel Lecturer in Chicago, and it is said also is one of his Institute teachers in Northfield. The Bible asks the question, "How can two walk together except they be agreed?"

3d. At the Presbyterian presbytery of New York Nov. 3d, it was voted by 67 to 15 to revise the confession of Faith. Dr. Philip Schaaff a "Minister" of wide erudition is reported to have said in speaking of the Romish Church, "It is a magnificent Church. I have a respect for the Latin Church, I don't believe the Bishop of Rome to be Anti-Christ nor the Roman Catholics to be Idolators, although the Westminster confession of Faith says so."

There, now reader. That Roman Catholics are Idolators cannot be denied, any one having a fair share of common sense may settle that for themselves by reading "the Litany of the Blessed Virgin" and "The Litany of Saints," as published in their own Manual and also otherwise.

We certainly do not and cannot deny that the "confession" is in error about the Romish Church being Anti-Christ, for is not said in the Word to be the man of sin but the "woman," the mother of all the harlot churches in Christendom—Anti-Christ will be the MAN of sin.

In the proposed revision of the confession of Faith the likelihood is not that they revise out all the errors but revise worse errors into it, or use such ambiguous language as may mean any thing or nothing at all.

Let us now read what Arch-

bishop Ryan said in the Baltimore special meetings lately about protestants, and how he tones down their own formulated doctrines to meet Dr. Crosby and such other emasculated theologians as he.

"Since the war there is a great change in popular sentiment in relation to the Catholic Church. In addition to this it must be remembered that Catholics and Protestants now associate more frequently and intimately and understand each other better. Intelligent Protestants are gradually disabused of the old notion that the Catholics exalt the blessed Virgin to a position equal to that of the Son; that priests can forgive sins according to their pleasure; that images may be adored after the fashion of the pagans; that the Bible should not be read, and other absurd supposed doctrines and practices of the Church. Because of the enlightenment and because of the high character of American converts in the past, it is possible that some of the ablest defenders of the Church in this coming century will be men who are at present in the ranks of her opponents."

#### BEAULIEU, N. DAKOTA.

We were delighted with our trip to Manitoba. On arriving at Winnipeg had meetings both on the street and inside. They were fully attended. On the following Monday we took a train to West Selkirk, and had a meeting in the evening among the half-breeds, and were truly glad to see the grace of God among them. We

enjoyed the meetings. On Tuesday evening held a meeting in the Indian School, on St. Peter's reservation. The chief's son, who is well educated, is the Schoolmaster, and the Lord seemed amongst them. The chief and his son's prayer in "Cree" seemed to us most solemn and precious. There we had an Interpreter. It is precious to see the grace of God among the heathen.

In returning from West Selkirk (where there are two beloved brethren trying to live godly and serve in the gospel of His Son) by stage (which was packed well) we had for a fellow passenger a half-breed oldish Christian female (her father had been a Glasgow Scotchman) who certainly displayed uncommon knowledge of God's word in fighting a down-grade young scape-grace of a newspaper reporter. It was pleasing to hear her untutored testimony to God's unchanging truth. Her opponents were no match for her apt quotations from the Book of Books.

After that came the Brandon conference. See last RECORD. From there we returned to Winnipeg and had a few more meetings. We found a young woman who had been troubled on our western journey had peace and joy in believing. Then on we came to North Dakota—Bro. Grimason's parish; had two meetings at Crystal, then travelled 50 miles in an open buggy to Beaulieu. Found a hearty welcome from Bro. Goff and his family. Some were gathered together—had Bible reading. Then on Friday, Saturday and Lord's day

had our meetings which were enjoyed exceedingly. Some dear saints came in wagons or open vehicles 20, 25, 30, 50 and 55 miles to the meetings. One was Baptized—and our last meeting was in a Presbyterian meeting house—fairly well filled. On the Monday we were driven 30 miles to Neche station in a *sharp, pleasant* atmosphere. We heard since that one needy sinner received Christ on the Monday we left. Thus we bade farewell to the far North regions—having a heavy cold arising from the keenness of the air and had to return home.

We left in Dakota Bro. Grimason and Bro. Varder. The last dear brother came with us from the Brandon conference with the view of spending the winter in preaching Christ to the perishing, in the Dakotas.

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#### AFRICA.

Mail just in from Africa with good tidings of all those who have just left the coast, but none, I am sorry to say, from the two brethren in the Centre, viz.: Swan and Faulknor. J. L. M.

We here insert a letter that explains itself, and gladly insert it:

PROSSER, ADAMS CO., NEB.

BRO. ROSS:—I see in your RECORD of November, page 126, F. S. Arnet, in a postscript says, in speaking of seeds being sent out to Africa: "I fear the seed would require to be sealed in tins or air tight bottles." This would be fatal to the seeds so secured. Stanley experienced this in one of his expeditions, giving the

English strict instructions not to seal air tight. They somehow mistook instructions and soldered every tin package air tight. He says afterwards it was the source of very great disappointment and loss of food, as not one of the seeds grew.

Yours in the blessed hope,  
SIDNEY HARRIS.

**CONFERENCES.**  
KANSAS CITY.

The Kansas City Conference begins on Dec. 29, 1889, and ends January 1, 1890.

The railways around Kansas City will give *one fare* for the round trip, commencing Dec. 24, and good till Jan. 2 or 3. This holiday agreement will take in the conference.

WHAT CHEER, IOWA.

What Cheer, Iowa, Nov. 11, 1889.

DEAR BROTHER: We would be glad if you would announce in the RECORD for December that there will be an all-day meeting for Christians, on Christmas-day, held here.

The object is, that the ministering brethren, who are passing through to Kansas City Convention, may give us a visit. It is not far off their way to call here; and, doubtless, we will be glad to see them.

An assembly has been here for seven or eight years, and you are the only Evangelist we have seen.

All things will be provided for all who come. For any particulars that any may desire, they will be cheerfully given to any who address Mr. John Moffatt or Wm. Wilson, Box 365.

WM. WILSON.

PHILADELPHIA, PA.

The Annual Conference of Christians gathering to the Name of our Lord Jesus Christ, will be held (God willing) in the Gospel Hall, 1113 S. Broad street, on Lord's day, December 29th, Monday, 30th, Tuesday, 31st, and Wednesday, 1st January.

Three meetings each day, at 10.30 A. M., 3 and 7.30 P. M.

The Lord's day morning meeting will be held for the Breaking of Bread in remembrance of our absent but soon coming Lord.

All who love His Name are heartily invited to these meetings.

Christians from a distance will be entertained while attending the meetings.

A prayer meeting will be held in the Hall on Saturday, Dec. 28th, at 8 P. M.

Communications may be addressed to Mr. Thomas Joyce, 1302 Ellsworth street, Philadelphia.

FOREST.

The annual special meetings for Christians will be held in Forest, Saturday, Lord's day and Monday, 14th, 15th and 16th of December, 1889. Hours of meeting each day as follows: Saturday at 10 A. M., 3 and 7 P. M., for ministering the Word, etc., in Gospel Hall. Lord's day at 3 P. M., ministering the Word to Christians, and at 7 P. M. Gospel meetings in the Town Hall. Monday at 10 A. M., 3 and 7 P. M., in the Town Hall. There will be a prayer meeting on Friday evening at 7:30 P. M., Gospel Hall. Arrangements have been made with the Grand Trunk and other roads to secure reductions of fares

for those attending the meetings. Arrangements have also been made to entertain free of charge those who come from a distance. We hope to see present many of the Lord's servants whom He has hitherto used in ministering to His people. To secure reduced railway fares it will be necessary to procure railway certificates and have them signed by the agent at the point where the ticket is purchased. Christians will, therefore, require to let us know as early as possible how many are likely to come from their respective localities, and the necessary number of certificates will be mailed at once. Any wishing further information regarding the meeting may address A. Lawrie, who will punctually attend to all correspondence, and those who intend coming will send to the same address for railway certificates.

#### BE IN EARNEST.

In our work we are surrounded by the dead and dying, the lost and fallen. We have to preach to them the Word of life; we have to tell of a bright future for all who trust in our risen Lord; we have to warn the impenitent, to comfort the sorrowful, to "Rescue the perishing, and care for the dying."

We pray that evangelists, pastors and teachers, may recognize the solemnity and importance of this work, and "be in earnest" in doing it.

All the world is in earnest; in the struggle for life an intense spirit is manifested; men make haste to grow rich, and to win

fame. It may be taken almost as a rule in common life that the earnest man is the successful man.

Young man, life is before you with its realities and its shams. Shall success or failure be written upon your career? The result may depend upon your answer to this question, "Are you in earnest?" Have you become a truly converted man? Have you entered upon Christian service, taken a class in the Sunday School, or become a preacher of the Gospel? Are you testifying for Christ in the office or work-shop? You do not want to turn coward, your desire is that you may never be pointed out as a failure: then, in the work you have undertaken, the stand you have made for the right, "*Be in earnest.*"

During the Crimean War, a young chaplain, newly arrived in camp, enquired of a Christian Sergeant the best method for carrying on his work among the men. The Sergeant led him to the top of a hill, and pointed out the field of action. "Now, sir," said he, "look around you. See those batteries on the right, and the men at their guns. Hear the roar of the cannon. Look where you will, all are in earnest here. Every man feels that this is a life and death struggle. If we do not conquer the Russians, the Russians will conquer us. We are all in earnest here, sir; we are not playing at soldiers. If you would do good, *you* must be in earnest; an earnest man always wins his way." Such was the advice of Queen Victoria's servant to the servant of King Jesus.

“Be in earnest.” This has been the characteristic of the men who have made their mark. The crowd must make way for an earnest man in whatever sphere of life he moves. Christian earnestness will not hinder a man’s progress in life, but will lift him above the sense of drudgery which is so often associated with laziness. The earnest man will master his business, and rise by it, whilst the man who lacks earnestness will be mastered by his work, and become a slave.

#### WORK AND WORKERS.

SAN FRANCISCO CAL.—The Third Annual Conference is passed and is said to have been profitable. The strange preachers were D. Munro of Toronto, James Goodfellow of Ontario, and A. Marshall, late of Orillia.

D. Munro remained behind for a week to conduct Bible Readings in the afternoon, and the latter two have continued the Evening Gospel meetings.

Bro. Munro has had some Gospel meetings in Los Angeles, and on his return East addressed some meetings in Kansas City.

Brethren Robert Telfer of Ontario, and J. M. Carnie of Kansas City, Mo., have been having good meetings at Thayer, Kansas.

In Berlin, Ontario, there were special good meetings on their Thanksgiving Day. Of the preaching brethren there were present, brethren Mathews and Benner from Orillia, John Smith of Stratford, and Robert McDonald and T. D. W. Muir. Bro. W. P. Douglass has been seriously ill

in Ontario with typhoid fever, but is recovering we are glad to say. Brother Oliver is in the old country.

#### YEARLY NOTICE.

It is intended D. V. to continue publishing OUR RECORD as heretofore. None can of course tell how long—but it is most desirable that it should be a means of intercommunications among the saints of God, who gather to the Name.

We shall take it kindly if God’s people will make an effort to send us an early notice of their intention. The apostle said, “I endure all things for the Elect’s sake,” but we confess it is not always quite a pleasant thing to send us notice months after it is published and mailed, that it is not wanted, or after the address is changed to write us, “my paper I never received for so many months since I left so and so—please send both the last parts and future numbers to so and so place.”

We desire to express our thankfulness to the Lord for what He enabled us both to preach, teach and print, and also for good and profit to saints though it. We have and still do intend to continue our warnings to God’s people against covetousness, the great sin of this continent. Strong drink gives us little trouble. Only through old country professors does that give us any trouble.

It is not so much new truths we need as new practices—O for new practices.