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HOLDING ON, OR FINAL PERSEVERANCE, AND ETERNAL SECURITY.

"When he saw the wind boisterous he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. xiv, 30, 31.)

We firmly maintain the need of every believer, young or old, to hold on to Christ; yea, to hold on with a life-long and death grip. But we want also to tell you that God and Christ have gripped you and hold you in *their* hands. There is the "holding on" of the believer, and there is the "holding on" of the Savior; the former is necessary for your practical progress, growth in grace, and constant communion with God; the latter secures your present and final security. *Our* grasp helps to make one continually happy and peaceful. *His* grasp is the strength of our present and eternal safety. "The final perseverance of the saints" for their daily walk and moral conformity to Christ, cannot be too strongly pressed. All weakness and failure amongst God's children are the simple result of not habitually cleaving to Christ. Were we constantly walking by His side, learning at His feet, and ever consciously abiding in His presence, we would not, could not stumble and fall. Blessed be His name, however! His priestly service with God succours and sustains amid scenes of trial and temptation (Heb. ii, 18; iv, 15); while his intercession with the Father restores the failing, erring child (1 John ii, 1).

Now, if heaven depended on our "holding on," or "final perseverance," think you one redeemed soul would ever enter the mansions of glory?—ever stand within yonder jasper walls? *Never, NO NEVER!* We are not surprised that many Wesleyan and other friends, true believers on Jesus, are yet without the conscious enjoyment of settled peace with God. How can they be uninterruptedly happy in the thought that after all Christ has done, and after all *their* holding on, they may finally be lost—instead of heaven, hell, and instead of the song of the ransomed, they may have to join in the eternal wail of the damned in the lake of fire! Satan is a perfect adept in ruining the happiness of souls, by confusing and mystifying the truths of *communion* and *safety*. The former, we repeat, is largely dependent upon ourselves; while the latter is founded solely on what God has done for us.

Did the sinking Peter secure his safety by "holding on?" No, the Lord stretched forth His hand and caught the self-confident apostle. What perished in the Galilean sea was the doctrine of the final perseverance of the believer to make good his own safety. Why, Peter did not even grasp the outstretched hand of Jesus. That hand of infinite love of omnipotent power—soon to be nailed to the cross—caught him, and held him, and saved him. Did Peter hold on to the Lord? or did the Lord hold Peter? The latter surely. Our "holding on," however important and vital in

other connections, is never in God's Word the ground of our final security. Eternal life is God's gift to us (Rom. vi, 23); for security it is deposited in the Son (1 John v, 11); and we are set in direct connection with the source itself (verse 12, Rev. xxi, 6), so the stream in us can never fail; nor will the gift ever be withdrawn, for the gifts of God are without recall (Rom. xi, 29). As sheep we are borne rejoicingly on the shoulders of the Shepherd (Luke xv, 5). We are not saved by our "holding on;" for as sheep we have no hands to hold on by. It was the Shepherd which found the sheep. "*He layeth it on His shoulders.*" The struggles of the sheep were not to *keep on*, but to *get off*. All the Lord's sheep are borne on His shoulders; all are equally safe. It is the final perseverance of the Shepherd to carry the lambs in *His bosom*, and the sheep on his *shoulders*—love and strength; nor does He grudge the pains we cost Him. He will not lay us down half-way, no, not till "home, sweet home" is reached (verse 6). Our eternal safety is the Shepherd's sole responsibility and not that of the sheep at all. What mighty Shoulders He has! How resistless the love which seeks, saves, preserves, and finally presents us to Himself spotless and in glory!

In John v, 24, we have a three-fold cord which no one in earth or hell can break. The eternal security of every believer is guaranteed by the Lord Himself. It is an eternal life policy. (1) "Hath everlasting life." (2)

"Shall not come into condemnation," or judgment. (3) "Is passed from death unto life." We have also in chap. x, of the same gospel, one of the most comprehensive statements on this subject found within the covers of the Bible. "I give unto them eternal life; and they shall never perish." Hug this sentence to your heart, poor-trembling believer! What a gift freely and sovereignly bestowed! It is worth its weight in gold. He who declares the sheep shall never perish, knows well their ways and character, their continual proneness to wander and flee on the slightest approach of danger. Just like Peter, who declared he would face prison and death for Christ, and yet was frightened at the voice of a servant-maid, and denied his Master with oaths and cursings. Peter completely broke down, but his faith failed not (compare Luke xxii, verses 31-34, with verses 54-62). It is so with every one of us. In the darkest season, in the moment even of fiercest temptation, in the weakest hour the faith of the believer ever clings to Christ, even while the lips, it may be, cruelly deny Him. A believer, a true saint, may, alas, go down into terrible depths of evil, and wreck thereby his happiness and usefulness; but there is just one thing he cannot do, he cannot absolutely give up Christ. Judas was an *apostate*, and so never had the root of the matter in him. He gave up Christ absolutely. Peter was a *backslider*, and one for whom the Lord

prayed. He denied the Lord, but never gave Him up. Judas hanged himself in despair. Peter wept bitter tears of repentance. But, proceeds our blessed Lord, "neither shall any pluck them out of My hand." Ah! how safe the sheep are! No enemy can reach them *there*. It is not the good sheep alone which are held in the secure hand of the Omnipotent Savior; nor is our place in His hand conditional on our state or ways. "My Father, which gave them Me, is greater than all." We are the Father's gift to the Son. But will the Father hold us, and preserve us, and yet present us to His Son? He shall. He can do it, for He is "greater than all"—greater than the greatest enemy, and greater than our poor hearts. "And no one is able to pluck them out of My Father's hand." We are in the hand of the *Son* (verse 28), and in the Hand of the *Father* (verse 29). How ample the security here afforded!

Now comes the climax to this marvellous disclosure of our present and eternal safety, "I and My Father are one" (verse 30). One in purpose to keep and maintain the blood bought sheep, *because* the Father and the Son are "one" in Divine Nature. The Shepherd says of the Sheep, "*I know them*;" our weaknesses, our temptations, are ever before Him. He comprehends all perfectly, and yet in His absolute knowledge of each one of us, He says, "they shall never perish." While in His hand and in the Father's too, no external, hostile power

can reach us. Hallelujah, what a Savior!

Further, your relationship to God as His child is a *fact*. It can never be undone. It can never cease to be. If born of God (John i, 13), you are necessarily His child for ever. Your conduct, be it good or bad, cannot, in the very nature of things, weaken or destroy the relationship which is eternal. Naughty ways and unbecoming conduct will most certainly affect the communion and joy of such a high and holy relationship, and for this the advocacy of Christ with the Father is provided; *not* to restore the relationship which was never broken; not to effect the new birth a second time, but to restore the *feeling* and *communion* due to the unchangeable fact, once God's child and that for ever. The new birth is a fixed act, never repeated. We have said, you can never cease to be God's own child. Is it not therefore a monstrous thought, and one abhorrent to every right feeling, even of a natural kind, that a child of God should ultimately find himself in the lake of fire—an eternally lost soul? We utterly reject and loathe the unhallowed doctrine of "falling away" so as to be finally lost. Fear not, dear weak believer, God's own hand shut Noah and his family in the ark (Gen vii, 16), which was made judgment-proof (vi, 14). God himself secured the door, and so none could *enter* and none could *leave*. There was no getting out of the ark and no desire to do so either, for "the

Lord shut him in." Noah was to enjoy communion with God and Heaven in the third story of the ark, where the window was situated (vi, 16; viii, 6). God secured the door so that none could get *in* and none get *out*. Instead of Noah going down to the "lower" flat and grumbling at the *door* to get *out*, as so many believers do, we learn that he occupied himself with the window. Is the application to us difficult to read? Are we not quickened, raised and seated in heavenly places in Him? (Eph. ii, 5, 6). Have we not reached the third story? The hand of God set us there, and *there* we are seated independent of our ways. Will He who is rich in mercy and great in love pluck us from those wondrous heights of glory and blessing? For none other can. *Never!* Surely the ark, while distinctly *typical* of the yet future Jewish remnant preserved through the great tribulation (Luke xvii, 27), is great and minute in *illustrative* truths to us!

Beloved reader, rest your soul in unshaken confidence on the bare and imperishable Word of God. Give to the winds your fears. God has pledged Himself in word and oath to secure your blessing, and has moreover cast your soul's anchor within the veil where alone stands the Ark of God; to *that* the anchor is securely fastened. Your bark may be tossed on boisterous and stormy seas; but fear not, you will ride out every storm. The anchor cannot drag, nor can the Divine chain which connects the

ship and anchor ever break. All, all is solid and enduring as the throne of the eternal! (Heb. vi, 17-20). You cannot be more safe in the glory than you are now! You are as completely beyond judgment in this world as Christ now is at God's right hand: "Because as He is, so are we in this world" (1 John iv, 17). As a believer on Christ, you are already "justified from all things" (Acts xiii, 39). You *have* peace with God (Rom. v, 1) and a Divine forgiveness and forgetfulness of all your sins (1 John ii, 12; Heb. x, 17). God has cast all your sins into the *depths* of the sea, where *you* cannot find them (Micah vii, 19), and cast them behind His *back*, where *He* cannot see them (Isa. xxxviii, 17); while in grace He sets you, the pardoned rebel, before His face for ever (Ps. xli, 12). Thus God Himself stands between you and your sins, having cast *them* behind His back and set *you* before His face!

W. SCOTT.

(We have issued the above in the form of a small booklet for distribution in the United States and Canada. Can be had at the Repository at 10c. per dozen.)

CHICAGO CONFERENCE.

NOVEMBER 27TH TO 30TH.

(Notes by T. D. W. M.)

Once again it is our privilege to record the loving kindness of our God, in that a number of His own redeemed ones from east, west, north and south, have been brought together, and allowed to spend four days in doing little else than reading His Word, singing His praise, and waiting on Him in prayer. Doubtless

much more of God might have been known and enjoyed, had we been there with hearts prepared afore to receive from Him, but such is the deceitful character of sin that many who have been overtaken in one way and another, and in heart been departing from the Lord, do not find their spiritual whereabouts until they have been under the sounds of God's plain searching Word, and thus He has to wound before pouring in His gracious balm.

For the refreshment of those who were present, and for the help of others who were not, a few brief notes are here given which, if read Bible in hand, may be helpful. The attendance was larger than any previous year, Texas, Kansas, Missouri, Illinois, Minnesota, Dakota, Iowa, Wisconsin, Ohio, Michigan and Canada being represented.

Among those present to minister the Word, were Brethern D. Munro, John Smith, Dr. J. N. Case, Alex. Matthews, J. M. Carnie, M. I. Reich, John Grimson, R. R. McDonald, S. Wesley, J. Burge, J. Erskine, Wm. Matthews, R. Telfer and C. W. Ross. On

WEDNESDAY EVENING,

the usual preliminary prayer meeting was held, which was quite largely attended. Brother John Smith directed our attention to Lev. xxvii, 25, "and all thy estimations shall be according to the shekel of the Sanctuary, twenty gerahs shall be the shekel." To show that God's standard was ever unchanged, he also read in

connection, Exod. xxx, 13, Numb. iii, 47, Numb. xviii, 16 and Ezek. xlv, 12. God was particular and though centuries had elapsed between Moses and Ezekiel, yet the standard remained the same—"twenty gerahs shall be the shekel." We are here professedly to listen to God's Word; Oh, that we may have the honesty to weigh all in "the balances of the Sanctuary." See Prov. xi, 1.

THURSDAY MORNING.

Bro. D. Munro read 1 Cor. i, 9. We have been asking that we might be made to know our need of God, and certainly it is just as we know our need of God that we will know His faithfulness. Perhaps we have all looked into the first three chapters of Romans. There we have man in his native, natural condition, filthy, polluted and ungodly. But in 1st Cor. i, man in his *best* estate is brought out. Read the first three Chapters of 1st Corinthians, and see God's estimate of him. You will see that God chooses the *least* among men. And why? "That no flesh should glory in His presence," and that all glorying should be in the Lord.

"But of Him are ye in Christ Jesus," etc., (1 Cor. i, 30.) "*In Christ Jesus.*" This is where God begins with us. We were not always in Him. A mighty transaction took place, and none but God could accomplish it, and we who are now saved, and in Christ Jesus, look back to a time and place, when we were put in Him. As Levi was in the loins of Abraham, so we were in the

loins of Adam, by nature the children of wrath even as others. But the link has been broken, and now we are "in Christ," and Christ is made unto us "wisdom and righteousness, and sanctification and redemption; that, according as it is written, he that glorieth let him glory in the Lord." See also 2 Cor. i, 19-22.

THURSDAY AFTERNOON.

Bro. W. Matthews referred to several scriptures relating to "gathering together." Numb. xxi, 16 "Gather the people together, and *I will give them water.*" Then follows a song, and the statement is there made that the nobles digged and delved it. God first gave water to the people through the smiting of the Rock; now He gives it through the labor of the Nobles of the people. So we, when we first came to Jesus, He gave us a drink of living water, and it is a well "springing up into everlasting life." (John iv.) He has now gathered us to refresh us.

In Deut. iv, 10, we have God saying: "Gather me the people together, and I will make them hear my words." The object He had in bringing them together was surely a blessed one, but this is none the less His object for us, and if these meetings bring us into His presence, then He will make us to hear His voice.

2 Chron. xx, 4, tells us that "Judah gathered themselves together, to ask help of the Lord." Our God is a *present* God. Our God is the *living* God, as He said to Israel "what nation is there so great, who hath God so nigh

unto them, as the Lord *our God is in all things that we call upon him for?*"

Matt. xviii, 20. "For where two or three are gathered together in *my name*, there am I in the midst of them." One thing connected with this portion is judgment. As we find illustrated in the case of the fornicator in 1 Cor. v. They were gathered in the Name of the Lord Jesus Christ, and, so had power to deal with sin.

In Acts xiv, 27, 28, we read of the church being gathered together to hear of the work of the Lord, and we believe if there was more interest among the Lord's people to send forth with prayer, those who go out in His Name, there would be more anxiety and interest in hearing what God had wrought.

But in 1 Thess. iv, 18, and 2 Thess. ii, 1, we have the climax. This will be the gathering of gatherings. We will be caught up together, and gather unto *Him* in the air. What ~~M~~ He were coming now! Are things all right with us. Or are their things we would wish time to attend to? The Lord speak to us for His Name's Sake.

Bro. John Smith followed with Rom. xv, 8, 13. We heard of a dear aged brother, who telling his experience, always speaks of God, filling him with joy and peace in believing. Now here we have the verse from which he quotes the expression. It is the apostle's prayer for the Roman Saints: but Isaiah li, 1, speaks of the "hole of the pit" from

which Israel were taken, and in Romans 1, we find the hole of the pit from which God, in grace, had delivered these Romans, and from which we who are saved have been taken. See Romans 1, 29. Filled with joy? No, *Filled with all unrighteousness*. But in Chap. viii, 4, we read of the "righteousness of the law being *fulfilled* in us" (same word as "filled" in Chap. 1. What a mighty change! and, now, he prays that they may be filled with joy and peace in believing. But more than that in xv, 14 he says he is persuaded that they are *full of goodness*, and *filled with all knowledge*, able to admonish one another. Can this be said of us?

THURSDAY EVENING

was given to preaching the gospel. Bro. S. Wesley, of Texas, opening from Isa. xlv, 21, and Bro. J. M. Carnie from Acts xiii, 38, 39. The word was plain and pointed.

FRIDAY MORNING.

Mr. Alex. Matthews read 1 Cor. i, 30 to 2, 8. We need something to keep us above this poor perishing scene, and God has provided that in the person of His Son, the Lord Jesus Christ. The root evil of the unregenerate state, and the root evil of the unspiritual walk of many of God's dear children, is self-love and self-wisdom. But here we find death to selfwisdom. There are many who think that the *death* of the Lord Jesus, and the *Cross* of Christ, mean the same thing. But the Cross of Christ, means more than merely Christ's death.

In the Cross, I see not only my sins laid on a Victim provided by God for me, but I see myself, with my self-love, and selfwisdom all judged by God, and a sight of that Cross will break my heart, and lead me in self judgment to fall before it. There the thoughts of many hearts are revealed. There man's hatred to God, and man's wisdom came out prominently against God's Christ. But Calvary is "the place of a skull," and there are no brains in a skull, no wisdom in a skull, and as we take in Calvary we will measure our wisdom and all we have and are there, and find the judgment of God concerning us to be just and true, that we are nothing, and worse than nothing.

Bro. J. J. Sims, asked our attention to a few scriptures, beginning with Hebrews viii, 5, "See, saith He, that thou make all things according to the pattern showed to thee on the mount." God gave Moses the pattern of the tabernacle, and he was to make it accordingly, so we have been having brought before us the pattern on the mount also—we have been seeing the Cross, and learning how God would bring us low. But we get in Matt. xvii, 1, 5, the pattern of future glory. It is a sample of what is yet to be. The joy that was before Him and for which He endured the Cross, is here brought out in figure. Jesus in the glory, Moses type of the dead saints raised, Elijah type of the living saints changed, all resplendent with His glory. What a

prospect! What a cure for worldliness such a sight is!

There was a man in this world, Saul of Tarsus by name, and he was head and shoulders above others in religiousness, and he was journeying toward Damascus with his heart full of religious hatred, and he was met on the way by the Lord, and the sight blinded his eyes, and when they were opened, the world never looked the same again. Dear friends we need to get our eye on the Lord Jesus in glory, to take the worldliness out of us.

Matt. xvii, 14-21. While we are occupied with Christ in glory we must remember all around us, and the multitudes, that are under the power of the Devil, to which God would have us channels of blessing. But the power for that is prayer and fasting, (Vs. 21.) Without it we are weak as other men.

The next point we notice in the chapter is from Verses 24-27. It was a question of tributes, but there was no money wherewith to pay it. So the Lord took His own way of providing it, but see how he links Peter up with Himself in it, "Me and thee" Vs. 27. That is his way. He has engaged to supply all our need, and He will not deny Himself. To sum up:

1. Get the eye on Christ in glory, and the result is "Jesus Only."

2. We are down here, and the power is had through "prayer and fasting."

3. He has linked us with Himself, and has engaged to supply

all our wants,—“Me and thee.”

Bro. D. Munro read Acts ix, 1-6, and Philip iii. Here in Acts we have the conversion of Paul, the man who got a sight of Christ in Glory, and in Phil. iii, we find the result. In the seven-fold picture of himself as a man in the flesh, which he gives us, we have the perfection of his religious experience, but he casts it from him as dung or offal, that he may win Christ, and be found in Him.

To be Continued (D. V.)

COMING IN POWER.

BY A. J. G.

Christ is not only coming in power at the last day, but the power of his coming is to be constantly operating in the present day. As God has appointed the moon to lift the tide by its attraction, that it may flood and fill all the indentures of the coast, so has he ordained this great event of Christ's *parousia* to draw up the faith and hope and love of the Church, when these have ebbed towards the world. If the philosopher is counted to have embodied the highest practical wisdom in his maxim, "Hitch your wagon to a star," can we question the efficacy of the divine method which has fastened all our hopes to "the Bright and Morning Star"? For, indisputably, the chief motive by which duties, obligations, aspirations, and attainments are determined in the New Testament is this, the ever-imminent return of the Lord from heaven.. Therefore even the highest commendation that

could be put upon a primitive church—"ye come behind in no gift"—was not so high that this crown could be omitted from it, "waiting for the coming of our Lord Jesus Christ" (1 Cor. i, 7). Such a tribute sounds strange to the church of to day, because she has so much accustomed herself to steer by the compass of her creed, instead of by the star of her hope; and to measure her position by the dead-reckoning of ecclesiastical history, instead of determining it by those heavenly lights which God has given to rule the day and to rule the night. Yet here is a motive so transcendently powerful that, were it taken away, the church would lose her upward gravitation.

It is easy to say that absorption in the state of glory tends to render us careless concerning the serious claims of the state of humiliation. But we believe quite the contrary is true. For our present not only makes our future, but is made by it; and that Christian alone can live well in the life that now is, who lives much in the life that is to come.

Do we apprehend the total change of out-look which Christ has effected for the believer by his redemption, transforming a "fearful looking-for of judgment" into a joyful "looking for that blessed hope"? A sinner cannot look upward if he realizes his doom; a saint cannot look downward if he realizes his destiny. How deplorably, therefore, do they lower the standard of redemption who, by substituting *thanatology* for *eschatology*, fix

our anticipations upon our departure through the gates of the grave, instead of lifting them to Christ's return through the gates of glory. If we make death our hope, let us not be surprised if others learn to make him their hero.

What, let us ask, are the attainments of the Christian life most insisted on in Scripture, and yet the most difficult to achieve, and how does the hope of Christ's person affect them?

Unworldliness, in the midst of the present evil world! There is nothing which so powerfully promotes it as the realization that he whose servants we are may appear at any moment to reckon with us, and take us out of this world. Why is it so many Christians make death their executor, leaving thousands and millions to be dispensed by his bony fingers? Because they are exitists, rather than adventists; their going, and not Christ's coming, being the goal towards which they calculate. Therefore, if they die their wealth can stay behind: their covetousness can still survive and reap post-mortem usury. Living men, transporting their riches in daily installments into the world to come; or dead men remitting back their fortunes into this world, and still fingering the interest thereof in mortuary incomes,—here are the two ideals: and our Lord has plainly indicated which should be the Christian's in his saying, "Lay not up for yourselves treasures on earth; but lay up for yourselves treas-

ures in heaven." And can there be any doubt that, if the position to which we have been called and raised by Christ's enthronement were really occupied and exulted in by us,—“For our citizenship is in heaven, from whence also we look for the Saviour,”—the achievement of making heavenly investments would be easy and inevitable, and the grip of avarice be unclasped from the purse-strings of multitudes of Christians? The old nature is not sufficient for itself; and as truly as “the expulsive power of a new affection” is needed to overcome the heart-contraction of self-love, so truly is the uplifting power of a new hope required to break that purse-contraction of self-enrichment, which is now the greatest obstacle to the evangelization of the world. The logic is inevitable; if we are citizens of heaven, we are “strangers and pilgrims in the earth;” and every rational instinct will lead us to make our investments where we hold our residence.—Heaven.

Not less difficult to overcome is that worldly-mindedness which seeks a present reward and a present glory. “But it shall not be so among you,” is the decisive rebuke of our Lord to such aspirations. But how not? By the vision of a millennial crown and throne, the heart is reconciled to a present cross and humiliation. “We have forsaken all and followed thee; what shall we have, therefore?” “Ye that have followed me, in the regeneration, when the Son of man shall

sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel” (Matt. xviii, 28.) A dispensation of reproach for the church cannot be perpetual; neither can a dispensation of glory be premature. The disciples must wait; but, in waiting for the reign of Immanuel, he is waiting for his own reign as heir-apparent to a crown of glory. Let us not, through a false humility, reject the doctrine of rewards, which Scripture so strongly emphasizes. But when and where? are the all-important questions. Constantly do we hear it said of one deceased, “He has gone to his reward.” But, from the testimony of the Word, tell us where the believer is directed to look for his recompense at death? He is taught to aspire to a crown. But we are not to infer, because it is said, “Be thou faithful unto death,”—that is, up to the point of suffering martyrdom for me,—“and I will give thee a crown of life,” that our dying day is our crowning day, and that St. Sepulcher has been especially commissioned to preside at our coronation. To those who share Christ's travail and sorrow in the present life, for the rescuing of souls, a coronet of joy is promised. And when? “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?” (1 Thess. ii, 19.) To those who have chosen the portion of suffering with Christ in this world, as a little flock, it is written: “And

when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. v, 4.) To the steadfast soldier who has fought the fight, and finished his course, and kept the faith, the assurance is: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to only, but unto all them also that love his appearing" (2 Tim. iv, 8.) Of that other crown—the fourth—the time of the bestowal is not mentioned; "Blessed is the man that endureth temptation; for when he hath been approved *he shall receive the crown of life*, which the Lord promised to them that love him" (James i, 12; R. V.) But since it is the *corona vitæ*, it is evident that it will be given at Christ's advent, when forever "death is swallowed up in victory," and not at our decease, when for the time life is swallowed up in defeat. Most inspiring is this doctrine of an open and final award to Christian fidelity. Martyrs have grasped it from afar, and been upheld amid the flames; and we, who are not called to suffer like them, learn also to exult in it as that which shall bring our vindication against such as contemn us, because we run not with them to the same excess of riot in world-getting and gain-grasping. For there is a real choice of recompense. Let no one say that this world has nothing to give the Christian; it has. Three times our Lord pronounces that solemn

sentence concerning religious man-pleasers, "Verily I say unto you, they have their reward." The pre-eminent question is, whether there is power enough in the Redeemer's proffer, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be," to disenchant the heart from this temporal and sordid recompense? Only when we realize our calling as the sons of God, "begotten again unto a lively hope," and made heirs of a reserved inheritance, can it be so. "The servant abideth not in the house forever;" and if we are only such, we shall demand day-wages, even as "the hireling for the reward of his work." But "the son abideth ever," and therefore can "both hope and quietly wait" the final award of the inheritance.—Selected.

AFRICA.

We are glad to be able to append a letter just received from our brother Faulknor. This is the first direct word for nearly two years.

MOUNTAIN VIEW, GARENGANZE.

C. Africa, Oct. 31st, 1889.

MR. DONALD ROSS,

Dear Brother.—After not hearing from home for over two years, I assure you Br. Swan and I were glad to get a box of letters, papers, etc., on the 22d inst. The first thing was to thank the Lord for the letters, concerning which we had so often prayed that they might come in safety. My heart was made to rejoice as I read the good news

of sinners being saved here and there, especially in Canada and the United States. I am glad to hear of the progress of the Lord's work in California and also in and around Kansas City, Mo.

NOVEMBER 1ST.

I still have one large sore on my left foot, which keeps me from getting around, I think it will soon be better. Pray for me, that I may be guided by the Lord as to going home. We were glad of so many praying for us, we do not forget you and others in this respect. Br. Swan keeps well in body, and has been and is still busy building, etc. Br. Anot's house has had a new roof put on it, it was a very heavy job for Br. S., as he had to do all the matching himself. Not long since Br. S. went to hunt and shot five Buffaloes and two Hippopotami. We needed meat for ourselves and the children, as we must have sauce for our mush. Br. S. suffered severely with ear-ache while he was away and when he returned, he could only hear when loudly spoken to, but thank God, he is quite recovered. We continue to meet together to break bread every Lord's day, and though we do not find it as soul refreshing as we should, yet we thank God for the simplicity of the feast, and we find the Lord Jesus precious to our souls. The children with us keep in good health. The gospel is before them simply and plainly, so we look for their conversion and will doubtless rejoice in their salvation yet. Muside though as friendly as ever toward

us, continues to be cruel to others. Last Sunday three men, who at Muside's request came here as messengers from another country, were unmercifully clubbed and speared, etc., their hands were tied behind them, and ropes put on their necks, ready to be killed the next day. That night Br. S. and I had special prayer together that they might be released. About midnight the Chief sent word to have them relieved of their bands. We look upon this as a direct answer to our prayers. Since then Br. S. has been dressing their wounds, for which they seem thankful.

With Christian love from Br. Swan and me to yourself and others with you, I Remain Yours in Christ,

W. L. FAULKNER.

P. S. Not only do Br. Swan and I thank the many friends who sent us letters, etc., but we are grateful to those who have given of their substance to help on the work here.

Others doubtless had letters at the time, and we hear give extracts from one received by our Brother Mr. Baker, of Kansas City.

"You must have had a grand time when you were in Texas and California with your charts, but I was very sorry to hear of your affliction, I can sympathise with you, for I have been almost helpless for nearly two years with sore feet and the Munora disease, I have often been comforted by the words of a hymn.

"Though He may send some affliction

"Will but make me long for home,
For in love and not in anger
All his chastenings will come."

Generally speaking Brother Swan's health has been good since we came here, but now and then he has had severe attacks of sickness. Living as we do, entirely on native food, mush and beans, dried meat and dried fish and sweet potatoes, with now and then a chicken, when one gets out of sorts, there comes a longing for such food as we had at home.

* * * * *

I am now finishing my letter as a man is to call for them this evening. I am thankful to say that I find my bodily strength increasing daily.

OUR SECOND CALIFORNIA LETTER.

DECEMBER 19th, 1890.

Since our first letter was written the winter is fairly set in. One morning only saw we the sidewalk white with Hoar-frost, but the rising sun soon put an end to the luxury.

We have had two days rain—the first for many months, about three weeks ago, and about six hours of rain yesterday. Not like the "thunder showers" of this continent, but like the drizzly rain of the old country, all were longing for it, and since it came the ploughs are going, and the fields begin to present a slight tinge of green on their surface.

A more barren, devastated, sun burnt appearance of things we saw no where on the face of the earth than between San Francisco and Los Angeles, before the rain came, and the very earth was

chapped and rent, reminding us of Jeremiah xiv, 4. Because the ground was chapt for there was no rain in the earth, the plowmen were ashamed, they covered their heads, because of the similarity in many things of this country with Palestine. Many scriptures are illustrated around us in not a few natural incidents.

In several parts of California isolated fruit bearing orange trees may be seen, but in the southern parts of the State the regular orange industry is pursued, largely and with profit.

The Golden fruit ripening on the darkish color of the evergreen orange tree, is a sight never likely to be forgotten. But if these groves are to produce fruit of a large and a rich quality they must be irrigated and plowed twice a month. We could not detect one blade of grass among the groves we visited. The soil seemed to have been kept in perpetual motion and the irrigating ditches were everywhere seen among the rows of trees.

Surely the Saints of God also require to have clean surroundings and be well watered in order to fruitfulness, as the Golden candlestick required the flagon of oil and the snuffers to go together continuously, so Christians require constant care and constant attention—we need this watering every moment, Is. xxvii, 3.

If there is much and good fruit it is found that ten acres of an orange grove require the work of one man and a span of horses every day of the year, and that

the results merit the expenses five times over. The sluggard's field does not give satisfaction—never. How suggestive to us.

“Fruit unto God” should be the order among the saints—fruit unto themselves is the order we are much afraid. Reader how is it with you. God's is the only right and prosperous way.

Though California in the northern parts produce the best of wheat, and in the southern parts and at the foot-hills good fruit, yet spiritually it is a great wilderness and morally it is very low. It seems in many cases as if might was right and the ordinary restraints on selfish vile man were entirely removed.

The form itself of Godliness is almost gone, Spiritualists, Hypnotists, Materialists and sports from every nation of Christendom are here, some of the saloons are never closed any day or night, consequently fights, brawls, etc., are quite common, even on the Sunday. Nevertheless there are estimable people morally, and a few of the “born again ones.” The Lord keep them.

The great snare to old country saints when they come to this country is worldliness and covetousness. It would be a mercy to the people in general of the State if they had never seen certain Saints, because they practice such mean covetous practices even more than themselves do.

Because of the climate this State is likely to become the Infirmary of the Union. There will always be a sufficient number of delicate people needing a

change for the period of “Divine Healing,” is not come yet, 'till Christ comes the mortal will be mortal, but then the mortal will become immortal, and this makes the need of clear substantial Gospel Testimony all the more needful.

The Gospel Hall of San Francisco is 826 Howard Street, not Folsom St., as stated in our first letter. The Los Angeles Hall is 808 Temple St., and the Oakland Hall is 475 Sixth St. X.

CORRESPONDENCE.

LAWRENCE, MASS.

My Dear Brother Ross:—I thought you would like to hear a little about the Conference here on Thanksgiving, and perhaps you might give this very concise account of it a place in your paper, OUR RECORD. There is no doubt we need to make more mention of the assemblies, because we are always finding strangers who are weeks in the place ere they can find us. If we belonged to the sects, one or the other of them, we would be well known, but we own no name, but the precious name of Jesus.

I want you to continue the RECORD to me; would send remittance now only I want a few others to subscribe for it this year.

The annual Conference held here last Thanksgiving day was a profitable time, and very refreshing to our souls, though not equal to those of past years.

The speakers were most part from Boston; Brothers Gill, Hiners and others.

In the morning meeting a brother read 1st John iii, 1-2, and was followed by another brother who read from 1st Peter ix, 22, "Seeing ye have purified your souls in obeying the truth," and remarked, "this is past truth." Then he called attention to the last clause of the verse—see that ye love one another with a pure heart, fervently, and said we might regard this as present truth, then he turned to Matt. v, 8. "Blessed are the pure in heart for they shall see God," and said this truth had a future aspect, also dwelling exhaustively on the subject of relationship and responsibility a very searching word to the Lord's people.

Then in the afternoon meeting a brother gave an address from Numbers xxiii, from the 1st parable of Balaam. The tenor of his address being separation, as seen in verse 9. "The people shall dwell alone and shall not be reckoned among the nations;" also referring to many Old and New Testament Scriptures, to show, it was even the mind of God, that His children should be a holy and separate people.

Then another brother followed briefly, by calling our attention to Rom. xii, 1, "I beseech you therefore brethren by the mercies of God," etc., and reminded us that from the eighth to the twelfth chapter was a parenthesis and the mercies here spoken of had reference to the 8th chapter, where we are told nothing is, nor "shall be able to separate us from the love of God,

which is in Christ Jesus, our Lord," what mercy, wondrous grace!

In the evening from 6:30 to 8 p. m., a gospel meeting was conducted, to which a number of young men were gathered, by the singing of a few hymns and a kind word of invitation, outside.

Meetings continue in the Band of Hope Hall; Lords' day, 10:30 a. m., for breaking of bread; 12:15 Sunday School; 6:30 Gospel. There is also another Gospel meeting held by two or three of the brethren, three miles out in a village, most part Scotch people. Some have got saved, some are troubled; pray for us, we need humility and power.

WORK AND WORKERS.

We have just had the privilege of entertaining our brother Cyril W. Bird, who is on his way to join the company now laboring in Central Africa. He has been visiting Chicago and vicinity, and at this time of writing expect to leave for the Kansas City Conference.

The Forest Conference is spoken of as good and refreshing. Brethren Munro, Smith, Alex. Matthews, and others ministered the word. We have no details, but this is the general report from some who were present.

The laborers are now scattered to various points, most of them being occupied at this time with special meetings of the Lord's people.

NOTICE.

CONFERENCE IN HAMILTON.

The Fifteenth Annual Conference of Christians gathered to the name of the Lord Jesus Christ will, God willing, be held in Hamilton, Ontario, on 15th, 16th, 17th and 18th, January 1891. All the meetings will be held in the "Larkin Hall," on John St., north, near King St., on above dates, at 10 a.m., 2 p.m. and 7 p.m.

Arrangements will be made to accommodate all Christians attending the meetings, free of charge. Arrangements have also been made with the Canadian Railways for reduced rates. For full particulars address, "Conference," 162 Emerald St., north, Hamilton, Ontario. Pray for these meetings, that God may be glorified and much blessing received from the Father of Mercies.

YEARLY NOTICE.

We beg to inform our readers that (D. V.) we expect to continue OUR RECORD as heretofore through the year 1891, and ask our subscribers to continue their subscriptions, and where possible increase them. There are not a few of those who claim to be the Lord's people, who really read next to nothing. This is not healthy—reading everything that comes to hand is positively injurious, but reading nothing is perhaps worse. The prices will be as usual, 50 cents for the twelve months, mailed free at the beginning of each month. Please renew your subscriptions at once, even if it is not convenient to pay meantime. Do not, we beg of you, allow us to send it for sev-

eral months and then write us that you do not want it. It will only cost you one cent to send us word.

TESTIMONY.

The *Testimony* we cease to publish in Chicago. It was incorporated in the beginning of the year with the *Gospel Trumpet*, of San Francisco, and the name is now the *Gospel Testimony*. It will be published on or about the first of each month, and in size will be uniform with the present *Gospel Trumpet*, i. e.: containing about as much matter as the *Testimony*, but differently arranged. The rates will be:

5 copies, monthly, for one year....	\$0 30
10 " " " "	50
20 " " " "	1 00
50 " " " "	2 00

Single copies ordered by Christmas for their friends will be at the rate of twelve cents a copy for the year.

One object we have in making this change is to lessen the expense. These papers have from the beginning and are still a drain upon us. They do not pay the expense of printing. The rates at which they are sold do not more than pay the cost of publishing, so that unless they are all paid for there is just that much positive loss of money. We do not want to make profit on them, but we do earnestly desire that the expense of publishing should be met by the subscriptions. We lay this matter before the consciences of God's people and trust they will be exercised before the Lord.

Direct communications to D. Ross, 382 Fulton Street, Chicago, Ill., and for the *Testimony* to Charles Montgomery, Box 1835, San Francisco, Cal.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD

VOL. IV.

CHICAGO, FEBRUARY, 1891.

No. 2.

OUR RECORD is published on or about the first of every month.

1 copy, post-paid.....	\$0 05	2½d.
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5 copies, " " " "	2 00	8s.
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We have the volumes of the Barley Cake for the years from 1891 to 1888, bound in cloth, and of OUR RECORD for 88, 89, free to any address for 75 cents, or the nine for \$5.00.

THE GOSPEL TESTIMONY.

5 copies, monthly, for a year.....	\$0 30
10 " " " "	50
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The Gospel Testimony is a combination of the Testimony and Gospel Trumpet, and will hereafter be issued from San Francisco. See special notice in reading column.

The volumes of The Testimony for the years 1893 to 1889, are bound in cloth, free for 25 cents each, or the seven for \$1.75.

DONALD ROSS,

382 Fulton St., Chicago, Ill., U. S. A.

Glasgow, Scotland: 180 Buchanan St.

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BIBLE AND TRACT REPOSITORY.

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SPECIAL LIST.

CHRISTMAS AND NEW YEAR CARDS.

We have imported a quantity of these, suitable for Christians. They are made up of an appropriate Scripture with the season's greetings, beautifully designed. The price is 5 and 10 cents each, or we will send a selection of six different ones at 5c or 3 @ 10c for 25c.

ALMANACS.

We have imported a quantity of Sheet Almanacs, large and illustrated with a text for every day in the year, 4c each, or 40c per dozen.

SUITABLE PRESENTS.

Below is a list of books we deem useful gifts. When at this season of the year it is customary to give presents, what so fitting for an unconverted person as a book that may lead him to Christ or for a Christian a book that will help him on in the ways of God?

BIBLES.

We have on hand or can secure and forward almost any kind of Bibles—cheap binding or expensive, with helps or without helps, Oxford, Bagster, etc.

"AND WE SHALL BE CHANGED."

1 COR. 15: 52.

To the saints who shall be alive on the earth at the coming of the Lord no precedence shall be given. They shall not prevent (or go before) those who shall have fallen asleep (1 Thess. 4:15). But immediately following the resurrection of the dead in Christ the marvelous "change" shall be wrought upon all the living saints which shall instantaneously fit them for their place with the resurrection company in the glory of the heavens.

As the corruption of the grave shall be exchanged for incorruption, so the mortality of the living shall be exchanged for immortality. The two companies transfigured and fashioned like unto the body of the glory of the Lord Jesus Christ (Phil. 3:21), shall form one great assembly or "gathering together unto him" (2 Thess. 3:1).

It would seem as though the resurrection of the dead, the changing of the living saints and their being caught up together to meet the Lord in the air, would all be the work of a moment, or like the twinkling of an eye.

Blessed, glorious moment, when the patience of Christ shall have its perfect work, when the long-restrained affections of our Lord and Saviour—now constantly and wisely bent on blessing us rather than enjoying us—shall find its full unhindered outburst, and lavish on the long-loved, and cherished, and disciplined pur-

chase of his blood the treasures of glory and of grace.

The girded loins shall be loosed, and the Nazarite shall drink wine, for the family shall be at home—

"Home, oh! how soft and sweet
It thrills upon my heart;
Home, where the brethren meet,
And never, never part
Home, where the Bridegroom takes
The purchase of his love;
Home, where the Father waits,
To welcome her above."

What an answer there is in the rapidity of this transaction to the murmur of unbelief, "My Lord delayeth his coming."

Is it not as though the Lord Jesus awaited the very moment appointed by the Father, with eager expectation, then to descend with a shout swift as the lightning flash to fulfill the cherished purpose of his heart, and receive his people to himself?

It has ever been God's way to give foreshadowings of his great purposes. Thus were the person and work of Christ foreshown in many types from the days of Adam and Abel down to the rending of the veil of the temple.

So also was the resurrection foreshadowed, with earnest and pledges, both in Old Testament times, by the Lord himself, as we have seen in three distinct instances.

Nor has he left us without an earnest of this further triumph—the transfiguring and taking up of the saints at his coming.

It was but fifty-seven years after the grave had been dug for our first father, Adam—the solemn

sentence, "Dust thou art, and unto dust shalt thou return," having at length been carried into effect—and fifty-eight before the second recorded death, *viz.*, that Seth (Abel being excepted) that God chose to give a memorable pledge of the immortality that should be brought to light through the gospel.

"By faith Enoch was translated that he should not see death, and was not found because God had translated him" (Heb. 11:5.) "He walked with God and he was not, because God took him." He prophesied of the coming of the Lord with the ten thousands of his saints, and of the judgment he should then execute in company with the saints upon the ungodly, and knew that his place would be among that glorified company that should appear with him.

Thus, according to his faith he was translated, taken away without tasting death, to be a witness in the heavens, and to all ages an earnest and a pledge of the coming victory of the Son of God.

So it was with Elijah—by a whirlwind taken up into heaven—another faithful one, in another time of universal apostasy, honored by passing, without the humiliation of the grave, from earth to heaven.

Nor is it without signification for us that the Lord himself ascended thus from Olivet, in the presence of his disciples, until a cloud received him out of their sight.

And as to the transfiguration scene recorded by three of the evangelists, we have Peter's inspired commentary declaring that it was really a foreshadowing of the same august occasion. "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty" (2 Pet. 1:16). There on the mount transfigured—the glory that had been veiled, outshining with brightness above the sun—was seen the Lord himself, and with him Moses and Elias—the one a dead one raised, the other translated without having tasted death—thus as it were representing the whole scene of his appearing, and the gathering to himself of the sleeping and living saints.

Moses and Elias were in glory along with Christ, and their converse with him was of that which was nearest his heart and theirs—the decease which he should accomplish at Jerusalem.

Not one of the foregoing instances in which the translation of the saints is foreshadowed was public. It is said "Enoch was not found," as though he had been sought by those who missed him—and this proves unquestionably that the world did not witness his translation. Elijah was only seen by Elisha—the fifty who "went to view" saw nothing, and instituted a search, lest, perchance, he might be found upon some mountain.

The Lord Jesus, when transfigured, was seen only by the chosen three, and, when he ascended up to heaven, it was in the presence and view of saints only.

True, there will be a shout of the Lord Jesus, the voice of the archangel, and the trump of God, but it by no means follows that such sounds will be understood or even heard by the world. On the road to Damascus, those who journeyed with Saul "saw indeed the light and were afraid, but heard not the voice of him that spake to him" (Acts 22 : 9). So when the voice came from heaven to the Lord Jesus, they who stood by said "it thundered;" they heard a sound, but its import they knew not.

It is not well to dogmatize on such subjects, but from what may be thus gathered from Scripture, it does seem as though, according to all analogy, the gathering of the saints to meet the Lord in the air would not be of that public character that will form a conspicuous element in the appearing of the Lord in glory with his saints to judgment.

In the Epistle to the Ephesians the saints are viewed as already risen with Christ, and seated in heavenly places in Christ Jesus. In Colossians they are also seen risen with Christ, and already translated into the kingdom of God's dear Son. In Hebrews the scene of the worship of God's people is transferred from earth to

heaven, and already by faith we anticipate the coming glory, and enter with boldness "within the veil," whither for us our great High Priest has gone.

Death is therefore to the saints no "debt of nature" left unpaid by Christ. There is no imperfection in his work, leaving it as essential that those whom he had redeemed should pass through it at all. Being already, and in virtue of the infinite preciousness of Jesus "made meet to be partakers of the inheritance of the saints in light," and the people of God require no purgatory beyond the discipline common to the family in this life; at any moment they may be called hence, as in the twinkling of an eye, to meet the Lord in the air. The very next song of praise may be sung in the great congregation with Jesus in the midst, the next remembrance of his death may be—not with the broken bread and wine, but around himself, looking into that very face that once was marred more than any man's, beholding crowned with glory that very brow that once for us was wreathed with thorns.

"Seeing therefore that ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness."—*J. R. C.*

I know grace rooteth not out the affections of a mother, but putteth them on His wheel, who maketh all thing new, that they may be refined.—*Rutherford.*

FURTHER WORD FROM AFRICA.

(Extracts from letter received from W. L. Faulknor. The letter was written in December, 1889, and left Garenganzi in the month of March, 1890, reaching Canada at the close of December, 1890.)

MOUNTAIN VIEW, GARENGANZI,
CENTRAL AFRICA, Dec. 15, 1889.

Dear Bro:—Yours of August 28th, 1888, I have just received. It came to hand Oct. 22nd last, with many others, the first that Bro. Swan and I had read from friends at home for more than 2 years. How thankful we were to get them only those can tell who have had a similar experience. And now I have come to the questions in your letter, which I will try to answer.

1st. As to the two languages spoken here. I have not got on with them. All my speaking with the natives is in the Umbunda language, the language of Bihe and Bailunda. But being confined to the house most of the time, I do little talking except to our children. Bro. Swan can preach a little in one of the languages, and hold ordinary conversations in the other; as for Umbunda, he can rattle that off like English. He has written a Luba vocabulary, 700 words, and a grammar.

2nd. The men here are greatly given to plundering their weak neighboring tribes, more so than many African tribes. The women are strong, healthy and good looking as a rule, and spend their time cultivating, making beer, pounding meal, etc.

3rd. Yes, they go in for cultivating quite strongly; the men do more work in the fields here than at Bihe and other tribes through which we passed. At present, almost every one in the country, even the Chief, is busy cultivating corn, rice, beans, millet, sweet potatoes, etc.

4th and 5th. The most of the houses are round, made of sticks that look like bamboo. Some are stuck in the ground in an upright position to form a circle. Then they entwine others around these, like basket work, that is mudded inside and out. A light roof is made of the same kind of sticks, covered with grass; they have one door and no windows. The picture you saw of Bro. Arnot's house is a farce. Bro. Swan had to take the roof off and put in new rafters, etc., and thatch it and re-mud it inside, and that with the 20-foot addition has made it a safe and comfortable house.

6th. The country that Bro. Swan and I passed in coming here was generally speaking sparsely inhabited, much brush land but not such fine woods as you see in Ontario.

* * * * *

Speaking of you and Bro. Case sleeping in the tent and cooking your meals there, reminds me of the happy days I spent in the tent at Balsam Lake, Ont. I look upon the years I spent in Canada in seeking to preach the word, as the best years of my life. Though I cannot say much as to results.

You ask me some plain questions concerning the welfare of my soul. I do wish that I could give you a more favorable answer. But the truth is, dear Irving, I have had to confess again and again since coming here, how cold I seem to have got, but thank God, "He restoreth my soul." Though Bro. Swan and I have had to mourn over the lack of reality in our "breaking of bread" meetings, yet there the Lord Jesus has been very precious to our souls. As for my body, it is nearly two years now that I have been laid up with sore feet, unable to walk without crutches.

For over a year I had a most loathsome and painful disease called monona. Running sores broke out almost all over my body. My knees, elbows, etc., were so sore that I could scarcely move without great pain.

I think I am over it now, but I am far from being what I was physically and still unable to walk without the aid of crutches, on account of a large running sore on my left foot which still clings to me, though Bro. Swan has done all in his power to help me. We think that I need a change of food and climate, and so, D. V. I will return to Canada the first opportunity I have. Bro. S. has good health the most of the time; now and then he has suffered much from head, ear and tooth-ache. He has been hunting quite a few times to get meat to make sauce for us and

the children, as one soon gets tired of mush and beans and longs for a piece of meat.

Bro. S. is a good marksman and has succeeded well whenever he went for animals. Once he shot 5 buffaloes and 2 hippopotami. One of the buffaloes charged at him. Bro. S. retreated by running in a circle and shooting as he ran. It took 7 shots to kill the beast. Some hyenas lately paid us a visit and carried off two of our goats, one of which Bro. S. rescued. The lion's roar is also heard; one recently killed two men near here and wounded another. It was afterwards killed. Our children are getting on well, and as the gospel is simply and plainly put before them again and again, we hope to see them led to Christ.

Dec. 19th, 1888.

As I am getting much stronger and my general health is much improved, both Bro. S. and I think it well that he should go out as far as Nana Kandundu (about 20 days journey) with a number of Garenganzi carriers and help in any of the brethren who may have arrived at that point. There is sometimes a great difficulty in getting the Ovimbundie carriers to come right through here, although they are generally willing to come as far as Nana Kandundu. From letters received they seem to expect Bro. S. to help them from this end, although they do not directly request it—wishing, I suppose, to

leave the matter in our own hands as they do not exactly know our circumstances. I showed Bro. Swan your letter and he enjoyed the reading of it much, and wishes to be specially remembered to you and hopes (D. V.) some day to see you and many of the saints in America. It would be nice, he thinks, to visit Canada and the U. S. if he be permitted to return home, and personally thank believers for their hearty fellowship in the work.

Dec. 20th.

When enough men had volunteered to go to Nana Kandundu with Bro. S. the chief would not give his consent, so Bro. S. is not going. A man is going to call for our letters to-night, so no more at present.

With love in Christ to yourself and others, I remain yours, etc.,

W. L. FAULKNER.

CHICAGO CONFERENCE.

Continued from page 8

(Notes by T. D. W. M.)

FRIDAY AFTERNOON.

Brother J. N. Case read John 16:7, 14. We would like to look at some scriptures which tell us what the Holy Spirit is to God's people, and also what He does for them. We cannot make too much of the work of the Lord Jesus, but we can and we *do* make too little of that of the Holy Spirit.

Nothing shows up the stupidity of the sinner as does the fact that though God has provided Salvation for him in His Son, yet he would not receive it if God had

not sent His Holy Spirit. If God had not sent His Son there would have been no *supper*, and if God had not sent the Holy Spirit there would have been no *guests*.

The Holy Spirit is a *person*. We sometimes speak as though He were a simple *influence*, but as we read the Scripture we find He is a person, equal with the Father and the Son; and so it becomes us to honor and reverence the personal God, who dwells within us. For we have not only God *for* us, but His Holy Spirit within us.

The Spirit is the agency in the New Birth. John 3:5; 1 Peter 1, 22, 23. "Obeying the truth, through the Spirit," so we see Him as the agency in the salvation of our souls. We are born of God Himself.

In John 4, 14, we have another. The grand contrast is here given between the best the world has to give, and the water He gives. They shall never thirst. We have, so to speak, with us, all we need. "A good man shall be satisfied *from* (not *with*) himself. (Prov. 14:14.) He has within him a well of living water—"springing up."

In John 7:38, you get something still further, higher, better. The stream of blessing that is the satisfying portion *inside of us* is here presented as the streams of blessing that flow out to perishing ones *around us*. "Out of his belly (or inward parts) shall flow rivers of living water; thus spake He of the Spirit," etc.

Then in John xiv., xv. and xvi.,

he is the Comforter, Advocate, Strengthened and Reprover—all I stand in need of, so that there is never a circumstance or need of my soul but He is sufficient for it all.

In Rom. 8:15, 16, He gives testimony that we are *children*. In vs. 26-27 He is our Intercessor *within* us. He pleads within us the prayers He has begotten. Then Phil. 3:3 (R. V.) we "worship by the Spirit."

In Eph. 1-13 we are taught we are "*sealed*" by the Spirit. In Eph. 4-30 to "*grieve* not the spirit." In 1 Thess. 5-19 to "*quench* not the spirit," and in Acts 1-7-8 we find we have *power* for all *service* thro' the Spirit. The breadth of the commission is noticeable; it was not only in Jerusalem and Judea they were to be witnesses for Him, but in "Samaria, and *unto the uttermost part of the earth.*" Surely that will take in heathen China and dark Africa, and the many other millions who have never heard the sound of a Saviour's name. God stir us up and help us to feel our responsibility to walk in the Spirit and live in the power of that Holy One who dwells within us. Then we shall not only be blessed ourselves, but be a blessing unto others around us.

Bro. Max I. Reich followed briefly. He read 2 Kings 4-1-7. We have here four things brought before us, in the first verse. Death, widowhood, debt and bondage.

The question of the prophet in v. 2 is, "What shall I do for thee? What hast thou in the house?" Is that not like the Lord as He would speak to us to-day. He has the power to bless, and He wants to do it. She had a small pot—an anointing pot—of oil in the house—that was *all*.

There were two things she was to do. She was to get vessels *not a few*. And she was to get alone in her chamber—the door shut to upon herself and sons—and there have the vessels filled. This is God's way. He ever deals with souls alone. Jacob was met alone, and there learned the grace of God—and so have all who have ever learned His grace. He is on the lookout for empty vessels here. Not only to meet the need, but to overflow in the making full provision for the future. "Go sell the oil, pay thy debt, and live thou and thy children of the rest." v. 7. Not only like Naphtali (Deut. 33, 23) full of the blessing of the Lord, but *overflowing*.

In Lev. 9-24 we find that when the fire came out from God as an evidence of His satisfaction, the people fell on their faces. And getting a sight of the cross empty's us of all thoughts of our own self-complacency, and humbles us before the grace that manifests itself so richly on our behalf.

Abraham, in Gen. 17-2 and 3, fell on his face before God, and *God talked with him*. The grace of God melted and subdued him, so that he fell on his face before

God. In v. 17 of same chapter we find he fell on his face and laughed. There is *godly sorrow*, and there is also *godly laughter*. The joy of the Holy Ghost. We have here the laugh of faith—not the laugh of unbelief, as with Sarah. See also Hosea 14, 1-9, where God's restoring grace is made known, regarding Israel in time to come.

FRIDAY EVENING.

Brother J. Erskine read Isa 61-3, and dwelt on the words "Beauty for ashes." Just in the measure we humble ourselves before God, will he give us "beauty for ashes." Its a grand exchange, and He will give us the oil of joy for mourning" (v. 7). The 10th verse gives the result: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride decketh herself with jewels." See 2 Chron., 34-27. "Because thy heart was *young and tender*," and 1 Chron. 29-1, "*young and tender*." This is what we need, tenderness of heart, to do that which is well pleasing to Him

Brother A. Matthews read Job 22, 21-30. "Acquaint now thyself with Him (God), and be at peace." The first thing a man needs is to have a knowledge of God. To know Him, whom to know is life eternal. And you can't know God without a personal

meeting with Christ. Have you really been brought to God? We don't ask you as to your creed and theories. But, do you know Christ, and thro' Him, God. Once get acquainted with God and you will never be disappointed in Him. And if the soul is not going on in continual acquaintance with God, then worldliness creeps in—for the heart *must* have an object, then it must be back biting, envying, sensuality and devilishness, and every evil way and work follows. Therefore, keep in with God, and learn of Him.

Brother Wm. Matthews read Heb. xi, 8. I want to speak of "heaven our home." Here we find it a *heavenly* home. Psa. 16, 11. Here we find it a home where there is "fullness of joy," and "pleasure forever more." We have heard of the Bishop of Derry who was ill. His physician said he had to do one or other of two things—"go to heaven or Algiers." "Well," said the Bishop, "I'll go to Algiers!" He did not know of heaven, *our* home. Psa. 73, 24—"Glory" is there. Ichabod is written on all things below, for the glory is departed, but then "glory, glory dwelleth in Immanuel's land." John 14, 1. It is a *prepared* place. 2 Cor. 5, 6. A *home with the Lord*. 2 Cor. 12, 4. *Paradise*. Phil. 1, 23. To be *with Christ*. Revel. 7, 9, to end of chapter. A picture of "*heaven our home*."

SATURDAY MORNING.

Brother John Smith read Titus

2, 11-15. There are two sides to the truth. We were hearing that when the sap of spring flows thro' the branches of a tree, the old dead leaves that hung there all winter fall off; but we also read of "putting off" and "laying off." In Ephesians we have the highest truth, and yet they are told to be put away lying—to let not the sun go down upon their wrath—to let no corrupt communication proceed out of their mouth, etc. This is *our* responsibility. What about the lying, foolish talking and jesting? What about the malice, envy and evil speaking? What about the life for the past three months? Has it been for God or the world? Let us remember, there can be no real restoration to God, until all—like Hezekiah's letter—is spread out before God.

Now note particularly the first clause of the 14th verse of this 2nd chap. Titus. "Deliver us from all iniquity"—or *lawlessness*, as it should be. If we get a look at the cross, and saw what it cost Him to redeem us from all lawlessness, it would surely exercise our hearts and show in our lives. 2 Cor. 5, 14-15, gives us *another* object. To live, not unto ourselves, but unto Him who died for us and lives again. Would it not be well for each one to ask himself or herself, what am I living in the world for? What is He getting out of me? Another object is found in Rom. 14, 7-9 (R. V.). That He might be Lord. Do we this morning take it in, that we should own

Jesus as our Lord? Another object is given in 1, Thess. 5, 9-10. "That whether we wake or sleep, we should live together with Him."

3D LETTER FROM THE PACIFIC COAST.

VICTORIA, (*British Columbia.*)

Left San Francisco at 9:05 a. m., Saturday, January 10th. Had a good, comfortable and pleasant voyage; our course was nearly due north, and always within sight of land, first the northern California coast, then the Oregon, then the Washington, till right at the "*Um-atilla's*" bows we saw Vancouver's Island facing us. From our due north course we turned round Cape Flattery light-house and entered the straits of San Juan de Fuca; our course was then due east until we passed the light-house, after which we steered N. E. till we landed.

We arrived at the outer harbor after 6 p. m., (a distance of 750 miles) and a custom house officer having taken possession of a bundle of tracts which we had to examine it, we landed safely. Next day we found our brother A. D. Young, late of Vail, Iowa, and Boyd, late of Los Angeles, Cal., looking for us; we made our home with Mr. and Mrs. Young.

The coast of Washington seemed largely covered with "bush" and Vancouver's island from the steamer's deck appeared almost or altogether covered with a dense unbroken forest; doubtless this island in the near future will become the home of teeming thousands who will re-

sort thither either because of need or covetousness.

Victoria, with a population of over 20,000, was to us quite a surprise; a busy, substantial city, with an old country "grippiness" about it. It is said that the people take good care of their pennies here, and that 37 years ago the first landing by a white man took place in the face of a hostile swarm of native Indians by the aid of *grape-shot*; they are now civilized, quiet and harmless.

There are various sects and parties in this city, and amongst them the ubiquitous army organized by Mr. Booth, of England; we heard them trying to convert the people on the streets with drums, flutes, clarionets, etc., beating time by queer antics to the wretched music, &c., &c.—what the Apostle Paul might think of the innovations introduced by them which makes Booth's way and his own way of preaching so different, we leave others to guess. God make us and keep us sober.

We had a call from one brought up amongst the Baptists in England, who told the same old story, everywhere true on this continent, of the mean, vile, low, ungodly theatrical ways in which the so called churches for their purposes gather the money from the ungodly; as if God was a beggar who needed to descend to low trickery to secure the help of His enemies for the progress of His cause. Even in Victoria, B. C., these unholy practices are the rule and the order.

THE OLD SALOON KEEPER

had been selling drinks for twenty years in Victoria, and wishing to change his ways went to the Presbyterian kirk one Sunday; afterwards he said he "did not know what to make of it, *the one-half seemed to be a theatre, and they tried to make a kirk of the other half*; even the building," he said, "seemed divided for the purposes." Doubtless God will speedily spew the whole adulterous, filthy, loathsome thing out of His mouth. Rev. iii, 16.

The special meetings came on and are past, yet we believe the results will never be over. God graciously spake to hearts and consciences.

There were present representations from Seattle and Tacoma, Washington, and Portland, Oregon. The resident Christians attended well; we could not, however, but admire the persistency with which the sisters—most of them mothers—attended the meetings, notwithstanding the dampness of the weather, besides such difficulties as arise from other circumstances.

The meetings were largely advertised, and the result was a very varied audience; scarcely a part of the Old British Dominion but was represented—from Westray in Orkney to Land's End. The city is quite cosmopolitan and includes representatives of every nationality in Christendom, besides Indians, Chinese and Japanese.

We hope and expect this first

series of meetings will be a prelude to even better ones still, and on till Jesus comes.

To us, it seemed so wonderful, special believers meeting on Vancouver's Island, British Columbia. The truth of God bears fruit it seems wherever it is preached. It is God's power unto salvation.

Gospel meetings are being continued for some time after the believers meetings. Hope the Lord may bless them. X.

A SEVENFOLD MENTION OF "SINS."

HEBREWS X.

There are few definitions in the Word of God; but there is one which describes *sin* as "the transgression of the law" (1 John iii, 4), or as the R. V. more correctly gives it, "*lawlessness*." In Heb. x. we have the word "*sins*" as well as "*sin*," the latter being sins in the aggregate; or we may say *sin* is the evil root inherited from the first transgression, and *sins* the fruit of that root. Let us observe the sevenfold use of the word "*sins*" in this chapter, which is deeply instructive.

1. "Conscience of sins" (v. 2). Sins upon the conscience are a heavy burden, and they must have been so to the Israelite of old, even as they are to those now convicted of them by the Holy Spirit of God. No more striking instance of this have we in Old Testament times than in the case of David whose inward throes are given us in Ps. li. His memory served to maintain this condition,

for he said, "My sin is ever before me."

2. In verse 3 occurs the expression "*remembrance of sins*." The solemn transactions of the day of atonement (Lev. xvi.) revived the memory of past sins, whilst it powerfully reminded the worshippers that God had not forgotten them. Pressing both his hands upon the head of the live goat Aaron confessed over it "all the iniquities of the children of Israel and all their transgressions in all their sins." This was done "once every year." Why? Because "it was not possible that the blood of bulls and of goats should take away *sins* (v. 4)."

3. In the verse just quoted we have the third allusion to "*sins*." Sins remained untaken away by the annual atonement, even when those sins had been borne by the scapegoat into a land not inhabited. The offerings of the day of atonement maintained Israel's national standing as God's worshipping people; but they could not give access to God Himself, or bring to any one the sense of absolute forgiveness and personal acceptance with God.

4. And what was true of the annual atonement was equally true of the *daily* ministering of the priest in the offering up of the morning and evening lamb: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away *sins*" (v. 11). Hence no seat was provided for

those who ministered in the tabernacle of old. What then was the proof that those sacrifices could never take away sins? Their repetition; for "the worshippers once *purged* should have had no more conscience of sins" (v. 2). May we not ask if the priest of Israel, instituted into his office by divine authority, had no power to take away sins how shall one now arrogating to himself that title take them away, whether by mass or by absolution? Of no servant of Christ is it written that he is a priest, save as all believers are priests. The people of God are "a royal priesthood," and are called to offer the spiritual sacrifices of praise and prayer, thanksgiving and almsgiving. The only priest in this dispensation is the great Priest who has passed through the heavens, and to whose perfect work the chapter before us bears witness.

5. The session of Christ is the evidence of complete atonement for sins: for "this man after he had offered one sacrifice for *sins*, for ever sat down on the right hand of God" (v. 12). And the proof that by the one oblation of Himself upon Calvary He hath for ever perfected them that are sanctified is found in the fact that the worshippers once purged have now no more conscience of sins. That offering is never repeated, either in fact or figure, and He who presented it now sits at the right hand of the Majesty on high, and is ever in the presence of God for us.

6. Hence, next, the witness of the Holy Ghost is quoted in his testimony to the grace of the new covenant, "Their *sins* . . . will I remember no more" (v. 17). The last remembrance of the sins of worshippers was at the cross, when the holy wrath of an offended God was righteously poured upon the agonized heart and frame of Him who, as the co-equal Son of the eternal Father's bosom, had voluntarily undertaken to become our Substitute. The worshipper himself cannot forget his sins, but God remembers them no more. And as Joseph encouraged his penitent brethren to come near while he "talked with them," so are believers invited to "draw near in full assurance of faith, having their hearts sprinkled from an evil conscience and their bodies washed with pure water."

7. Our last reference is to the statement "there remaineth no more sacrifice for *sins*" (v. 26). This was a solemn warning to those who were in danger of forsaking "the knowledge of the truth," that if they abandoned the blood and mediation of the Lord Jesus there was no hope of salvation. A return to the ancient ritual of Israel could not possibly place them where they were before Christ died. *Then* they were in the divinely appointed way of acceptance "through the forbearance of God" (Rom. iii, 25), but now the last sacrifice for sins under the old covenant had been offered; moreover the ancient veil

had been rent from the top to the bottom, and if the offering of the body of Jesus once for all were set aside there remained "no more sacrifice for sins." Those who after this turned back to Judaism would crucify the son of God afresh and put Him to an open shame, would be guilty of counting the blood of the covenant an unholy thing and doing despite to the spirit of grace. The Spirit of God who works on the line of redemption by the blood of Jesus alone could never again renew such to repentance. The only avenue to His grace would be forever closed.

And is there not also in this a solemn warning against the danger of those who in the present day are substituting the *example* of Christ for the *sufferings* of Christ as the way of salvation, and are seeking to explain away the truth concerning His sacrificial blood by defining it as the self-sacrifice of His daily life on earth?

May the Lord's own be kept faithful to the grace wherein they stand!

H. A. T.

[From *Golden Lamp*.]

Let Christ have the room of the husband: He hath now no need of you, or of your love; for he enjoyeth as much of the love of Christ as his heart can be capable of. I confess it is a dear bought experience to teach you to undervalue the creature; yet it is not too dear if Christ think it so.—*Rutherford*.

"THE LAST OF THESE DAYS."

[We insert the following circular to help enlighten our readers as to the progress made in the *down grade* lines. The usual cry among certain Protestants is *Poper*y, and the enemy thereby is making progress in the *Infidel* department of his war on God's book, unmolested and unheeded.

Surely if the Greeks had an Altar erected to "an unknown God" (Acts xvii, 23) the god proposed to be worshipped by this circular is a more unknown quantity still. In a word, there is a niche in this proposed Temple for any kind of god—every kind of god and no god at all.

In this proposed worship there needs be, it is said, no "mental reservation." Whereas there seems to be more need of mental reservation than in any kind we know of. The Gentiles must make a "mental reservation" while worshipping, lest he will worship the Jewish Deity and pray for the coming Messiah, and the Jews must make a mental reservation lest he worships Christ—the come, but rejected Messiah. The Mohammedan must have a mental reservation in relation to the Koran and the Prophet, and the Buddhist must have a mental reservation lest he worships any other body's God—or to them all the Apostolic words are quite applicable.

"Ye worship ye know not what."

The Devil is wide awake and

busy, and many of the saints of God are sleeping in this evil hour. ED.]

VALPARAISO, Ind., Nov. 1, 1890.

Dear Sir:

As you are perhaps aware, an organization has been effected to establish a liberal religious society in this place, to be known as "Unity Church," not in antagonism of existing bodies, but rather to supplement them, by drawing in that large proportion of every community—and not the least intelligent—who, because they can not accept the old beliefs, stand outside of all church membership. We propose to institute a form of worship, whose only test of fellowship shall be the belief in ONE Supreme Intelligence—an honest endeavor to live honorably among men, and an earnest purpose to make life more worth living, by cultivating a spirit of fraternal helpfulness—

Standing tiptoe on the dogmas,
Stretching upward from the sod,
Reaching through the stellar spaces,
For a truer thought of God.

With creed high as the aspirations, and wide as the needs of humanity, where the intelligent Jew and Gentile, Mohammedan and Buddhist, may join in the worship without mental reservation; in a word, a church universal, illuminated with the foremost thought of this nineteenth century. And we earnestly invite all large minded men and women, who have the courage of their convic-

tions, to join and aid in pushing the good work of rousing our fellows from the lethargy of "half thought" or "no thought" upon questions vital to the race, and pregnant with consequence to coming generations.

We are holding services temporarily in the Opera House, to which you are cordially invited, (whether you contribute or not), and we will, through the kindness of Dr. Milsted, have the best liberal talent of Chicago, to address you periodically until a regular appointment is made; and it will be our aim to put more into the pulpit and less into the mere adjuncts of public worship than has been the general practice, believing that the spirit of the age demands food for the intellect rather than a simple satisfaction of the senses.

We have started a fund to purchase a lot upon which we are promised aid in erecting a church. Subscription book is in the hands of our treasurer, H. N. Nichols, at Letherman's drug store for the free will offerings (payable within one year) of those who desire to aid the advancement of liberal, rational thought, and a broad gauge Christianity; and if every one to whom this message comes, will contribute but ten dollars, its success is assured. Will you do that much—or more—"to speed the dawn?" We hope and think you will.

BY ORDER OF COMMITTEE.

A FRAGMENT.

Our acceptance by God in Christ is perfect, but our ways and manner of life may be most unacceptable, improper and unscriptural.

In the furniture of the Court of the Tabernacle we have this most aptly illustrated. The altar was that which gave a right to be inside the gate at all, but there was no getting nearer God, or into the holies by the door, without the application of the water in the Laver. By it the priests were to wash their hands and their feet—i. e., their doings and their ways—these were to be examined, tested and compared with the "Instructions" given by God in His precious word for the proper guidance of a worshipper and a Christian.

In a word the voice of the Laver is, Without holiness no man shall see the Lord.—Heb. XII, 14. "Blessed are the pure in heart for they shall see God," Math. v, 8; "Be ye holy for I am holy," 1st Pet. i, 16; "Can two walk together except they be agreed," Amos iii, 3.

Christians often fail to recognize the difference between their "State and Standing." Their standing is Christ, "for as he is so are they in this world," 1st John iv, 17, but their state may be that of the Corinthian believers to whom the apostle writes in 1st Cor. i, 2, "Unto the Church of God which is at Corinth—them that are sanctified in Christ Jesus, called saints," &c., 4 & 5 v. "I thank

my God always on your behalf for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him in all utterance and in all knowledge," 7, 8 v.; "so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ" 9 v.; "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ:" To these same Corinthian believers he writes, chap. iii, 1-3, "And I brethren could not speak unto you as unto spiritual, but as unto carnal even as unto babes in Christ, I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able, for ye are carnal; for whereas there is among envying and strife and divisions are ye not carnal and walk as men," i. e., like unconverted men.

Yes, Christians may be characterised by evil speaking, envy and strife, according to the scripture just quoted.

WORK AND WORKERS.

The months of December and January are the conference months and most of the Lord's servants within the circle of our acquaintance have been occupied with those special gatherings for Christians.

Reports from them indicate that God has been gracious to His people when gathered. This is the general testimony. There is too, some measure of increase in numbers, which is a matter for thankfulness.

In addition, there are some new special gatherings, notably that in Victoria, British Columbia. The notice of it came too late for insertion in the January RECORD. We are very glad, indeed, that these meetings are getting so common. God's people are scattered so widely in this land of far distances, that fellowship together is very little known, except at such times.

In Hamilton, for the first time, the assembly undertook to entertain all strangers coming to the conference. They succeeded admirably as to the quality of entertainment, and the expense was more than met by the free-will offerings of the Lord's people. The meetings were larger than for some years, and we trust that in other ways there is room for thanksgiving in connection with these meetings. We make special mention of Hamilton, for it is the oldest gathering of this kind.

In Toronto there are special meetings going on as this is being printed. Circulars were not got out until very late, but we trust there will be a large number of Lord's people gathered together to wait on Him. This is about the last of these conferences for the season, and after that the laborers will be scattered to their various fields. Pray that the Lord of the harvest may graciously guide each one. There is much need, and we fear, not much time, for the coming of the Lord draweth nigh.

NOTICES.

PITTSBURG, PA.—Saints meet unto the name of the Lord Jesus Christ, Lord's day, 10:30 A. M., and 6 P. M. for Bible reading. Prayer meeting every Saturday evening at 7 P. M. in the Curry institute, room No. 4, second floor, corner 6th street and Penn ave. Christians coming in His name, please call at Jno. Moodie's, 3320 Cargol street, off 33rd street.

PITTSBURG, PA.—There is also another and older assembly in this city in fellowship with the above. Their meeting room is the Gospel hall, 105 Grant street, and hours of meeting are on Lord's day, 11 A. M. for showing forth the Lord's death; 5 P. M. for teaching, and 7 P. M. the gospel. Also on Thursday and Saturday at 8 P. M. Letters may be directed to Thos. Lindsay, 6 Boquett street, Oakland, Pittsburg, Pa.

DENVER, COLO.—The meeting room in this city is 1529 Lorimer street (upstairs). Letters may be directed to Theodore Haswell, 838 Fifteenth street. We ask special attention to this notice, for in these days Satan is very busy, especially in the United States, to entrap the unwary.

Jesus, Jesus Himself, is more excellent than heaven; for heaven, as it cometh into the souls and spirit of the glorified, is but a creature; and He is something, and a great something, more than a creature.—*Rutherford.*

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD

Vol. IV.

CHICAGO, MARCH, 1891.

No. 3.

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SPECIAL NOTICE.

Since last making a change in our list of books for sale in these pages, a number of things have been entirely disposed of. We shall renew whatever we think is suitable, at the earliest possible moment, but would like a further reduction in our stock before doing so. Note some changes this month.

ALMANACS.

We have still a few of these sheet almanacs on hand. We shall send what is left to any address at 25c. per dozen.

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ANTICHRIST.

The Scriptures frequently refer to the appearing in the last days of a person or succession of persons, or a system, known as the Antichrist. Thus the Spirit writes by the Apostle John: "Little children, it is the last time, and as ye have heard that the Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time," 1 Jno. ii:18. Again, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of the Antichrist, whereof ye have heard that it should come; and even now already is it in the world," 1 Jno. ix:3. Again, "Many deceivers are entered into the world, even they that confess not that Jesus Christ cometh [*coming*, present participle] in the flesh. This is the deceiver and the Antichrist," 2 Jno. 7, R. V.

The early church, perhaps without an exception, believed that the predicted antichrist is to be a person, the embodiment of human blasphemy and wickedness. The learned Greswell says, "The fathers are likewise agreed in considering Antichrist himself to be a real person; and no merely figurative or symbolical character. Whatever he may be, and whatever the part which he is destined to act, it was the unanimous persuasion of the elders of the church that he will be a literal character, and his part will be the part of a literal bodily agent."

Since the Reformation the great majority of Protestant expositors regard the prophecy concerning him as fulfilled in the character and career of the Popes and Popery. The arguments in favor of the latter view are ingenious and plausible, but if the question is submitted to the decision of the inspired writings, it will be difficult for an unprejudiced mind, searching after truth, to avoid the conclusion that the first Christians were correct in their opinion.

In the first place, it is written, "Who is a liar, but he that denieth that Jesus is the Christ? He is the Antichrist that denieth the Father and the Son," 1 Jno. ii:22. Can it be truthfully said of Popery, even in its worst days, that it denieth the Father and the Son? Has it not always maintained, in its councils, creeds, symbols of faith and worship, that there are three persons in the Godhead? Whatever may have been its departures from the Bible in other respects, in the Canons and Decrees of the Council of Trent, it was made obligatory upon every Roman Catholic to say, "I believe in one God, the Father Almighty, Maker of heaven and earth, of whom are all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made, consubstantial with the Father, by whom all things were made; . . . and in the

Holy Ghost, the Lord and the giver of life, who proceedeth from the Father and the Son." The Roman church has never wavered in its adherence to this creed, and how can it be said that it denies the Father and the Son?

In the second place, all Protestant commentators insist that Popery is described under the figure of a woman "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications," Rev. xvii:4. But this woman, "the mother of harlots," is represented as riding upon a beast which hath seven heads and ten horns, universally admitted to be the Antichrist. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." If the mother of harlots is Popery, it is impossible that the beast, which is conceded to be the Antichrist, that hates and destroys the whore, should also be Popery.

In the third place, the Holy Ghost by the Apostle Paul tells us that before the day of the Lord sets in, "there comes the apostasy first, and that man of sin shall be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God sitteth in the temple of God, showing himself that he is God,"

2 Thess. ii:4. The temple of God is an expression applied in the Bible to but three things; the temple in Jerusalem, the church, or the body of the believer, 1 Cor. iii:17; vi:19. If the Pope or Popery is meant by the man of sin, the son of perdition, the Antichrist, then the Pope must be sitting in the church of God, and Popery must be the christian church, a conclusion against which those who hold this view would be the first to protest with vehement earnestness. Besides, it is not true that the Pope has exalted himself above all that is called God, or that is worshipped. However false and impious his claims, he sends forth his decrees and proclamations as the vicegerent of God, as the vicar of Christ, always recognizing his subordination to a power higher than his own.

In the fourth place, "All the world wondered after the beast [the Antichrist], and they worshipped the dragon [the devil], which gave power unto a beast." The Popes and Popery may worship the Virgin and saints, but it is not true that they worship the devil, as men are openly beginning to do in France, and Italy, and other atheistic communities. "All that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," Rev. xiii:4-8. That is to say, if the Pope or Popery is the Antichrist, the hosts of Antichrist are found

wholly among those who worship the Pope; and the unavoidable result stares us in the face that all who do not worship him have their names in the Lamb's book of life, including such names as Voltaire, Thomas Paine, John Stuart Mill, Darwin, Huxley, Herbert Spencer, John Morley, Bradlaugh, Ingersoll and other arrogant blasphemers. To such absurdities are men led when their minds are pre-occupied with a theme which they are determined to maintain.

In the fifth place, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without measure into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," Rev. xiv:9-11. Hence, if the Pope or Popery is Antichrist, not only all who worship the Roman Catholic Church, but all who in any way recognize its authority, are doomed to a frightful and everlasting punishment, although it will scarcely be denied that there have been, and are still, numbers of really godly men and women in that com-

munion, notwithstanding the monstrous errors of the system.

In the sixth place, those who see nothing but the Pope or Popery in the Antichrist are compelled to put loose and fanciful interpretations upon the Scriptures, thus creating and fostering the wretched habit of reading the word of God as if it does not mean what it says. In the plainest and most explicit manner it is repeatedly stated that the duration of the Antichrist's dreadful power is limited to "1260 days," or "fifty and two months," or "a time, times, and the dividing of time," commencing his persecutions in the midst of the last heptad, Dan. ix:27, and continuing them for three and one-half years. But in order to make them fit the Roman Catholic Church, these days, so carefully defined and guarded, are stretched out into years, whose beginning and end are subjects of the wildest conjecture.

In the seventh place, the Antichrist shall suddenly be destroyed "in the latter days." A stone not in hands falls upon the ten confederated kingdoms of which he is the head, and grinds them to powder, and makes them as the chaff of the summer threshing floors, Dan. ii:28-45. "He shall plant the tabernacles of his palace between the seas [the dead Sea and the Mediterranean] in the glorious holy mountain [Mount Zion]; yet he shall come to his end, and none shall help him," Dan. xi:45. *Immediately* after the tribulation,

which occurs under his reign, Christ appears for his overthrow, Matt. xxiv;29-31. "Then shall be revealed the Lawless one, whom the Lord Jesus shall consume with the breath of His mouth, and destroy by the epiphany of his presence," 2 Thess. ii:8. At the descent of Christ from heaven, the Antichrist and his false prophet are "cast alive into a lake of fire burning with brimstone," Rev. xix:20. All of this is utterly inconsistent with the idea of a gradual extinction, or even a violent ending of a succession of persons.

Indeed, the personality of the Antichrist is so distinctly and variously marked that no other thought could have ever been entertained, if it had not been for the dream that we are to find him in the Pope of Popery. Irenæus, A. D. 180; Tertullian, A. D. 200; Hippolytus, A. D. 220; Origen, A. D. 225; Lactantius, A. D. 300; Athanasius, A. D. 340; Hilary, A. D. 350; Cyril of Jerusalem, A. D. 360; Chrysostom, A. D. 400, and many others of the so-called Fathers speak of him as a person, an incarnate devil, sitting in the rebuilt temple at Jerusalem when the Lord shall appear. In "The Teaching of the Apostles," a most valuable manuscript, reaching back to A. D. 80 or 90, it is said, "when lawlessness increases, they shall hate and persecute and deliver up one another; and then shall appear the World-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered

into his hands, and he shall do lawless deeds such as has never yet been done since the beginning of the world." Bad as Popery is, and frightful as its persecution of God's saints in the past has been, something worse awaits an infidel world. Popery is an Antichrist, and much of Protestantism also, but not *the* Antichrist.

[TO BE CONTINUED.]

CHICAGO CONFERENCE.

(Continued from page 25)

Notes by T. D. M. W.

SATURDAY AFTERNOON.

Bro. D. Munro, Eph. v, 25: Christ "loved the Church and gave Himself for it." What is true of the Church is true of each individual, so we can say, with Paul, in Gal. ii, 20, "He loved *me* and gave Himself for *me*." In that cluster of precious chapters from John xiii to xvii, we find Him beginning by *cleansing* them, and ends with the *glory*. And that's His way. It is His principle of action. He always begins by cleansing us—the end will be the glory by and by. So He gave Himself for the Church, in order that He might sanctify and cleanse it by the washing of the water through the Word. Now, are we being cleansed? For as we are being cleansed, in that measure we shall be able to enter His mind.

In Lev. xiv, we have a long chapter. It is occupied from first to last with "lepers" and "leprosy," and its cleansing. Leprosy is the

disease God has chosen to bring before us that abominable thing which He hates—SIN. In Chap. xiii, 42-46, we find a case of leprosy in the *head*. And there is where sin began. In the head of the race, Adam, we find the beginning of the trouble that has made the whole family *utterly* unclean. And not only *utterly* unclean but *hopelessly* so. The leper was to have his clothes rent—that is his uncleanness was to be exposed—nothing covered up. It is natural to cover up—but God wants all made manifest. Again, he was to have a covering on his upper lip, for all that proceeded from his filthy, leprous lips would fall to the ground—none of it could or would go up to God. So it is with us. Before God saved us, not one note of praise proceeding from one leprous, sinful life went up to God with acceptance—all fell to the ground.

But, thank God, there was a day of cleansing for the leper, as there was also for us. In the day of his cleansing two sparrows alive and clean were to be taken; one killed over running water, its blood caught in a basin, the living one dipped in the blood, and the leper sprinkled with it. The bird is then set free into the open field. Thus by that which typified death and resurrection, is the leper set free—cleansed.

And yet in vs. 8 he is spoken of as the one who is to be cleansed;—though the 7th verse speaks of the priest pronouncing him clean.

He who was cleansed had to begin and cleanse himself. The water and the razor have to be used. The filthiness of the leprous flesh and the natural outgrowth of it all had to be removed.

In I Cor. vi, 9-11, we find the first aspect of cleansing: “Ye *are* washed, ye *are* sanctified, ye *are* justified in the name of the Lord Jesus, and by the spirit of our God.”

In II Cor. vii, 1 we have the second aspect of his cleansing, when he was to cleanse himself. To understand it properly, read from vs. 14 of Chap. 6, where you find both the exhortations and the promises. You will find seven promises from verse 16 to 18:

I will dwell in them,
And walk in them;
And I will be their God,
And they shall be my people.
Again: I will receive you,
And will be a Father unto you,
And ye shall be my sons and daughters, saith the Lord Almighty.

“Having, therefore, these promises, dearly beloved, let us *cleanse ourselves* from all filthiness of the *flesh* and *spirit*, perfecting holiness in the fear of God.” II Cor. vii. 1.

Bro. C. W. Ross read 3 John i. Here was a man, named Gaius, and there was no doubt as to his condition, and so satisfied is John with his soul's welfare, that he wishes he may in all things be as prosperous. See two things in which his prosperity was evident.

John has possibly never met him, but certain brethren had come to John and testified of the *truth* that was in him, and of the *love* that is in him.

He had the truth in him, and he also *walked* in the truth and had fellowship with the brethren. What about the truth that is in us? Not merely truth in the Bible, but the truth *in us*—not only in the *head* but in the *heart*, and down to the feet.

We have been hearing of things "falling off," and of "putting off." Now, if I'm in sin, I'm not to wait until the energy of the new life drives it away—I am to put it away. Luke xii, 4, Col. iii, 5-6.

This is the thing that brings down the wrath of God on the children of disobedience, and sends men to hell. This is the God we are called on to fear. He demands holiness, and will discipline us to lead us into it. See 1 Pet. ii, 1-2, and James i, 19-21. Drink in the word of God in order to grow. Receive the word for salvation, not from hell, but from things contrary to Him. But there is a "putting off" first. See Exod. iii, 4-6, for an illustration of this point. Receiving it with a consciousness of its holiness.

R. Telfer drew our attention to Prov. x, 4, last clause. "The hand of the diligent maketh rich." In one sense, we never can be any richer than we are, but we enjoy our riches, as with purpose of heart we go in to possess it. Now, the opposite of diligence is slack-

ness or slothfulness. This is true of the things of this life, and more so in the things of God. Prov. xii, 24, "The hand of the diligent shall bear rule"—over myself, my passions, my pride, or it may be the desire to get on in the world. See also Prov. xii, 27; xiii, 5, and Phil. iv, 8.

SATURDAY EVENING.

was a gospel meeting; quite a large number were in attendance of those who were unsaved.

Bro. J. M. Carnie chose as a portion from which to address the meeting, John xi, 35. This is the shortest text in the Bible, yet none have fathomed its meaning, none entered into it. Dr. Bonar has paraphrased it in those beautiful lines:

"He wept alone and men passed on,
The men whose sins he bore,
They saw the Man of Sorrows weep,
They'd seen him weep before;

They asked not whom these tears were
for,

They asked not whence they flowed;
Those tears were for rebellious man,
Their source the heart of God."

The Lord could look beyond the tomb of Lazarus and saw the first grave, and the long line of filled up graves since then—graves that sin had filled. We see but dimly if we see naught but Lazarus' grave. *His* glance was not only retrospective but anticipative—He looked forward and saw death doing its work, and graves filling up. We remember seeing an illustrated history of the world, and it was filled with plates representing battle scenes—death and destruction

reigning. And such it has ever been since sin entered, and such it will continue to be until He comes and gets His rightful place. But He was and is the RESURRECTION and the LIFE. At the cross death received its death-blow, and now He is giving eternal life to whosoever will believe on Him. To those who are disobedient, the second death in the Lake of Fire remains--how awful!

SUNDAY MORNING

as usual was spent in remembering Him according to His own appointed way, in the breaking of bread. It was a solemn and a very precious meeting.

SUNDAY AFTERNOON.

Bro. Jas. N. Case read from Rom. vii, 12. In these meetings we have been led to look into those truths brought out in Rom. iii, rather than those in Eph. i. And it withers us up. Not sin in its application as guilt, but moral pollution and defilement. So sin has been seen to be exceeding sinful to us who have been listening, and in any measure entered into God's thoughts about it. It is good for us to get a look at what we were when God found us. It tends to humble us and keep us low.

In a certain kingdom, a certain man of low rank had been raised to a state of eminence by the king. This raised enemies on every hand. They insinuated to the king that he was not all right, and

was secretly an enemy. But it was a difficult matter to find anything definite with which to charge him. At length they thought they found something. They told the king this man had a room where he frequently went, shutting to the door, and on no account allowing any one inside—not even his wife or most trusty servants. They were sure he did not have such a secret place for nothing, and doubtless hatched conspiracies against the king and his government there.

Their story at length aroused the suspicions of the king, so he appointed a day in which he would visit the man. This the man seemed pleased with, and when the king and his retinue arrived at his mansion, received him with all the honor due to his position. The king presently suggested that he would like to see through the mansion, so he was escorted from room to room, and inspected all. At length he was told he had seen all.

"Where," asked the king, "is the room in which you secrete yourself, and where you allow none to enter with you, or see its contents?" The man blushed, and suggested it was too mean and poor for the king to see. But the king insisted on seeing it—so he was led into a room bare and unfurnished, except what was supplied by an old chair and an old table. Hanging on the wall was an old coat and a shepherd's crook. There was nothing to lead any to

suspect sedition or conspiracy—all was plain, simple and unpretentious. The king asked, "what he kept the room for, and what he did in it."

"Well," was the reply, "I was a man of low degree, a humble shepherd, and your majesty has raised me to a place of distinction and eminence in the kingdom, and this tends to make me proud and haughty, and inclined to look down on others. At such times I come in here, and the bare walls and floor, the old chair and table, the old shepherd coat and crook all remind me that I was only a poor shepherd boy, and that I have nothing I did not receive, and it humbles me again."

Let us, dear children of God, go in for a room like that. Let us shut ourselves in from the world—in with God, that *we*, too, may remember what and where we were till saved by grace.

Now, this portion in Rom. vi and vii, brings before us what men are by nature. Sin is personified—sin is spoken of as a master—a tyrant, and man as a slave. As Christless ones we were slaves, bond-slaves of Satan and of sin. We sinned and could not help ourselves. It was just as natural for us to sin as for a bird to fly or a fish to swim.

There is an awful power working in the members of the unregenerate that makes them helpless, and so absolutely under the power of sin that they cannot deliver themselves. The devil and sin

have so thoroughly obtained the mastery, that they are driven before them.

And with us who are saved, in one sense it may be said, it is not I that do it, but sin that dwelleth in me! Wherein, then, does responsibility come in? In that God has implanted in us a new—a divine nature; He has given us of His Holy Spirit; and there is power in the Son of God to save from sin as a tyrant. "*Not I but Sin*," is not a fit and proper condition for a child of God. If you turn to Gal. ii, 20, you will find a better motto, "*Not I but Christ*." What a paradox is a christian! Full of seeming contradictions! He says "I am crucified;" then he says "I live." Again he says "not I"—"but Christ liveth in me."

God has given His Spirit in order that we may mortify the flesh, that is, make it dead, slay it. And then there is the necessity that we should abide in the presence of God day by day, that we may keep it in the place of death. But the wonderful truth is: *Christ is in me*, and I am in Him, accepted. Now Christ was the obedient servant, and if Christ be in us, the same, in measure, will be true of us. And no one who has Christ in him, can be indifferent to the claims of Christ. He was a man of prayer, of scripture, and we may say of Pentecost, for He was ever filled with the Spirit. All this ought to mark us, in whom Christ is. Whilst prayer will never

save, yet no prayerless soul will ever be saved.

"Not I but the grace of God."
We often marvel at Paul's life, his devotedness, his energy for God. The secret of it was the grace of God working out of him, and energizing him. The word to us is, "Son, go work in My vineyard."

Bro. A. Matthews read Judges xvi, 4-31. If Christ were here, He would live just as He had lived. Not one iota of difference. He was called the Nazarene, and He was truly a Nazarite. The Nazarite was truly a separated one. Samson was a Nazarite. His long hair was a sign of it. Long hair is a token of shame and reproach. He was to be separated unto God. Let us remember, however, abstraction is not separation. He was not even to defile himself at the death of the nearest of kin. And death always defiles.

Let us remember the measure of our abstinence is the measure of our separation unto God, and of our consecration. The measure of your heart obedience is the measure of your sanctification. Truths may be held with a cold and a carnal heart, but that will not alter the fact that it is truth. If a man is working in a place where he is called on to associate with ungodly men, with them he can of course have no fellowship, and when he is loosed he will go to his own company. Where a man goes, and with whom he associates, when he is loosed, there is where his heart is, and that shows what

he is. If you read 2 Cor. vi. 14, to the end, you will find five calls to separation as well as seven precious promises, for our encouragement. May our God help us to walk in obedience to Him and His word, for His name sake.

A large number listened to the preaching of the gospel in the evening, and the next morning about 100 were together to "gather up the fragments." It was a precious meeting, that will long be remembered by those privileged to attend it. May fruit result to the glory of God and the blessing of souls.

THE FOUR IFS.

It is a faithful saying; "For if we be dead with Him we shall also live with Him; if we suffer we shall also reign with him; if we deny him he also will deny us." 2 Tim. ii., 11-13.

1st. If we died together we shall live together.

It is true, believers died together with Him on the cross. They died thus with Him who was their substitute; His death was theirs, vicariously. This is true—blessedly so.

There is, however, a "dying daily." The apostle speaks of dying daily as a servant of the Lord Jesus—so many sorrows, troubles, dangers and persecutions came upon him that daily he despaired of life—a going through the sorrow of dissolution daily. Yet, as Christ died for righteousness sake, as well as for a sacrifice to put away sin, so the apostle—"If we died together we shall live together." This is something to which most preachers in our day

are entire strangers. There was no money in the business then, neither is there much in *this same* business now, and no doubt the preaching that secures the approval of the children of the devil now is far, far away from the mark. For the faithful ones who die daily with Him there is this consolation, they shall also live together; Christ had his reward in resurrection—not in the preceding life; so with those who suffer with Him now.

2nd. "If we suffer we shall also reign with Him"—suffering together now and reigning together then is the divine order. There is the suffering of hunger and thirst for the gospel's sake, and yet few have it. Many of the pioneers in these states and territories have suffered untold miseries in pursuit of a bit of land and an earthly home, and not a few lost their lives in seeking to make provisions for them; alas! alas! most pursuits are now run on money lines.

It is true the laborer is worthy of his hire, but it is equally true that if the laborer pleases God he will not please men and the hire will be very limited. It does sometimes appear that backslidden Christians hate the straight truth even more than the world does, for it hurts them and disturbs them in their way of things, for they have consciences.

Being counted as the offscouring of all things is the most healthy for the Lord's servant, though few

know it; but it is disastrous for those who are guilty of doing it. "In much *patience*, in *afflictions*, in *necessities*, in *distresses*, in *stripes*, in *imprisonments*, in *tumults*, in *labors*, in *watchings*, in *fastings*, in *dishonor*, in *evil report*, as *deceivers*, as *unknown*, as *dying*, as *chastened*, as *sorrowful*, as *poor*, having *nothing*." Sec. 2, Cor. v.

In the iii. chap., 9-14, of 1st Cor., he writes to them, "For I think that God hath set forth us the apostles last, as it were *appointed to death*, for we are made a *spectacle* (a theatre) unto the world, to angels and to men; we are *fools* for Christ's sake, but ye are wise in Christ; we are *weak*, but ye are strong; ye are honorable, but we are *despised*; even unto this present hour we both *hunger* and *thirst*, and are *naked*, and are *buffeted*, and have no *certain dwelling place*, and *labor*, *working with our own hands*; being *reviled*, we bless; being *persecuted*, we suffer it; being *defamed*, we intreat; we are made as the *filth of this world* and are the *offscouring* of all things unto this day."

Surely in the world when the devil has the power, the authority; the control and the fashions, it is an honor to be rejected and despised as He was.

"But the crowning day is coming by and bye."

The Lord Jesus went down through worse than all, even unto hell itself, but ascended on the other side to the Father's throne, from which he will step into His

own throne. It will be time enough for us to reign when He Himself reigns. Till then let us count it our honor to suffer with him in this devil's world.

3rd. If we deny Him He will deny us. This is very solemn. Peter, to his own shame, denied Him, and thus dishonored Him; but at what suffering and sorrow to himself. He wished to shun the shame of owning Him and fell into the blacker shame of denying Him, and, consequently, sorrow and suffering.

If we deny Him His place as Lord, He will deny us our place as servants. There may be much preaching and activity, and but little or no fruit. He will deny us His presence and power. There may be much saying prayers and but little or no answers; many trials, and the earth as iron and the heavens as brass; no response to our cries and prayers. Fellow believer, depend on it, if you deny Him you will suffer for it in your soul and in your heart, and others also may be brought into suffering through your sin. Jonah not only brought sorrow and suffering upon himself, but brought the whole ship's crew and fellow-passengers into suffering also, and after all he had to go to Nineveh as the Lord wanted him.

4th. "If we believe not, yet He abideth faithful, He cannot deny Himself."

The Lord is faithful; He never will go back on His Word. We

often have. His promises to Israel shall all be fulfilled. The first covenant was founded on their promises of obedience; the second on His promises, the better ones. They proved unfaithful to their promises to Him, but His promises to them He will fulfil, precisely and fully.

Often, alas, we have proved unfaithful; whenever tested, alas, we failed. In our best intentions we have failed. To our trusts as servants of the Lord we have failed; to the deposit the Lord gave us we have been unfaithful, but He will accomplish His purposes. He never will prove unfaithful. He cannot deny himself. He changes not, and on the ground of His beloved Son's obedience and death He can fulfil it all, if not on the ground of our obedience and faithfulness.

Does this cheer you, reader? and while you loathe yourself for your ways and doings, does it stir up within you adoration and admiration for the Grace of God that meets every difficulty, every failure and every perversity?

"O, to grace, how great a debtor."

A young man pouring out his heart to God his Father immediately after he closed with Christ, was full of this grace, and in our hearing said in his prayer: "We see but the shadow of you yet, show us Your full glory in grace." The dear lad is home some time ago, and no doubt his prayer is already partially fulfilled, and shall be fully so, by and bye, and we

shall see Him as He is and see the glories of His grace in the multitudes that no man can number, out of all tribes, nations and tongues, whom He has redeemed. The profit is theirs, but the glory is His.

HAMILTON CONVENTION.

JANUARY, 1891.

The fifteenth annual meeting of Christians gathered in the name of the Lord, in Hamilton and other places adjacent, is over, and we are privileged once more to give the readers of OUR RECORD a few notes of the addresses delivered. As usual they are brief, but by looking up Scriptures quoted, the Lord's people may be helped to catch the line of truth our gracious God was pleased to minister to us; and our prayer is that he may be pleased also to bless the perusal of these scant notes to the help and encouragement of all who read them.

The meetings were more largely attended than at former times, and the brethren and sisters of the Hamilton assembly very heartily entertained all who came. Of such it may be written: "God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6, 10.

WEDNESDAY, 14th JAN.,

the preliminary evening prayer meeting was held, at which a large

number of the Lord's people were present. The desire and the felt need was for God to take control of the meetings, and that only His presence and power would suffice for what was before them.

During the evening Bro. D. Oliver read 2 Chron. 32, 20; "Hezekiah the king, and the prophet Isaiah, the son of Amoz, prayed and cried to heaven." Hezekiah was a godly man, and times were troublesome around him, so he sought out Isaiah, another man of God, and the two prayed and cried unto heaven, and the answer came down. We see the same principle in Matt. 18-19, and 1 John 5, 14, 15.

Bro. John Smith read several scriptures speaking of the "glory of the Lord." Num. 14, 11-21; Psa. 72, 19; John 12, 27-28.

Bro. W. Matthews followed by reading Eph. 3, 20. "Now unto Him that is able to do exceeding abundantly above all that we ask or think," etc. We have been asking of God, and He wants us to go away with the confidence that He is able to give all we ask, and exceeding abundantly more. David wanted to build God a house, and the desire was good, but God did something better for David--He so blessed him that David had to go into the house of the Lord, and ask "who am I?" Paul asked that the thorn in the flesh might be removed, but God told him something that was exceeding abundantly above all that Paul asked. He said, "My grace

is sufficient for thee, my strength is made perfect in weakness." See also Phil. 4, 6-7, and Col. 4, 2-3. R. V.

THURSDAY MORNING.

After a season of prayer Bro. D. Munro directed our attention to James 4, 1-13. Does it ever occur to you what becomes of all our prayers? We never seem to hear them again. We have here two reasons given why prayer remains unanswered.

1st. Prayer is restrained. "Ye ask not."

2nd. "Ye ask amiss, that ye may consume it upon your lusts." We get into the habit of speaking flippantly about our poverty of soul. But it is a sad condition and should cause true humiliation. Do we really want to know the cause? If so, let us look back to our closets. Is prayer not restrained there? A few seconds in the morning, and a few seconds at night on the knees—and with many that is *all*. Is there any wonder there is poverty? Then, what about the family circle? Is God honored there? Do you gather the family together to read His word, and wait on God?

The second reason is that "Ye ask amiss." Why do we ask amiss? Because the object is wrong. We have illustrations in the Word of prayers that were not asked amiss—the object was right. In Col. 1, 1-10, see the object in view. "That ye might *walk worthy of the Lord*, unto all pleas-

ing, being fruitful in every good work, and increasing in the knowledge of God." Now, when we get into our closets, and shut to the door, is this our object? Do we desire to walk worthy of God? With many the leading object is just to be happy, but let us go in for walking worthy of God, and He will see to our being happy.

In Acts 4, 18-31, we read of a prayer meeting. What was the object? That they might speak the word of God with all boldness. And they did not have long to wait for the answer. The object was pleasing to God, and He caused the place to be shaken by the power of God, and the disciples were filled with "great power" and "great grace" was upon them all. This was a worthy object. They did not ask amiss.

Again, in 1 Saml. 1, we find a woman, Hannah, who was in "bitterness of soul." What was the matter? She sorrowed because of her barrenness. Have we not a reason for doing the same? Oh, the barrenness that comes over us, God's people. It is the result of not going on increasing in the knowledge of God. Now, if God begins to deal with us, as we have been asking Him, He will draw near, and ask us some very plain questions.

Now, do we mourn over our barrenness, as did Hannah? She poured out her complaint to God, and the Lord answered. And "her countenance" we are told

“was no more sad.” Why? because she had the confidence—the assurance—that her prayers were heard. See verse 18.

But verses 26-28 lets us into another secret. She sought to be healed of her barrenness, that she might bring forth fruit unto God. And she got it. Did she then consume it in her own lusts? No, she reckoned that it was only lent her by God, and so she returned him to the Lord. So prayer having such objects as these, is never uttered in vain. If our object is to walk worthy of the Lord—to witness for Him with boldness—and to bring forth fruit unto God—we will not ask amiss. The Lord grant that such may be the character, object and end of our petitions for His name sake.

Bro. C. W. Ross also referred to the same portion to show the state Israel was in. From I Sam. 1-3, we learn that Eli was high priest and Hophni and Phinehas were his assistants. In chap. ii, 12, we learn that they were sons of Belial, and that they knew not the Lord. The verses that follow show their manner of life. In verses 12 to 17, also verses 20 to 25. Such was the deplorable state of affairs. Everything was at its worst. What was it but a platform upon which the grace of God could work. The instrument of His power being a barren womb!

1st Samuel just comes in just after the death of Samson, and Israel was under the power of the

Philistines; but Hannah looked back over it all, to the God of Abraham, who, when nature claimed the case utterly hopeless, had miraculously brought forth a nation, and rested with confidence on the fact, that He was sufficient for her now.

The chapter between iii and vii are chapters telling of humiliating defeat for Israel. But they, in ch. vii, had got to the end of their resources. Like the Prodigal, they came to themselves, for v. 2, tells us that “all the house of Israel lamented after the Lord.” In verse 3 we find Samuel acting for God, and speaking for Him. “If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only; and he will deliver you out of the hands of the Philistines.” This is the principle of blessing. This they did, and then came prayer, and in verse 9 “Samuel cried unto the Lord for Israel; *and the Lord heard him.*” This was not praying amiss. And oh, if we who gather to the name of the Lord, professedly, have not God with us, what have we? We have the weakest and poorest affair on earth. Let us go in for God. We need Him. We cannot get along without Him. And, if with purpose of heart we seek Him, He will be found of us, and bless us.

[TO BE CONTINUED.]

EVIL SPEAKING.

is one of the things that results disastrously. It is an unmixed evil. It defiles the inventor of it—the hearer of it, and the repeater of it. Every time it is rehearsed it is more or less altered or modified according to the character of the “gossiper.” However great the precaution to keep it private may be it always oozes out sooner or later and people discover it. The party involved in it learns it—suspicions are generated, confidence is broken and friends are parted, it may be, never more on earth to confide in one another. The little spark has kindled a great fire (Jas. iii, 5,) and all who have participated in it are all ablaze, and God’s dear people are thus occupied with it, approving or condemning it. Yet after all, it may be a “man of straw,” and when all who were occupied with it cool down it is found to have originated in jealousy, or guilty suspicions—an unwise statement, or a misplaced word.

Said John Berridge, a servant of the Lord in the Episcopal church many years ago, “I am determined not to quit my charge again in a hurry. Never do I leave my bees, though for a short space only, but on my return I find them either casting or colting, or fighting or robbing each other; not gathering honey from every flower of God’s garden, but filling the air with their buzzings, and darting out the venom of their

little hearts in their fiery stings—Nay, so inflamed they often are, and a mighty little thing disturbs them, that three months tinkling with a warming pan will scarce hive them at last, and make them settle to work again.”

WORK AND WORKERS.

Most of the preachers are now scattered to various spheres of labor, the conferences being about over.

Mr. Donald Munro is in Toronto. There is a little encouragement there. A week or two ago, thirteen were baptized in Brock street Hall; some of them saved a good while, and others quite recently. In the East End of the city two brethren remained after the conference to help those gathered there, and to go on in gospel work; they are James Kay and R. H. Jamieson. Pray for Toronto.

In Kansas City, also, there has been some encouragement, and, of course, balanced by things calculated to discourage. The devil is busy—busy wherever one turns. It is sometimes a matter of wonder how God keeps “pegging away” at the human family as He does; certainly were it not for confidence in the eternal purposes of God, and the counsels of eternity, one would feel like giving it up. But, says the great Apostle of the Gentiles, “I endure all things for the elects’ sake, that *they* may also obtain the salvation which is in Christ Jesus with eternal glory.” And said our Lord

Himself, "And this is the will of Him that sent me, that of *all which He hath given me*, I should lose nothing." Not a hoof shall be left behind; yea, not an atom of the dust of the elect of God—"we are workers together with God." Let us encourage ourselves in Him.

Alexander Matthews left the Owen Sound Conference for Bellville, Ontario, and expects to remain in that region for some little time. Mr. and Mrs. Bird from there expected to leave New York on the 25th of February for England, *en route* to Africa.

David Oliver and Robert Telfer are in Galt.

Others of whom we have not at this moment any certain knowledge are scattered all over, each in his place, we trust working and waiting for our blessed Lord Jesus. Pray for them all; they need our prayers.

NOTICES.

NEW YORK.

We received notice of a Conference to be held in New York this month—going on in fact as we write—but it came too late for insertion in our last issue and of course is of no use as an intimation in this one.

BAY CITY, MICH.

A Conference is to be held on April 3rd, 4th and 5th, in Hines' Hall, Washington street, near 8th st. Accommodations in the way of board and lodgings will be provided free to all visitors.

A hearty invitation is hereby extended to all the people of the Lord who can come. Any desiring particulars may address Mr. Wm. McCullough, DeWitt street, West Bay City, Mich.

PORTLAND, OREGON.

Christians going to Portland can have inquiries about meetings answered by directing to Mr. George Burdock, Albina, Portland, Oregon.

THE LORD HIS PEOPLE'S PORTION.

As the bridegroom to his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So, Lord, art thou to me!

As the fountain to the garden,
As the candle in the dark,
As the treasure in the coffer,
As the manna in the ark,
So, Lord, art thou to me!

As the music at the banquet,
As the stamp unto the seal,
As the medicine to the fainting,
As the bread at daily meal,
So, Lord, art thou to me!

As the ruby in the setting,
As the honey in the comb,
As the light within the lantern,
As the father to the home,
So, Lord, art thou to me!

As the sunshine to the heavens,
As the image to the glass,
As the fruit unto the fig-tree,
As the dew unto the grass,
So, Lord, art thou to me!

John Tauler, 1340.

Therefore, come near, and take a view of that transparent beauty that is in Christ, which would busy the love of ten thousand millions of worlds and angels, and hold them all at work.

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3 JOHN, 12.

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CHICAGO, APRIL, 1891.

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SPECIAL NOTICE.

Since last making a change in our list of books for sale in these pages, a number of things have been entirely disposed of. We shall renew whatever we think is suitable, at the earliest possible moment, but would like a further reduction in our stock before doing so. Note some changes this month.

ALMANACS.

We have still a few of these sheet almanacs on hand. We shall send what is left to any address at 25c. per dozen.

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ANTICHRIST.

(Continued from page 36)

Hippolytus tells us that "the ten states, meaning the ten toes of Daniel's image, which will at length appear, will be Democracies;" and Irenæus declares that "the adversary will sit in a temple built in Jerusalem, endeavoring to show himself to be Christ." He is a counterfeit Christ, and Greswell endeavors to prove that his title means *another* Christ, a *pro* Christ, a *vice* Christ. But the contrasts between the believer's Christ and the world's Antichrist are very great and striking. The former came down from heaven; the latter ascends out of the abyss, Jno. vi:38; Rev. xi:7. The former came in His Father's name; the latter comes in his own name, Jno. v:43. The former humbled Himself; the latter exalts himself, Phil. ii:8; 2 Thess. ii:4. The former was despised and rejected of men; the latter has all the world saying, "Who is like the beast?" Isa. liii:3; Rev. xiii:3-4. The former received a commandment from the Father what he should say, and what he should speak; the latter will receive his power, and his seat, and his great authority from the devil, Jno. xii:49; Rev. xiii:4. The former came to do His Father's will; the latter comes to do his own will, Jno. v:30; Dan. xi:36. The former glorified God on the earth; the latter blasphemes the name of God, Jno. xvii:4; Rev. xiii:6. The former is the good shepherd, who giveth his life for

the sheep; the latter is the idol shepherd, who teareth the flock, Jno. x:14; Zech. xi:16, 17. The former was a man of sorrows; the latter is a king of fierce countenance, Isa. liii:3; Dan. viii:23. The former came not to destroy men's lives, but to save them; the latter shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people, Lu. ix:56; Dan. viii:24. The former was meek and lowly in heart; the latter shall magnify himself in his heart, Matt. xi:29; Dan. viii:25. The former is the prince of peace; the latter is the prince that shall come as a desolator, Isa. ix:6; Dan. ix:26, 27. The former is the Lord from heaven; the latter is the man of the earth, 1 Cor. xv:47; Ps. x:18. The former is the true vine; the latter is the vine of the earth, Jno. xv:1; Rev. xiv:18. The former was received up into heaven, and sat on the right hand of God; the latter goeth into perdition, Mark xvi:19; Rev. xvii:8, 11.

These contrasts might be continued at considerable length, but perhaps enough has been said to show that the Antichrist is to be a real person. He will not appear until the ancient Roman empire reappears in the form of ten independent but confederated kingdoms, Dan. vii:21-24; but the Popes and Popery have already existed for centuries. He is to personify the Godless culture of these last days, possessing rare intelligence, indicated by the fact

that the horn of power which symbolized him "had eyes and a mouth that spake very great things," Dan. vii:20. He is to be a scholar of fine attainments, "understanding dark sentences," Dan. viii:23. He is to exult in the strength of his intellect, for "he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods," Dan. xi:36. He is to be a warrior of renown, for "in his office shall he honor the God of fortresses," Dan. xi:38; and the wondering world will exclaim, "Who is able to make war with him?" Rev. xiii:4. As a man of transcendent genius, as a statesman of marvellous ability, as a politician of matchless skill, as a soldier born to command, it will be easy enough for ten kingdoms to elect him their Emperor or Umpire for the decision of civil questions, their Generalissimo in the event of war, without disturbing their autonomy. These ten kingdoms, the Scriptures intimate, will largely manifest the character of a democracy which, without the fear of God, tends to lawlessness. Well, therefore, is the Antichrist called "the Lawless one," for he will give triumphant expression for a time to the lawlessness that already pervades all classes of society, children becoming more and more restless under parental authority, servants hating their masters, workingmen plotting against their employers, subjects rebelling against their rulers, citizens seeking the over-

throw of their governments, and the criminal, and licentious, and infidel classes increasing with appalling rapidity.

Meanwhile the Church, not only the Papal but the Protestant, is approaching the Laodicean state, which also implies Lawlessness, the word meaning "the right, custom, usage, manner or fashion of the people." Boastful, proud and insolent, they do as they please, and to a lamentable extent vie with the world in their contempt of authority, human or divine. Outside of professing Christianity, so profound a thinker as John Stuart Mill deliberately declared that "the God of the Bible should at least never extort from him the homage of love, to whatever else He might compel him;" and so influential a member of Parliament as John Morley describes God as "a Being no more entitled to our homage or worship than Francesco Cenci was entitled to the filial piety of his unhappy children," while one of the greatest of England's living poets crowns the horrible blasphemy with the words:

"Thou art smitten, O God, Thou art smitten; Thy curse is upon Thee, O Lord!

And the love song of earth as Thou diest, resounds through the wind of its wings,

Glory to man in the highest, for man is the master of things."

The people have been educated to reject with scorn the truth that "God was manifest in the flesh," and the next logical and unavoidable step is that "Man is God."

Inside of professing Christianity there are comparatively few who are not "traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof," 2 Tim. iii:4, 5; so that both a God-defying world and an apostate church, Papal and Protestant, are busily engaged in preparing the way for the advent of the Antichrist.

DR. BROOKES.

HAMILTON CONVENTION. JANUARY
1891.

(Continued from page 46.)

THURSDAY AFTERNOON.

Bro. A. Matthews read Psa. 32. It was not with the expectation of bringing anything new out of this familiar portion of scripture, that we have read it, yet, if some of the old familiar truths are brought home in Holy Ghost power to our hearts, I am sure it won't be stale.

You will note the word "*Selah.*" It simply means, pause—consider. Yet some pass it over without reading it. And more pay little heed to the lesson it conveys—hence they pass on without considering, hence the cause of much barrenness and poverty of soul that prevails.

The Psalm is entitled, in the margin, a "Psalm giving instruction." And as we find in Prov. 9-9, "give instructions to a wise man, and he will yet be wiser;" so is it, for the more instructed a man is in God's ways, the more ready is he for learning more

about Him. May God open our hearts that we may hear His voice!

The Psalm naturally divides itself into three parts. 1st. God's sovereign, *infinite grace* for my sinfulness. 2nd. God's *infinite strength* to sustain me. 3rd. God's *infinite wisdom* to guide me. The Psalm begins with a man in a desperate state and leaves him in the enjoyment of Communion.

There are three terms made use of; Iniquity, Transgression, and Sin.

Iniquity, is generally the first thing conscience makes known to man. It is the bad things that naturally come to the front, which trouble the natural conscience, and it is only the grace of God that can make one see it in the light of God's holiness. And once awakened, there is nothing that can give the troubled conscience rest, but the consciousness of sin "not imputed." The glory of God's Gospel then is, that it was imputed to Jesus, on the Cross, so much so that it is said, he was "made sin for me," that I "might be made the righteousness of God in Him."

"I stand upon His merit,
I know no other stand,
Not even where glory dwelleth,
In Immanuel's land.

Transgression, is the want of heart-subjection to the will of God. Natural conscience is never troubled by transgression, for the natural man knows not the will of God. And some who profess to be the Lord's, seem to have but

little conscience on the subject of transgressing the will of God, and one cannot but wonder if the iniquity has been put away.

Sin, seems to be an expression the root of which is simply "pleasing oneself," so missing the mark, and coming short of God's glory. Natural conscience will not convict of this. And this is the reason why some people speak of being free from sin. They can please themselves, and fancy they are pleasing God. But there is such a thing as knowing the blessedness of sin covered, of transgression forgiven—of iniquity not imputed. The proud people of the world may think little of you, but God says you are blessed. Again:

A spirit in which is no guile. The Spirit of God never teaches "sinless perfection." A guileless spirit is when one is willing to acknowledge their condition before God. What was Nathanael doing under the fig tree—John 1? Confessing his sin. The Lord make us honest in His presence.

In this Psalm, we have a man with a *guileful* Spirit, that is, he is practicing guile before God. Now, any man who has ever known it, cannot be satisfied with anything short of communion with God. The Devil can do many things, but he hasn't power to make a real child of God happy out of fellowship with God. You may try it by being busy, and often *that* is simply the struggles of a soul out of fellowship with

God. But, when you search out, with a guileless spirit, the sinfulness of your own heart, the Cross of Christ becomes a greater and deeper reality to you.

He sustained my sins as a sinner there, and my sins as a saint, too, and it humbles one before God, at the display of such infinite grace. And if there is a guileless spirit you will not hide your sin; and, more, if real, there will be none able to call you such bad names, as you will call yourself.

We hear and speak of the Lord afflicting and chastising His people, but is there any chastening or calamity so terrible as to be allowed by God to take your own way instead of His? Now, don't compel Him to put the bit and bridle on you. Draw near unto Him. Don't stand at a distance. Even though you have wandered. He wants you near Himself. Come.

Bro. D. Oliver followed, by reading 1 Kings, 22-30-34, and 2 Chron. 35-22-23. Ahab was a wicked king, and in the first portion we read, we find him going into battle, and he disguised himself, hoping thus to hide himself. But though he succeeded in hiding himself from man, he could not hide himself from God. A man drew a bow at a venture, and God guided it right between the joints of his armor, and he was slain.

In the second portion we read of a godly king, and *he* tried to

hide himself, too, but God found him out and he was slain. It is a solemn thing that the unconverted try to hide from God, but it is more so to think of God's children trying it. But He can and will find it out. It is possible to hide in a meeting from your brethren, but God can cause some one to draw a bow at a venture and pierce the joints of the harness. God hates a guileful spirit. May we, then, be honest!

Bro. W. Matthews referred us to Hosea 2-8-10. Hosea means "salvation." And in this little book we have the salvation of Israel, not from Egypt, but from backsliding, that they might walk in God's ways and there bring forth fruit. Jeremiah ends his prophecy of 40 years, with Israel in a worse condition than when he began with them. His testimony had been true and his words plain, but they had gone further from God, and their condition got worse and worse. With Hosea it was different. He closes his prophecy with Israel a restored people.

The seven things that are spoken of in verses 8 and 9 seem to speak of things that accompany salvation. Corn—the *bread* of life. Wine—the *joy* of God. Oil,—the *graces* of the Holy Spirit. Silver—*Redemption*. Gold—the divine *promises*. Wool—our *clothing* in grace. Flax—*practical righteousness* from day to day. All things they were failing to enjoy because of sin. And, is not this true of us when we are away

from God and walking in disobedience?

Hos. 5-15 and 6-1-14. Here we seem to have "*Reformation*." In the first chapter God seems to be dealing with them because of sin. Here there seems to be a little disturbance of their consciences. They say; "Come, let us return unto the Lord. He hath torn and he will heal us," &c. "After two days will He revive us, in the third day He will raise us up, and we shall live in His sight." As much as to say: "We have acknowledged our offence, and we will be all right in a few days." How often such thoughts take possession of the Lord's dear people, when, it may be, feeling their distance from God, they look forward to a "conference," or some special meetings, and say: "We will get all right again then." But God cuts Ephraim short with the sharp word: "O Ephraim, what shall I do unto thee? O, Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." V. 4. Now, is not this not like many of our restorations? We speak of "sham conversions." Do God's dear people not often get "sham restorations?" We say to the unsaved, "Be sure you get the right thing!" Would it not be well at these meetings to remind ourselves of the same?

But in chapter 14 we have the *right* thing. In Psa. 32, as we were hearing, the word "iniquity" is used in a *special* sense. Here it

is used in a "general" sense, and includes transgression and sin. Here God puts the very word into their mouths, which they are to say. "Take away all iniquity, and receive us graciously," &c. God goes to the root of the matter, and all is put away. Now, is it not true that when we really get into God's presence and begin to speak to him, that there are things which come up before us that we are still clinging to, things of the world—some idols that take the place He should have. Here restored Israel are made to say: "What have I to do any more with idols?" So is it with the truly restored child of God. Sin is judged, confessed and put away. The conclusion of the whole matter is found in verse 9: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."

THURSDAY EVENING.

Bro. C. W. Ross read Song of Sol. 5-8-16 and Revel 1,9-17. Sometimes God's people do not like to have their ways brought before them, and at such meetings as these they complain of the "scraping," the searching and sifting words that are read and spoken. They say: "Minister Christ to us." But does our God not so minister Christ? In the first portion read we have the heart revealed of one who knew and loved Christ, but

missed Him now. When asked as to her beloved, the picture she gives of Him is truly beautiful, and the question arises, if such was the picture a soul out of communion would give, what would be the description when right with Him?

But John got another view of Him, but one just as true. If you had asked John, after the night in which he leaned on Jesus' bosom, what he thought of Him, he would doubtless have replied in language as full of thoughts of love and grace as those of the 'Bride, but here he sees the same Jesus, but, O how different. He is clothed with a garment down to the foot. His grace and tenderness seem shown out in the place of the girdle—"girt about the paps with a golden girdle." But all seems restrained. He can not let Himself be seen as otherwise He might. The tenderness of the woman is there, but it is bound within His breast. His head and hairs are "white like wool." His "eyes were like a flame of fire." In the Song, His *hair* is bushy and black—denoting youth and beauty. His *eyes* are described as "dove's eyes"—so gentle is their light. But what a change is here! Again, His "*feet* are like unto fine brass, as if they burned in a furnace," and His "*voice* as the sound of many waters." Now, where is He seen in this capacity? In the midst of the churches, as a judge. He is there in a searching character. Do you think it is profit-

able ministry? Is it the kind you like? If you fail in getting this ministry, you will miss the mark.

In the Song, "sweet smelling myrrh" is said to come from His lips—*here*, "out of His mouth went a sharp, two-edged sword." Who is He? None other than the Son of God, who loved me and gave Himself for me. But, with searching eyes He sees, and with keen words He makes known what He sees in the Churches.

In ch. 2, 4 He says: "I have against thee." Why? What? "Thou hast left thy first love." It was a great drop. Perhaps we remember the simplicity and tenderness, the earnestness and utter abandonment of those days! It ought to, and it does bring a sigh to each truly "born again" soul, as they look back. Men may think it a mere "*something*," as they have put it in the text, but it is a serious thing in His eyes to leave the first love, for unless there is repentance, He will remove the candlestick—or to put it plainly, He will remove you as a witness from before Him. If so, He may be doing the most awful thing He could do, and yet leave you here.

In ch. 3, 14-22 we find His action in the last stages of the church's history. Self-satisfaction has come in. The Lord Jesus had no place in their midst. I believe we have here the last stage of the church as a witness before Him. He reminds them that "as many as love, I rebuke and chasten; be *zealous*, therefore, and

repent." He urges them to buy of Him gold, &c. Without going into the matter in detail as to what they may mean, I may say it certainly brings before us and implies constant dealing with God. If we are to get blessing, it is through Jesus being revealed as the Judge of our ways. This brought John down to his face, and He lifted him up, and will do the same for us, if we let Him. The Lord grant it.

Bro. John Smith read some portions of the prophecy of Jeremiah. In ch. 1, 10 we find the character of his prophecies. As has been said, there are four *destructive* and two *constructive* points in it. From verse 5 we find that before Jeremiah was born—yes, from a past eternity, God knew him and chose him. He knew all that would ever come out of him, the bad, and also what His grace would work in him.

He begins with pulling down Israel and Judah, but then he goes on to tell of the pulling down of Egypt, Moab, Ammon, Edom, and lastly Babylon. Judgment must *begin* at the house of God, but it does not stop there.

Chapter 2, 26-27: "*As a thief is ashamed,*" &c. Has the Word of God made us in any way ashamed? We read of David saying: "My sin is ever before me!" It always kept him humble. But is our shame because of our sin against God, or is it because we have been found out? "In time of trouble they will say, 'arise and save us!'"

(V. 27.) The time of trouble surely comes to every child of God who departs from Him. Let us ask ourselves the old-fashioned question, "*How is my soul?*" Don't let us shirk the question by saying, "Well, I'm saved, anyway!" Are you happy in His love? If not you are not well, dear child of God, and it ought to humble us that we know so little of Him.

Abraham said, "I am but dust and ashes." Joshua fell on his face before Him. Moses said, "I exceedingly fear and quake." Daniel said, "My comeliness is turned into corruption," and John fell on his face at His feet as dead. In like manner ought we to be brought down to-day, and a sight of ourselves in the light of His holiness would do it.

THE WORK OF GOD IN THE SOUL.

(A LESSON FROM PHOTOGRAPHY.)

In these days we are all more or less familiar with the process of likeness-taking. For that reason we would use it as an illustration of spiritual truths; ascending from the familiar, material and seen, to the inscrutable spiritual, and unseen. With the example of Christ before us we feel more than justified in this mode of teaching.

The steps in photographing any given object are briefly these. A plate is first of all prepared and placed in the instrument. The lens is then uncapped and exposed to the object to be taken. In-

stantaneously a flash of light produces the image. Though when the plate is taken out nothing may be seen, yet on that plate is a latent image perfect in all its parts. There is then poured upon it "the developing solution," and now may be seen a blurred and indistinct image; but one after another the details became more distinct until the perfect likeness stands before us. There is yet one more step. The "fixing solution" is poured upon it, and now the image is fixed, so that it will not readily fade before the action of light.

God's ultimate design in our salvation is declared in these words: "For whom He did foreknow, He also did predestinate TO BE CONFORMED TO THE IMAGE OF HIS SON, that He might be the first-born among many brethren (Rom. viii. 30.) What a view this gives us of the scheme of salvation! It is not simply a plan to save believers from hell: that would have been infinitely beyond our deserts. But our God has purposed that all His children shall one day bear the image of the risen and glorified Christ. Eternal praises be to Thee, Thou infinitely wise and merciful Father!

This likeness will be moral as well as visible. We are to be like the great elder brother in all things, *His God-head excepted*, and the miraculous work of making us like His Son is commenced and carried on in this world.

Man when first created bore the

image of His Maker. But sin has come in and that likeness is lost; and now all born into this world bear the image of *Adam fallen*. "In the day that God created man, *in the likeness of God made He him; . . . and Adam . . . begat a son in his own likeness and after his image.*" (Gen. v. 1-3.)

Now God's object in the gospel is to restore that image, and in our illustration the first step is *the preparation of the plate*. And in the spiritual realm we have answering to that a great and important work. The soul must be prepared by the Holy Spirit to receive the image of Christ. The necessity of this work all Christians more or less distinctly recognise. It is spoken of as *conviction of sin*, and is repeatedly taught in the scriptures. Man is inwardly blind; the Holy Spirit acts as an enlightener. In His power the God-sent preacher "opens men's eyes" (Acts xxvi. 18.) Sinners are blind to their condition, blind to the heinousness of sin, blind to the holiness and love of God, to the beauty of Christ and to the desirability of salvation. Left to himself, such is his infatuation, he would perish of hunger even though the bread of life was close to his hand. "There is none that seeketh after God" is the solemn testimony of the Spirit to man as man.

And it is obvious that till the sinner knows something of his need he will never come to the Saviour. So we find Christ wit-

nessing that He came not to call the righteous but *sinners* to repentance. He came to seek and save the *lost*. All were sinners and all were lost, but only such as in their hearts believed this would be willing to be saved by Christ. Do no misunderstand me. There is no *merit* in deep conviction. Indeed, *conviction is not so much a condition imposed by the Lord as it is a necessity from the nature of man*. We do not say that only those who feel their need *may* come, but we have learned from the Bible and experience that only such *will* come.

How important, then, that all who are engaged in the blessed work of soul-winning (and every saved reader of this paper should be at it) should aim to do real work. We must begin at the foundation and teach men their need. The old fashioned truth of "total depravity" must occupy a prominent place in our teaching. Of course many religious teachers will hold us and our teaching up to scorn and ridicule. They have let it slip, and with it necessarily go the truth of the atonement and eternal judgment. Truly these are "down-grade days" in the religious world. All the more need then to come to the front and give forth no uncertain sound on these and kindred truths. With Christ-like faithfulness *and tenderness* let us preach the absolute ruin of man, that he is a guilty, condemned and wrath-deserving creature.

(1) If the soil has not been prepared it is useless to expect fruit "to perfection." Men need a God-given honest heart to receive the truth that saves. I close this point with a few scriptures which bear thereon, which please ponder. Luke viii. 4-15, ch. xv, ch. xix, 10; John xvi. 8-11; Acts ii. 37, ch. xvi. 14; Rom. iii. 9, etc.

(2) The next step is the stamping in the likeness on the prepared plate. In the work in the soul the *new birth* answers to this. We may judge of the importance and greatness of this spiritual process by the terms used by God to describe it. It is a "new birth" (John iii. 3); a resurrection from the dead (ch. v. 25); a new creation (Eph. i. 10); a passing from a state of darkness to one of ineffable light (Col. i. 13), etc., etc. This work is from first to last the work of God (John i. 11-13). You and I can no more do it than we can create a world. God uses saved sinners to carry the message, but the power behind it all is the power of the Holy Spirit (I Cor. ii. 1-5). So that God the Spirit using the written or preached word as the instrument, produces this marvellous change. In the heart of the unregenerate chaos and darkness reign as of old in the physical world. But now, as then, Jehovah speaks the word, and the light shines in; beauty and order now prevail, for the image of Christ is stamped on the soul (II Cor. iv. 6). That is regeneration.

And now within the soul is a spiritual principle, a germ of grace, the latent image of the Redeemer. At first it is blurred and obscure, but *it is there*, and one day it will be seen in its full development. A young convert has much about him that is not like Christ; but he has that within him which will grow and develop till he is like his Saviour, not only in promise and possibility but also in fact.

(3) And that brings us to the next. After the image is stamped on the plate the next process is *its development*. The one is the work of a moment, the other occupies hours, perhaps days. And corresponding to this we have the *Christian life* with its warfare, its temptations and its chastenings, all tending to the one glorious issue, conforming to the image of His Son. When first saved we are babes; we have all the powers and faculties of men in Christ, but they are undeveloped. But He who began the good work in us carries it on moment by moment, till Christ is fully formed in us.

Justification is complete the moment we believe, but sanctification is progressive and will not be fully attained while we are in the body. All God's dealings with His people are to the end that they may attain that holiness without which no man can see the Lord. Trials and disappointments, losses and afflictions are all bright angels in disguise to help us onward and homeward. Many of them are the

direct results of our own sin and folly, yet God will overrule them for our eternal profit. Our God is doing the best that we will allow Him for and with each one of us.

Afflictions have been as the refining-pot for the faithful of all ages. Many passages will occur to us all bearing on this point. I will refer to one—the beautiful allusion in Mal. iii, 3. It is said that even in these days the silver-smith *sits* over the crucible in his operations. He heaps on the fire and stirs the molten metal *till he sees his image reflected therefrom*. Then he knows that all the dross is purged away. If we are “chosen in the furnace of affliction” it is that the dross of sin which still clings to us may be purged away. Our Lord Jesus sits over the furnace watching—watching for the reflection of Himself. Fellow-believer! can we ever again murmur if we remember that the hand which brings the affliction is the hand which was once nailed to the cross? Earthly parents often punish their children capriciously, but our heavenly Father—*never*.

There is yet another means of spiritual growth. We study the character and ways of Christ as revealed in His word and we admire and imitate Him. To be like Christ is the deepest craving of every regenerate soul; “how would Christ have me behave?” is its instructive question. Meditation on the Christ of the gospels, being much in His company in

prayer and communion, will have a wondrous transforming effect upon the heart and life. “We . . beholding . . are changed into the same image from glory to glory” (II. Cor. iii. 18). At one end of the interior of a heathen temple a large mirror was fixed. At first as the devotee stood before it, he saw his own likeness, but continuing to gaze thereon his own likeness gradually disappeared and the image of the god he came to worship took its place. It is unnecessary to explain that this was simply a trick of the priests. But may we not look upon it as an acted parable of the point we are dwelling on? Gazing on Christ in the mirror of the word we are gradually changed into the same image from one stage of glory to another. Christ needs to be translated into the vocabulary of the nineteenth century, and God expects you and me to do it. For, as the Rev. Ver. of II. Cor. iii. 18 shows, we not only gaze in the mirror and are changed, but we, in our turn, become “reflectors” of His light and glory. We are called out of darkness to the end that we may shew forth *the virtues* or excellencies of Christ our Lord (I. Peter ii. 9, R. V.).

The beautiful life of Christ is lived over again by His followers. Not perfectly by any one of them, and yet something of the Saviour can be discerned in all who are his. Let us, then, cultivate the habit of meditating on Christ. It is one of the most needful and

Helpful features in the Christian life, and yet how little it is practiced! In this mad, rushing age even the Saints of God seem to have lost the art of meditation. We read, we pray, we worship, we work (though no one of them as we ought) but it is all done with a rush. No wonder Christian life is at such a low ebb. Stalwart Christians are not produced that way. We must find time for meditation on Himself. If this shall stir any of us up to this holy, happy and profitable exercise of soul, I shall be truly thankful. Let us remember the great law of spiritual growth, and observe it. "We.... beholding.... are changed."

(4.) But there is a final act—the *fixing process*. After the likeness is developed it goes through a process by which permanency is ensured. Without this it would quickly fade before the action of light, and, my reader, there is "a fixing process" with us. "We know that when He shall appear we shall be like Him," (I Jno. iii. 3.) Oh, the glorious and blessed prospect of forever bearing the perfect likeness of the perfect man. And this image will be "fixed" on us. Our character will be formed for eternity, and we shall be like Christ.

And this very body of humiliation shall be made like unto His body of glory, So that *without* and *within* we shall bear His image. And then the goal will be reached, God's purpose will be

fulfilled, and we shall be *conformed unto the image of His Son*. Oh, that we may just now get such a soul-ravishing view of Christ in glory that we may henceforth by lip and life say, "*What have I to do any more with idols? I have heard Him and observed Him!*" Let the world go in for its riches, pleasures and honors; let them get a name or a fortune to leave to their children; but—"*As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness.*" (Psl. xvii. 15.)
Jan. 26th. J. N. C.

FOURTH LETTER FROM THE PACIFIC COAST.

SAN FRANCISCO, California, }
February 23, 1891. }

The present is the "time of much rain" on this coast, usually there is none at all for six, seven or eight months of the year. The rainy season usually begins with November or December, and may more or less regularly continue until the beginning of March, after that generally there are spring showers, occasionally, until about the beginning of May. We have seen a little hoar-frost on the sidewalk on two or three mornings in the beginning of January, but it vanished in one or two hours. This is unusual.

MEETINGS.

During the rainy season people do not get out so readily to meetings as in the dry season.

In San Francisco the meetings

are being carried on regularly by the Christians in the jail, in the infirmary, at street corners, and in the Hall, 826 Howard street.

Mr. Miles Grant, of Boston, an Adventist and sleep-of-the-dead preacher, is holding forth in a Baptist church of this city, and doubtless he will get followers from amongst the dead sinners, and some from among carnal Christians. These latter being away from the Lord in heart, will have their intellects occupied with religious speculations to their shame, injury and loss, and are ready victims for down-grade heresies.

Oakland (to its own everlasting loss) is the headquarters on the Pacific Coast of the Materialistic Seventh Day Adventists, as Battle Creek, Mich., is its headquarters in the Northeast.

Our readers ought to shun these unholy speculations; let them not forget that "Evil communications corrupt good manners," 1 Cor. xv. 33. The Border Tribes of Israel were first to go, and the border Christians who try to make the best of this world will be the first to imbibe these rationalistic theories.

ANOTHER DUMP.

It was stated lately that California seemed to be Devil's dumping ground in the Union for all his heresies whether new or old.

Since our last, a gentleman glorying in the name of Arthur W. Dowe, believing that the world is about to be revolutionized, has

founded a society which he calls the "Commonwealth of Jesus," which with a membership of four or five has just issued its "Invitation."

This society in its practical workings proposes to carry out Bellamy's idea of co-operation in the name of the Lord, to fail of course.

In response to an advertisement of the first meeting, four elderly men met Mr. Dowe, an associate and one woman, at 625 Octavia street, on Sunday, the 15th, at 3 p. m. Mr. Dowe, who seems to be about 35-years of age, after referring to the present and prospective upheaval of society, said, "We are a voice crying in the wilderness, Repent, for the Kingdom of God is at hand." Our Commonwealth and similar movements will form the nucleus for the establishment of God's kingdom.

"We will probably first establish a lodging-house and restaurant, &c., &c.; after that depots, or stores for supplying clothing will probably follow, and we will begin early in the spring with whatever means God may be pleased to place in our hands," &c., &c.

All these foolish schemes illustrate the two things viz: the *restiveness* of society, which seems to have left altogether its old moorings, and the *gullibility* of the ordinary religious human being, who without God and setting aside the Bible, though endowed with a natural conscience, is almost ready for any religious theory, however

crude and wild—but reject God's precious Christ and His unerring written WORD. Pray for California. X.

CORRESPONDENCE.

NEW YORK, March 3, 1891.

BELOVED BROTHER ROSS,

The conference held in Gospel Hall, 1704 Lexington Ave., New York city, on February 22d and 23d is now a thing of the past, but not soon to be forgotten. There were present visitors from Boston, Lonsdale, Harrisburg, New Bedford, Philadelphia, Newark, Paterson and other points. The word was ministered by our beloved brethren Wm. Mathews, W. P. Douglas, F. W. Crook, J. Gill, D. Magill, H. Bulman, W. B. Brodbent, C. W. Bird and others.

Two souls professed to be saved after the gospel meeting on Lord's day. The saints listened to practical, searching words, and have a greater desire to go on with God. May the Lord stamp it on our hearts that time is short.

W. H. McW.

DEAR BROTHER IN CHRIST.

A child of God could not help having his heart stirred within the past few months, as he thought over the various tribes of Indians who are scattered over this vast country.

It has exercised a few of us somewhat, and so we are led to ask, through the medium of OUR RECORD, for any short notes as to labor amongst them, so that, by

the grace of God, we might more intelligently pray for them, and as the Lord may prosper us, help according to our measure.

It gave us much joy to notice lately in the "Echoes of Service" a short article, the first we remember of seeing for some time, and led us to thank God and take courage.

It is not the question that is moving their many kind friends, either saved or unsaved, viz.: How best to secure for the Indian his earthly rights? With this we do not interfere. But the one thing we do feel pressing home to our heart and conscience is: What are we doing to reach their precious souls with God's gospel of Grace?

And to go a step farther, can we help in any way, any truly sent by the Lord of the harvest, who have gone forth for His name's sake, taking nothing of the Gentiles.

In 2 Cor. iv. 6 and 7, we read: For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Also, Luke xii, 48; For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

Romans III. no doubt is true of

the Indian as well as of us by nature and practice, and we also believe the flesh cannot be improved. But our God has one Gospel for Jew and Gentile, bond and free; let us ask ourselves the question, are we doing all we can to tell it out amongst the American Indian?

In 1888, we understand there were over fifty tribes without a christian missionary amongst them; and over 20,000 children for whom there was no school accommodation, even if all existing schools were filled.

Might not some of these children be gathered in time and brought to Him who said: "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God."

We have gathered the following figures from a valuable book entitled a "Century of Dishonor," by H. Hunt Jackson.

Although not of very recent date (1872) they will give us some idea as to the number of those in our own neighborhood.

New York State, about.....	5,000
Michigan about.....	10,000
Minnesota.....	6,400
Indiana.....	345
No. Car. Tennessee and Georgia.....	1,700
Nebraska.....	6,400
Indian territory.....	62,400
Montana.....	30,000
Wyoming.....	4,000
Colorado.....	3,800
Utah.....	10,000
Nevada.....	13,000
Washington territory.....	14,000
California.....	22,000
Wisconsin.....	8,000
Florida.....	300
Kansas.....	1,500
Dakota.....	28,000

Idaho.....	5,000
New Mexico.....	19,000
Arizona.....	25,000
Oregon.....	12,000

With love in the spirit, I remain your brother in Christ.

G. H.

WORK AND WORKERS.

The Editor of OUR RECORD is now in Los Angeles expecting to remain there for a month, and then to return to Chicago to resume work there.

In our references to Toronto last month, we omitted to mention our Brother John Grimason who has been laboring for some time in the West end of the city.

A communication received from Alexander Lamb intimates that the Lord is still working in Richmond, Va. See paragraph among the notices as to the Assembly.

Wm. Matthews is now in Harrisburg, Pa., preaching in the Tabernacle. He saw some blessing through it in Philadelphia.

R. Telfer passed through here on his way from Canada to Kansas City. J. M. Carnie has been detained at home through family matters, but expects now to visit Chicago and have a series of meetings on the South Side. The brethren there have rented a new hall.

D. Oliver has gone to Philadelphia.

J. K. McEwen has sailed for England. The health of his family necessitated this step.

Wm. Hunter writes from Lowell, Mass., that he and his brother are following up the work of our brethren Crook and Douglas there. Souls have been saved and they feel somewhat encouraged.

Mr. John Rae writes from Bottineau, North Dakota, "I think I cannot leave this for home just now, but will go on as the Lord shall help. More are getting anxious and being saved, and the meetings are crowded." He also writes of blessing in other parts of Dakota through other brethren. He mentions Brethren Reed and Goff as being in the Eastern part of the state, and also speaks of encouragement about Selkirk, Manitoba, where Brethren Varder and Benner are.

NOTICES.

NIAGARA FALLS.

We are asked to mention to any of the Lord's people who may be visiting Niagara Falls during the summer months, that the nearest place where there are Christians gathered to the name of Jesus is St. Catharine's, Ontario, distant from the Falls eleven miles, where they will be welcomed in the name of the Lord. Any information given cheerfully by

WILLIAM CHASE,
St. Catharine's, Ontario.

RICHMOND, VA.

Believers meet every Lord's day in Kerse's Hall, Oleine street, Fulton, Richmond, at 10:30 a. m.,

for Breaking of Bread; at 2 p. m., Sunday School; 3 and 7:45 p. m., for meeting, gospel or otherwise as may seem best, Thursday night, at 8 p. m. Direct communications to James Greening, Fulton Hill, Richmond, Va., (Carrier 27.)

I think that this world, at its prime and perfection, when it is come to the top of its excellency, and to the bloom, might be bought with a half-penny, and that it would scarce weigh the worth of a drink of water.

RUTHERFORD.

I see, above all things, that we may sit down and fold our legs and arms, and stretch ourselves upon Christ, and laugh at the feathers that children are chasing here. For I think the men of this world like children in a dangerous storm in the sea, that play and make sport with the white foam of the waves thereof coming in to sink and drown them.

RUTHERFORD.

There is no great reckoning to be made of the withering of my flower, in comparison of the foul and manifest wrongs done to Christ; nay, let never the dew of God lie upon my branches again, let the blossom fall from my joy, and let it wither, so being the Lord might be great among Jews and Gentiles.

RUTHERFORD.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD

VOL. IV.

CHICAGO, MAY, 1891.

No. 5.

OUR RECORD is published on or about the first of every month.

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IMPORTANT NOTICE.

On May 1st we intend removing to the "Bible Room," 2nd floor, 182 State St., opposite the "Palmer House."

Then we expect to continue publishing our Monthly Publications and have a stock of Evangelical Literature for special and general uses.

We purpose also to begin regular noon prayer-meetings in it on May 11th; and also have in it Sunday Afternoon Teaching Meetings at 3 p. m. The first on May 10th. To be continued regularly.

Will the Lord's dear Saints pray for these important matters?

ALMANACS.

We have still a few of these sheet almanacs on hand. We shall send what is left to any address at 25c. per dozen.

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We have also on hand or can secure and forward almost any kind of Bibles—cheap binding or expensive, with helps or without helps, Oxford, Bagster, etc.

HAMILTON CONFERENCE NOTES.
JAN. 1891,

[Continued from page 56]

FRIDAY, A. M.

After prayer for God's guidance and blessing on the meeting: Bro. J. J. Sims read the 14th chapter of Matthew. In this chapter, we have three wonderful scenes.

1st. A palace—a dance and a murder.

2nd. A wilderness, with a starving multitude.

3rd. A stormy sea, and a few weak disciples.

Connected with the first is God's witness, John. For the testimony which he bears to the truth, he is slain. Up to this time he had been God's centre, around which the faithful gathered, but now Christ comes on the scene, and He is the one to whom God would have His own gathered, and so John is removed, that Christ may be the Centre. And He is God's centre of gathering in the heavens. For the world even hates God's witnesses, and they hated Him, and murdered Him. Let us not forget that the world, however beautiful, is, after all, the place of a sepulchre. Suggestively we find the sepulchre in a *garden*, and men may try to beautify, and make garden-like this world, but after all it is just the place of a sepulchre—the place where they buried Him. Of course faith looks up and sees Him at God's right hand, but also reckons this world as the place guilty of His blood. And this is what we will judge it

to be, if our hearts are true and loyal to Him.

But the scene changes! A wilderness, and a starving multitude in it. Jesus is there, and the disciples are there, and they come to Jesus with their complaint, asking that He send the people to their homes. But, says the Lord, 'They need not depart, give ye them to eat!' Brethren, here is a word for us. The 'world is a wilderness wide.' All around us is a multitude of starving people—starving for the bread of life. And He says to you and to me, "Give ye them to eat." Our excuse may be like that of the disciples—*we have nothing*, save a few loaves and fishes. But what says the Lord? 'Bring them hither to ME!' That's it. Bring them to Him. Bring what you have to Him and He will feed the multitude. This is divine arithmetic. The more He broke and the more they gave out, the more they had left. Now He would have us give ourselves to Him to be broken by Him, and, then, He will allow us to break the bread to others.

The third scene brought out in this wonderful chapter is a troubled sea, and a few weak disciples toiling in the midst of it. But we notice His eye is upon them, and the barque cannot go down, rough though the sailing may be. In the midst of it He draws near, and Peter said, 'Lord, bid me come unto Thee.' And He said, Come! And Peter would have sank but for the almighty

arm stretched forth to save him. Now the Church, frail and weak, was launched out on the stormy sea of this world—But Jesus is in the heavens, and His eye is on them for good, and His arm is almighty to save them. But did not the Lord wish to teach his disciples sympathy for others, when He allowed them to get into trials themselves? Surely he did. And He would teach us the same lesson, that we might get into His mind about matters and that we might seek with more longing compassion to feed to them the bread of life, according to our measure.

A Brother closed the meeting by referring to four points in Deut. xxxiii 3: 1st, God's changeless love. 2nd, The saints' perfect safety. 3rd, The saints' place of privilege, and 4th, The saints' occupation.

FRIDAY AFTERNOON.

Bro. A. Matthews referred us to some scriptures speaking of *communion*. Exod. xxv, 21-22 was the first portion. The ark was the chest, the mercy seat was the lid, from its two ends were beaten out of the pure gold, the Cherubim, and between the Cherubim God had His dwelling-place. It was the meeting-place for God and the representatives of His redeemed people, Israel; and the place where He could commune with them, and they with Him.

In 2 Cor. xiii, 14, we have what is commonly called the benediction. We were accustomed to

hear it pronounced every Sunday at the close of each service, and frequently by men ignorant of God's salvation. How terribly solemn to think of a dead sinner among a lot of dead sinners, professedly dealing in the solemn realities of God and His truth. Surely God is gracious and long-suffering, else He would smite with judgment such a sham.

The basis of true communion, in Israel, was the blood-sprinkled mercy-seat. At Sinai we have the thunderings of God's law, and even Moses says: "I exceedingly fear and quake" (Heb. xii, 18-21), but grace provides the victim, and the blood brought into the Holiest and sprinkled there forms the basis on which God can meet and commune with them. There can be no communion with a God of light, but on the basis of atonement. Many who know not God speak of themselves as being "out of communion." Let me say, it is useless to speak of communion unless you have been brought to God. That is the first thing. And every soul brought to God has the Spirit in them, and the language of the one in whom the Spirit dwells is—Abba, Father.

Again, what the mercy-seat was to Israel Jesus Christ is to the child of God now. The Cross is the meeting-place for me, a sinner, and God, a holy God, and the place where He can justify me, a sinner, and make me a "bosomson" of His. But, have we gone on enjoying this communion?

Alas, no! The language of my heart possibly is:

“Where is the blessedness I knew
When first I saw the Lord,
Where is the soul-refreshing view
Of Jesus and His Word?”

It is not God that hides His face; it is your sins that comes between you and your God. Fix your eye on the Cross again and it will break your heart, and make the tears to flow. I well remember when I tried to break my own heart and failed, but when God brought me face to face with the Cross, where the righteousness of God against my sin and the grace of God to meet my need was revealed, it broke my heart, and I bowed before Him.

But, now, I wonder more at the grace of God to me a saint than to me a sinner. That I who had been brought to God should wander from Him, and yet His love and grace continue, seems more marvellous than all that went before. But this leads us to another thing—*Confession*.

What a wonderful privilege is confession! And it is not merely saying a prayer in which the acknowledgment is made that I have sinned. Confession is unbosoming myself to Him, knowing His love and yet His hatred to sin. And the way we get away from Him and get wrong is this: The heart wanders from Him and gets wrong. Then the tongue, and the eye, and the walk—all is wrong. Have you had any real dealings with God in your soul yet?

It may be some one says, “I am finding out how far I have departed from God.” Then I beseech you, don't look lightly on sin. God's children commit sins the Devil cannot be guilty of, for he cannot sin against the love and grace of the Cross, and we can, and we do. The Lord bring us to self-judgment at His Throne, where we will abhor self and tell it all out into His ear. That is true confession, and ensures the Father's forgiveness, in which we may rest.

Then perhaps we may go on to *prayer*. And we may be assured there never was a true prayer but God answers in His time and way. We may have to wait long, but come it will at last. But, alas, the lack of self-judgment in confession is the secret of many of our unanswered prayers. And we need not think of praying for others if we cannot pray for ourselves. Solomon's heart was enlarged as the sand of the seashore, and that took in all Israel. May our God graciously enlarge our hearts.

Worship. Do we know much about it? The males of Israel were to appear before God three times a year, and were not to appear before Him empty. Mary brought her box of precious ointment, and poured it on the Lord Jesus—and that is the essence of true worship. But what a mistake it is to try and present that which is only of nature to God.

"O Lord, we know it matters not,
How sweet the sound may be,
No heart but by the Spirit taught,
Makes melody to Thee."

And our God will deal with mockers, be zealous—not callous—therefore, and repent. I glory in the privilege of preaching the gospel, or doing any service for Him, but I esteem it a higher and greater privilege, yea, 100 fold greater, to gather with His own to worship Him. May we prize it more and more.

But, there is a higher thing—*communion*. Still, if we don't understand and enjoy the privileges of confession, prayer and worship, we will not be able to understand what communion is. And, don't say that one is in communion with God if they are not learning more of Him and His word. Worship goes from us to God, by the spirit, if we worship at all. Communion is that in which two or more parties have a common object. In this case that object is the Lord Jesus Christ. The two going to Emmaus, talking of Him, soon had the joy of seeing Jesus drawing near. Lazarus sat at the table and ate with Him. Abraham sitting in his tent door at Mamre was privileged to make a feast for God. Mamre was a miserable place, where one would think Abraham would want this and that, but he was rich thro' trading with God, and was able, miserable as this place was, to make a feast for God.

So God opens up His heart, and we open up our hearts, and

that is communion. *The spirit of God is the power for communion.* The love of God and the grace of the Son is the theme of communion, and God would teach us more and more of His word that we might enter into His thoughts, as to the peerless person of His Son. So we should soon learn something about His Son when we read His word.

Again, He would have us enter into His thoughts of love. 1st, love to the world. 2nd, love to His saints. The *manner* of love in 1 John iii, 1, is not that of John iii, 16, precious as that is. It is the love that God had before the world was, and now has toward us, His sons.

"The love wherewith He loves His Son,
Such is His love to me."

We are in Christ, and He does not see us apart from Him. But by and by we will be in His presence, without a spot or blemish, and we will not be children with a pedigree, and no position in keeping with it. We shall have a place in keeping with what we are. Meanwhile "the world knoweth us not, even as it knew Him not!" And we now have a *hope!* What is it? The coming of the Son from heaven. The darkness is deepening all around us, and my hope is He is soon coming, and His hope is soon to have us with Himself forever. The Thessalonians were ignorant and wrong as to details, but they were waiting for the Son from heaven, and *that* was right; and

more, all the people around them knew it. And His coming is a blessed theme for communion.

But there is another theme—the *glory*. I have now a body of humiliation, but when *He* comes I'll have a glorious body. When *He* sits on His throne, I'll sit there with Him. When he comes in brightest glory, I'll be there. When *He* judges, I'll judge with Him. Why does *He* tell us this? Because he would have us enter into fellowship with Himself about it. Then when in that glory it will be true as never before, that we shall most

“fully know,

Not till then, how much we owe.”

Bro. Munro then read Exod. xxviii, 1, 10. The nation of Israel was composed, strictly speaking, of thirteen tribes. There were the two tribes from Joseph, Ephraim and Manasseh, which after Levi was separated from them by God, still maintained the twelve tribes. The tribe of Levi was brought near to God, and out of the tribe of Levi was taken the family of Aaron for priests, and last of all was Aaron the high priest. These classes in Levi do not represent three classes in the church, but rather three aspects of our position. Aaron's was the highest service, then that of his sons. It's surely blessed service to be able to minister God's word in the gospel, and also among the saints, but there is a ministry unto Himself, and that is higher.

There could have been no meeting like this but for the cross. The “corn of wheat” must needs fall into the ground and die ere much fruit could be brought forth. We find Jesus spoken of, I think, five times as the “only begotten Son;” but in each place it is what *He* was before the Cross. Now, in resurrection, *He* is spoken of as the “first-begotten from the dead,” for we are now begotten with *Him* from the dead. And we *are* sons. But is the Lord Jesus a High priest? Then *He* must have a priesthood with *Him*. And such is the grace of God, that *He* has not only saved us, but given us such a place in connection with His Son. We see a little of the meaning of all this, but how little do we enter into it.

In Exod. xxix, 1–30, we get the “consecration of the priests.” They are *born* priests, but they had to be *sanctified* as priests as well, for God is a holy God. If we have low thoughts of sin, it is because we have low thoughts of the holiness of God. They were chosen to this special ministry by the Lord—and unto the Lord. And no doubt the lesson for us here is this: God has called us to our position as priests in fellowship with Christ, our great High Priest.

They were brought to the door of the Tabernacle, and were washed with water, thus manifesting two things—God's holiness and their uncleanness. God is light—and God is love. But it is light first. And regeneration by the

Holy Spirit is just as necessary as atonement by the blood.

TO BE CONTINUED.

**ESCAPED FROM JUDGMENT AND
BROUGHT TO GOD.**

EXODUS xii., 1-2.

We have in this Scripture a scene in Egypt, which is a type of the world—the place in which and of which every one is, until brought to God. There is no link, no association with God, until we are under the shelter of the blood. There is, of course, responsibility to God. He has claims over us as His creatures, but we do not begin with God till we are brought under the shelter of the blood, and then, as we see in verse 2, there is an entirely new start. All the rest of their history went for nothing in God's sight. Many people think they are conferring a favor on God by reading their Bibles, saying prayers, giving away tracts, conducting a class in the Sunday-school, etc.; but if they are not under the shelter of the blood all is in vain.

Hebrews ix., 14, shows that very clearly. Everything that is done by anyone before conversion, whether with the thought of pleasing God or of getting salvation, is stamped with two words, "Dead works," and the whole Trinity is engaged to give such an one a new start. "They that are in the flesh cannot please God." (Romans viii., 8.) God cannot be pleased with anything done in the flesh. He tells us "the flesh pro-

fiteth nothing." (John vi., 63.) There must be a new start under the shelter of the blood. "This month shall be unto you the beginning of months." God Himself has provided a way of escape from coming judgment; yea, and more than that, even a way of access to Himself. He not only saves us from judgment, but He wants our company; "not only saved from a yawning Hell, but to God's bosom brought."

You never find more than one lamb spoken of. It is always "a lamb," never "lambs," because God ever had His own Lamb before Him; and in John i., 29 we are called to "Behold the Lamb of God"—a Lamb to meet my needs and God's heart. "The tenth day." Ten is said to mean human responsibility. All had failed. God had proved that man was really a sinner. It is a wonderful thing to see ourselves as God sees us, to believe we are as bad as He says we are. A farmer, who had been a very ungodly man, was converted. A woman, who had somewhat against him, saw him in a market, and came up to him saying, "Oh, so you are converted," and then, before all the rest of the farmers, she began to abuse him, telling out all the bad things she knew about him. He listened quietly until she was finished, then he said, "It is all quite true; I am as bad as you say. God knows all about it, the Devil knows all about it, and you know all about

it; but God knows more than you and the Devil put together, and he has given His own Son to die for me, so that I may live with Him in Heaven forever." It is indeed a grand moment in the history of a soul when it says, "I need a Saviour," and finds that God has provided one. The Israelites and Egyptians were alike, in that they all needed salvation. Reader, how is it with you?

Verses 4-6 plainly point to the Lord Jesus. The Lord Jesus was perfectly holy—a Lamb without spot or blemish. What searching of the flock there would be to find a lamb suitable for God—a lamb without spot or blemish. I Peter i., 19 takes up these very words. The Lamb of God had no spot inside, and no blemish outside. He had no sin. He did no sin. He knew no sin, yet He was made sin for us. It was to be "a lamb of the first year," in its prime. The Lord Jesus offered Himself up in the prime of life. "He was cut off in the midst of His days." The Son of God, "who loved me, and gave Himself up for me." Sometimes I ask the question, "Whom does me mean?" And the answer frequently is, "Us—all sinners." But oh, that's not it at all. It means me; and if it does not mean me, it avails me nothing.

Verse 7 we come to the blood. A living unblemished lamb did not screen from judgment. Unitarians deny the necessity of blood-shedding. They deny they

are sinners, because if they were sinners there would be necessity for blood. If an Israelite had been asked: "Does keeping an unblemished lamb safely tied up to the fence save you from judgment?" he would have replied, "no; its blood must be shed. It is kept four days, to prove that it is without blemish, and then it must be killed." The four days might answer to the period of the Lord's ministry, three and a half years, counting a day for a year. During the whole of that time He proved that He was without blemish, saying, as he did, "Which of you convinceth me of sin?" No fault could be found in Him. His life was blameless, yet the life of Christ does not put sins away. And if His holy tears, His holy prayers, His holy works, His holy walk, could not put my sins away, how could my unholy tears, my unholy prayers, my unholy works, or my unholy life, put them away? There **MUST** be blood-shedding. The blood of the slain lamb was put on the doorposts and lintel, not on the threshold. People sometimes talk of the blood being trodden under foot, but God never allowed the blood to be put where it could be trodden under foot. Men have trodden under foot the Son of God. They lifted up the heel of cruel unbelief and trod Him under foot as if He were a worm. So that He said, "I am a worm, and no man." The blood in the basin was not enough. Almost

everyone knows that Jesus died. His death is celebrated on Good Friday. But it is not enough to know that Christ died. Have you appropriated His blood? Is it on the doorposts and lintel of your heart? Perhaps you say, "How can I appropriate it?" The answer is, "Through faith in His blood." Faith appropriates what love provides. See what God thinks of the blood. The blood is put outside, and they shut the door and go inside. The blood was put in the basin, then on the doorposts, and they were to eat the lamb that night. No gap between being sheltered and enjoying communion. I am not merely saved and sheltered from the coming storm, but I find a home in the heart of that One whose blood was shed for me. The lamb was to be roast with fire. It was not to be eaten raw, nor sodden with water, for that which is sodden or boiled is hidden from the fire, but it was to be *roasted*. There must be the action of the fire. The Lord Jesus was exposed to the scorching fire of God's wrath. The very same judgment that delivered one company overwhelmed the other. What could deliver from death and judgment? Nothing but death and judgment. They were my due, but Christ bore them for me, so that I can now sing,—
 "Death and judgment are behind me,
 Grace and glory are before;
 All the billows rolled o'er Jesus,
 There they spent their utmost power."
 Judgment is coming upon this world, and it never was so near as it is now. Everything points to

it. Men of the world speak of it, but we cannot just tell when it will come, only it is very near at hand. And everyone who is not under the shelter of the blood will be overwhelmed when judgment does come. But the Lord Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi. 28. He wants to get you from this doomed scene, to find a place in His own heart of love. Come now, let us reason together; saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. And, him that cometh to Me, I will in no wise cast out. Fellow traveller to Eternity, won't you come? Remember, changes are coming. In the light of Eternity, I ask, Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

J. W. S.

A RETROSPECT.

A servant of Christ was drawing near the end of life's journey. In looking back over his ministry during a long course of years, there was one thing in which he was conscious that he had sadly erred. Looking at things in the light of eternity he perceived that his long prayers and long addresses had been a mistake. He could see, standing on the threshold of the grave, that counsel had often been darkened by the mere accumulation of words. He de-

clared that if he had life to live again he should simply give what he might get from God, however few his words might be.

We think the lesson this aged saint learned on the brink of eternity is one which might easily be learned before our earthly race seems to be about run. Long, dreary prayers have been the death of many a prayer meeting. And as for ministry that is spun out in a cold, matter-of-fact style, it is simply a weariness of the flesh. We do not believe that men should preach unless they are conscious that the heavenly fire is burning in their bones, and that they have a message from God. An idea seems to prevail that an address, to be of any use, *must* be of considerable length. We are satisfied, however, that this idea is not entertained by any true ambassador of Christ. Better a three minutes' address, which we feel is coming from the throne, than the long oration that reaches neither heart nor conscience.—*Sel.*

THE EAGLE AND HER YOUNG.

DEUT. XXXII:11, 12.

It is not strange that the Holy Spirit selected this royal bird, as the eagle has been called, to represent God's loving care and protection of His people. It appears in the cherubim, both of the Old and the New Testaments, in immediate connection with creation, providence and redemption. It was also the sacred bird of the Hindoo Vishnu, and of the Greek

Zeus. In Scandinavian mythology, it was the bird of wisdom. In the Roman ceremony of apotheosis, or the deification of mortals, it was supposed to ascend from the funeral pyre, bearing the soul of the hero to mount Olympus among the Gods. By various peoples, as the ancient Roman Republics, the German, Russian, and French empires, and the United States of America, it has been adopted as the emblem of national prowess.

The eagle chosen as the symbol of Jehovah's relation to Israel, is represented, first, as stirring up her nest. This God always does if He has mercy in store for a lost soul, or if he intends to use any one in testimony and service. Job said in his prosperity, "I shall die in my nest;" but a storm of sorrow was sent to stir it up, and to drive him into the presence of God for a true judgment of self. David's nest was stirred up, and he became a hunted partridge on the mountains, before he became a nightingale to sing the sweetest songs the children of affliction have ever heard. So it was with Isaiah, and Jeremiah, with Saul of Tarsus, with all who have been taught to soar near the sun.

She "fluttereth over her young." The word *flutter* is found in no other place, and it means "to brood, to hover;" reminding us at once of the Spirit's brooding over chaos, and summoning the earth up into the light. It is the call of

the Spirit that first awakens the attention of the sinner, for He comes to convince of sin; and no man can say that Jesus is Lord, but by the Holy Ghost. But when his voice is heeded, confidence is established; "for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father," Rom. viii:15.

"Spreadeth abroad her wings." God said to Israel, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself," Ex. xix:4. But Israel miserably failed, and then, in amazing grace, He founded the mercy seat, over which stretched the expanded wings of the Cherubim, Ex. xxv:20. To these wings covering the blood-sprinkled mercy seat, allusion is often made as in Ruth ii:12; Ps. xvii,8;xxvi:7;lxiii:7; xci: 1-4. Nor must we forget the deep grief of Jesus, who would have gathered the children of Jerusalem from the rising storms, as a hen gathereth her chickens under her wings, and they would not, Matt. xxiii:37. In a popular sermon by Prof. Drummond, which is full of false teaching from beginning to end, he tells us that our love is the greatest thing in the world; but the love of all mankind is less than the love of Christ.

"Taketh them." It may be said of us no less truly than of Israel, "The Lord hath taken you and brought you forth out of the iron

furnace, to be unto Him a people of inheritance, as ye are this day," Deut. iv:30; and "the Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." Hence faith can add with the Psalmist, "When my father and mother forsake me, then the Lord will take me up," Ps. xxvii:10; "for He hath said, I will never leave thee, nor forsake thee," Heb. xiii:5.

"Beareth them on her wings." In the wilderness Moses said, "Thou hast seen that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went," Deut. i:31. "The beloved of the Lord shall dwell in safety by Him; and the LORD shall cover him all the day long, and he shall dwell between His shoulders," Deut. xxxiii:12. Surely it may be said to the one who is thus borne, "Thy youth is renewed like the eagle's," Ps. ciii:5; and they that wait upon the Lord "shall mount up with wings as eagles; they shall run and not be weary, they shall walk, and not faint." Isa. xl:31.

The Lord alone led him in a pillar of cloud by day and a pillar of fire by night, saying, as He still says, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else," Isa. xlv:22. It is a blessed truth, that the Good, the Great, the Chief Shepherd, "calleth His

own sheep by name, and leadeth them out," Jno. x:3; and forever He "shall feed them, and shall lead them unto living fountains of waters," Rev. vii:17.

DR. BROOKS.

OUR CALIFORNIA TOUR

Meanwhile is over. We left Los Angeles, Cal., on April 14th by Santa Fe R. R., and in our journey East have seen many dead and starved cattle by our route. But barren as Arizona and New Mexico seemed to us in pasture for cattle, spiritually the barrenness appeared more dreadful still.

KANSAS CITY, MO.

Arrived in Kansas City on afternoon of Friday 17th, and had the privilege of accompanying the brethren to the market place on Saturday, at 7:45 p. m. There a large meeting of respectful listeners was addressed. The Gospel was correctly, attractively and with power, preached by several brethren, and we rejoiced greatly.

On Lord's day there was a good attendance at the morning meeting, in Gospel Hall, 1333 Grand avenue, at 3 p. m., there was a Sunday school and a Bible reading. At 7 there was a large open air meeting and a large inside meeting at 7:45.

We were truly glad to have met God's dear saints, whose fellowship we so much enjoyed for a number of years in Chicago. We could not but thank God for their preservation amidst so many

defiling dangers and for their freshness in the ways that be in Christ.

We confess, however, the deep need of the Pacific Coast is as yet lying heavily on us, and every day with longings of soul and heart we remember the dear ones in the far West. San Francisco is the most important city, being not only the center of the commercial interests on all that coast, but the outlet of this country to Australia, China, Japan, Honolulu, etc., and to all ports on that coast, as well as the inlet. There is a stream of people coming and going continually through that city, some of whom are always approachable. It is a most important field for work, and most gladly would we have acknowledge the goodness of God in raising up a most precious testimony.

The Devil, however, is always trying to spoil that testimony through those who neither had hand or effort, in raising it. This is not an unusual thing.

WHY I LEFT EXCLUSIVISM.

The final break-up of what is known as *exclusivism* is believed by many to be a thing of the near future. Of late years division has followed division with such frequency and such disastrous results that the wonder is how any of the "surviving fragments" still claim to be "the only expression of the Church of God upon earth." We hoped that each successive divis-

ion might have taught our dear brethren in the Exclusive fellowship that a system of unity so prolific of division must be corrupt at its core. If they have not yet learned this generally, there are many signs and tokens that the godly among them are being compelled to ask themselves the question: "Can our principles of unity be of God, seeing their fruit seems to be division and that continually?" In case it should be thought that we are speaking from a somewhat limited knowledge of Exclusive principles, we give a few extracts from a pamphlet written by one who has been in Exclusive fellowship for no less than *thirty years*, but who has recently separated from his Exclusive brethren, being convinced that their principles of unity are opposed to the principles of Scripture. He addresses himself to his "beloved brethren in Christ Jesus" whom he has left behind in the Exclusive fellowship. Among other things he says:

It appears very plain to me that the "unity" which you endeavor to keep by your wholesale discipline, is not the unity of the Spirit, but the unity of a mere confederacy of Assemblies.

Our "unity".... keeps cutting off, time after time, saints who are quite as godly as ourselves.

I fully believe that we have been rejecting the truth as to the unity of the Spirit, and accepting, though unknowingly, a human and pernicious principle of unity

that is continually severing the godly from the godly; a principle that is born to destroy.

This evil principle, which is the root of many of our antiscip-tural divisions, frequently separates, not the precious from the vile, but the holy from the holy.

Confederation of meetings upon the trades' union principle spiritualized was not then even dreamt about, nor was there then anything that answered in a spiritual way to its carnal way of enforcing unity. But numbers increased, declension commenced, the place of weakness became distasteful, great leaders became masterful, new ecclesiastical pretensions were set up; and although it was still said "that the Church was in ruins, and that all attempts to set it up again would be utterly wrong and useless," yet there was a growing disposition to set up something that should be great, or, at least, unique, upon the earth. We have lived to see the day in which these pretensions have culminated in a rather small portion of Brethren, so-called, putting forth the lofty pretension of being "the only expression of the Church of God upon earth."

They urge as strongly as ever that they are "the only expression of the Church of God upon earth," as the Papists do that theirs is the only true Church.

Often have we decided that an Assembly, yea, sometimes scores, or even hundreds of Assemblies have, at a given time, which we

have foolishly dared to fix, ceased to be on divine ground; ceased to be expressions of the Church of God; have been no longer gathered in the Lord's name; and have ceased to possess the Table of the Lord. Alas! Alas!

I dare not go on any longer with such a Christ-dishonoring principle as the principle of unity which has been enforced amongst us at the point of the sword of excision.

This outrageous ecclesiastical despotism can no longer claim the submission of my heart or conscience. I reject it, as being utterly subversive of my liberty in Christ, and of my responsibility to Him.

It is a vain and preposterous assumption, and I am amazed and confounded that I should ever have been willing to submit to such intolerable bondage, and have been guilty of such unrighteousness towards beloved saints of the Lord Jesus who are walking in truth.

My diligent searching did not enable me to find your principle of unity in the Scriptures, nor could I find such a thing as one Assembly cutting off another Assembly.

The voice of God is to be heard in our being broken to pieces by division upon division. In the midst of our affliction that voice is calling upon us to judge our principle of fellowship which shuts out so many of His beloved ones, contrary to His word. If we hear

that voice, it may even yet be well with us; but, if not heard, the breaking to pieces will continue, and we shall know sorrow upon sorrow, scattering after scattering, until our collective testimony will be utterly ruined; and, having made shipwreck thereof, we shall become a fearful warning to other saints to avoid our principle of division, which we have fondly, but erroneously, called "unity."—*The Believer's Treasury.*

WORK AND WORKERS.

It is with great pleasure we record that our beloved Brother, C. J. Baker of Kansas City, Mo., (The author of two charts and two pamphlets—"The Two Roads and Two Destines," and "The Things That Are,") has just concluded a week's meetings at Fort Scott, Kansas. Many of the Lord's people we doubt not will thank the Lord for his recovery so far as to be able to do so, and hope prayers may still continue for him.

Brother Moss is continually "peddling" the gospel. To this he is quite devoted.

Brother Erskine has just conducted a month's meetings in Dickinson, Kansas.

Robert Telfer has been for a month's meetings in Sparta, Ill. While there brother William Wilson of Whatcheer joined him and lectured from a painting, after Bro. Baker's chart. Brother Telfer is now in Kansas City, Mo.

J. M. Carnie, of Kansas City, is at the date of this writing in

Chicago—south side meetings, west side meetings, and at Avondale north-west side.

Brethren James Campbell, so well known among the Gatherings of this and the old country, and Dr. Matthews of the North of Ireland, both of whom have been in Australia, New Zealand and Tasmania, in search of health, expect to arrive in San Francisco some time in October. At last date of writing they had not improved much.

Brother John Grimason has just gone back to his old "parish" in North Dakota—near where Brother John Rae has been working successfully for two or three months back, and doubtless not a few of his old hearers will be very glad of our brother's return. J. Rae is now in Manitoba.

Our young Brother Goff has been laboring around these parts in Dakota for some time back.

Brethren Varder and R. Benner have had some blessing on their labors at West Selkirk in Manitoba, Canada.

Brother Kay, of Forest, Ont., is working around Stirling and West Bay City, Mich., U. S., and is making inquiries concerning a Gospel tent for these parts:

Of T. D. W. Muir we can only say that we believe he is in Detroit, Mich., and we hear that he expects to pitch his Gospel tent in that city for the summer. We now learn he is in Avondale.

Brother John Smith has been in Michigan at the Bay City con-

ference and at Shakespeare, Ont.

A. McDonald of Canada has been holding forth in Grindstone, Mich., for some time.

Mr. D. Munro, at our last account, was conducting bible readings in Hamilton.

Geo. Benner we believe has been and may be now giving lectures on his model of the Tabernacle, in Barrie, Ont.

Wm. McClure is visiting the assemblies in East Ont.

Wm. Matthews has been laboring in New Bedford, and it is said with some blessing among the Sunday School children.

The two Brothers Hunter have been following up the work in Lowell, Mass., where brethren Douglas and Crook have had a series of meetings for some time previously.

David Oliver has had thoughts of removing from Philadelphia—whereto we know not.

Brethren Lamb and Beveridge still labor around Richmond, Va. They contemplate tent work for the summer. And Benjamin Bradford is, or has been, in Staunton, Va. He has been in Richmond also.

Geo. Simpson is laboring very quietly and steadily, but successfully in Nova Scotia. John K. McEwen, who has been laboring there recently, is now returned to England.

M. I. Reich is removed from Topeka, Kansas, to Hackett, Arkansas.

The Gospel tent season on this continent is fast approaching. A solemn season, truly. Heretofore, in many instances in the Union, Gatherings now smoothly and successfully operating have had their origin in tent work. In many towns and cities there is scarcely any hope of introducing the Gospel at all, excepting the home-to-home visitation and tent work. We submit that every assembly in the country has a responsibility in that matter—A simultaneous effort, we believe, ought to be made that Gospel tents should be secured, and the expenses of working them be met honorably, honestly and squarely. Probably all our readers know where such tents can be secured on advantageous terms. There are those, doubtless in meetings, who strain at gnats and swallow camels and whose only gift seems to be a drag—an obstruction and an hindrance—but let us not forget that every man shall give an account of himself to God.

Will all the Lord's dear people pray that the laborers may be forthcoming and directed in all their arrangements as to this important work. Christian reader, will you pray for them?

There are millions of home heathen who never enter a meeting house of any kind whatever. In Los Angeles, Cal., an official told us that not 2 per cent. of its population could be relied on as connected with any religious society.

WILL-WORSHIP.

Will-worship is simply worship that is *not according to what God hath appointed in his Word*. You may say that you had no will in the matter—that you have simply sought to worship God in accordance with what is customary in the religious world. Quite true. But such is none the less will-worship. The religious world has adopted a worship *according to its own will*—a worship that is opposed to the God-appointed way. And, if you cast in your lot with the world's order of things, you are virtually endorsing the will-worship of this Christ-rejecting age.—*Sel.*

STRATHROY, ONTARIO.

SPECIAL MEETINGS.

The eighth annual convention of Christians gathered to the name of our Lord Jesus Christ in Strathroy, Ontario, will be held (D. V.) on Saturday, Lord's day, and Monday, 23rd, 24th and 25th of May, 1891.

Hours of meeting, 10 A. M., 2:30 P. M. and 7 P. M. each day. A prayer meeting will be held on Friday evening, 22nd, in "Gospel Hall," at 7:45.

We extend a hearty invitation to all Christians. Board and lodgings free of charge will be provided.

Will the Lord's people remember these meetings in prayer? The offerings at the Lord's table will be specially for defraying the expenses of Conference, and also for the Lord's work. "For with

such sacrifices God is well pleased." Heb. xiii, 16.

Strangers will please bring their Believer's Hymn Books. All communications to be addressed to Robert McDonald, Box 316, Strathroy, Ontario.

HARRISBURG CONFERENCE.

HARRISBURG, Dauphin Co., Pa., }
1618 5th st., April 6, '91. }

DEAR BRO. ROSS:

A conference (D. V.) is to be held on May 29th-30th and 31st, 1891, in the hall over the Broad street Market House. Accommodations in the way of board and lodging will be provided free to all visitors. A hearty invitation is hereby extended to all the Lord's people who can come. Any desiring particulars may address Mr. Francis J. Keller, or James Baum and Louis Weaver. Parties can address to the above number of street.

Yours in Jesus' name,

FRANCIS KELLER.

BRANDON, Manitoba, Canada, }
April 18, 1891. [Box 116.] }

BELoved BRO. ROSS:

Just a line to say that the Gathering agreed last evening to fix the proposed Christian Convention of special meetings for the saints here in Brandon, for 8th of July and four following days, if the Lord will. I know not if this will be in time for the May RECORD; if so, all well; if not, it will be for June. It is well that due notice be given to the saints and servants of the

Lord who will guide. All well here; trust you are so.

With much love in "Him who loveth us." JOHN RAE.

P. S.—Just got home for a short time last week and am very busy. I do not know if you are at Chicago yet, but send this to the office there. In haste, J. R.

LAWRENCE, Mass., April 14, '91.

Our meetings continue as formerly in the "Band-of-Hope" Hall.

On Sundays at 10:30 A. M., breaking of bread; Sunday school at 12:15 P. M., and preaching of the Gospel at 6:30 P. M.

The Gathering is increasing. Several have been received into fellowship during the last three months, some of whom were saved in the Hall meetings. Many more professed at our meetings who as yet are not in fellowship with us. Backsliders have also been restored. Let us thank God together.

The meetings are still most interesting, and we look for more blessing.

Will the saints kindly pray for us here that the word of the Lord may have free course and be glorified. R.

CHANGE OF ADDRESS.

Our publishing office after this date will be Bible Room, 182 State street (opposite the Palmer House), Chicago, Ill., U. S. A.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD

VOL. IV.

CHICAGO, JULY, 1891.

No. 7.

OUR RECORD is published on or about the first of every month.

1 copy, post-paid.....	\$0 05	2½d.
1 copy, per year, post-paid.	50	2s.
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We have the volumes of the Barley Cake for the years from 1831 to 1888, bound in cloth, and of OUR RECORD for '88, '89, '90, free to any address for 75 cents, or the ten for \$5.50.

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Bible Room, 182 State St., Chicago, Ill.,
U. S. A.

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IMPORTANT NOTICE.

We have removed to the Bible Room, No. 182 State St., opposite the "Palmer House."

There we publish the two monthly papers, "OUR RECORD," for Christians, and, the "Gospel Testimony," which has been published at San Francisco, both will after this date be published at the Bible Room.

There is also a Noon Prayer Meeting every week day and a Sunday afternoon Teaching Meeting at 3 p. m.

We will be glad to meet at these meetings any of God's dear people in the city on business or otherwise.

ALMANACS.

We have still a few of these sheet almanacs on hand. We shall send what is left to any address at 25c. per dozen.

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A special offer is made in Bibles. We have two styles, both fac simile of the Oxford, cheap but good binding.

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We have also on hand or can secure and forward almost any kind of Bibles—cheap binding or expensive, with helps or without helps, Oxford, Bagster, etc.

**JOTTINGS FROM STRATHROY CON-
FERENCE.**

On the afternoon of Monday, 25th May, D. Munro read Heb. iii. and iv. to verse 13. Chaps. i. and ii. are introductory and contain a summary of the Epistle.

They bring Christ before us in His two-fold character—chap i. as the Son of God; chap. ii. as the Son of Man, for a little while made lower than the angels for the suffering of death, but now raised above angels crowned with glory and honor and waiting till all things are put in subjection under His feet according to Psa. viii. Meanwhile He is leading or conducting many sons unto glory being also a merciful and faithful high priest for them in all things pertaining to God.

In chap. iii. the many sons, or those He has sanctified or made holy, whom He is not ashamed to call brethren, and whom He is conducting home to His heavenly glory (chap. ii, 10-11), are called to consider the Apostle and High Priest of their profession.

In this Epistle, which is addressed to the Hebrews (Christian Hebrews,) we find throughout reference to the Children of Israel's history furnishing either a resemblance to, or contrast with, the calling and blessing of Christians in the present dispensation.

In chap. iv. 1, there is an allusion to their calling from earthly bondage in Egypt to earthly rest and blessing in Canaan, and we are called from spiritual bondage and eternal judgment under sin

to liberty and all spiritual blessings in heavenly places in Christ, and made partakers of the heavenly calling.

Moses was Israel's Apostle sent from God to them and was also God's representative to them. Aaron was their High Priest, who represented them to God.

Christ Jesus is both to us, representing God to us as our Apostle, and representing us to God as our High Priest.

It is as the Apostle of our profession that Christ is brought before us in part of the Scripture we have read. "Who was faithful to Him that appointed Him, as also Moses was in all His (God's) house." He is also counted worthy of more glory than Moses, inasmuch as Moses was but a servant in God's house, but Christ is (1st) the builder of the house and (2nd) a Son over His own house. "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."

The "if" plainly implies a condition, and has doubtless often puzzled, if not stumbled young believers. But let it be observed that the question here is not one of being saved, but of being His house. Many are saved who are not in His house.

Nor have we here the question of being in the body as formed by God in union with Christ the head in heaven, and of which every believer in the world is a member.

In 1 Peter, ii., we see what the house is. "To whom coming as

unto a living stone," etc. (verses 4 and 5.) This is not the sinner coming to Christ for salvation and rest, as Matthew xi. 28, for those written to were redeemed, (i. 18-19) born again (v. 23), had tasted that the Lord was gracious (ii. 3) and were living stones (v. 5). All this was already true of them, but it did not constitute them a spiritual house any more than stones quarried, squared and dressed, but lying around the quarry constitute a house. The mere fact of being saved, does not make us part of the house. We have to come to the foundation and be built up together a spiritual house. In short it is the gathering together of saints according to Matthew xviii. 20. "Where two or three are gathered together to my name, there am I in the midst of them." This, and this alone is the assembly, church, or house of God, over which Christ as Son is Lord. As has been well expressed by another, "It is a Divine building, upon a Divine foundation, and built according to a Divine pattern."

In 1 Tim., iii. 15, we read of this building being "the house of God, which is the church of the living God, the pillar and ground (marg. "stay") of the truth."

Here it has two aspects, (1st) Godward, the house of God, His dwelling-place, and (2nd) worldward, the pillar and stay of the truth, holding up the truth of God in a dark world.

Timothy was written to, that he might know how he ought to

behave himself in the house of God.

In the church, viewed as the body, in union with Christ the head in heaven, every saved soul from the day of Pentecost till Jesus comes to call His saints to the air, has a place, but in the Church as the House of God on earth all saved people are not. In the body of Christ no one finds a place but those who are born again, but into the house of God on earth, unsaved people may creep.

Paul wrote to the Church at Corinth regarding the fornicator that, they should deliver him to Satan, etc. He was put outside the house; but as 2 Cor., ii. 5-8, indicates, he continued to be a member of the Body of Christ.

All this we think shows clearly the force and solemn weight of the statement, "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end," and of the exhortation that follows: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end."

The word "partakers" in this verse is the translation of the Greek word rendered "fellows" in chap. i. 9, and might be correctly translated in this instance

also "fellows" or "companions."

The Children of Israel were God's house in which Moses was faithful as a servant, but they were also a procession of pilgrims whom he was conducting to their Canaan rest, but because of their hardness of heart and unbelief they dropped out of the ranks and their carcasses fell in the wilderness. Similarly we are not only God's house over which Christ is Lord, but a pilgrim procession according to chap. ii. 10, Christ, as the Captain of our salvation, conducting many sons unto glory. So also in our pilgrim journey, though Christ is our captain or Chief Leader, we are his companions in pilgrimage as every Israelite was of Moses as long as he continued in the procession. But they believed not, they sinned, they provoked the Lord, and He swore they should not enter into His rest. They fell out of rank, their carcasses fell in the wilderness. So we are companions of, or with Christ, if we hold the beginning of our confidence firm unto the end.

The route of the Children of Israel shewed a line of graves where lay the carcasses of those who believed not. And is it not so in the history of the church? What is it to a great extent, but a line of the graves of those who have made shipwreck of the faith, and have fallen in the wilderness under the judging hand of God?

In 2 Tim. ch. i., Paul speaks of all that were in Asia being

turned away from him. In chap. ii. he speaks of Hymenæus and Philetus, who had themselves made shipwreck of the faith; others also having had their faith overthrown through them.

In chap. iv. he alludes to Demas having forsaken him because he loved this present world, and mentions that at his first answer for the testimony he bore, no man stood with him—apparently all had dropped out of rank and out of companionship with Christ in the pilgrim's path. How different was the position of Paul who, in chap. iv. 6-7-8, could say that he had fought the good fight, finished his course, kept the faith, and that henceforth there was laid up for him a crown of righteousness, which the Lord, the Righteous Judge, would give him at that day, and not to him only, but to all them also who love His appearing. At the very end of his course, he went to sleep with the crown of righteousness ready to be placed on his head by the Lord, the Righteous Judge, in the morning when he awakes. X

Amongst the children of Israel there were three classes:—

1st. The mixed multitude who, while they remained among them were a source of trouble, but by and by fell in the wilderness. In the same way now there are in the church on earth those who are mere professors, never were born again, and who as long as they remain among the Lord's people are a source of trouble. If at any time trouble come into

the assembly, these people are sure to be found on the wrong side. They are not satisfied with the manna of God's Word ministered in the Spirit, but complain and find fault. They lust after the things of the world, and thus it goes on, till by and by they drop out.

2nd. There were those who were the Lord's, but who fell in the wilderness, amongst these being even Moses, Aaron, and Miriam, through unbelief and the deceitfulness of sin, provoking the Lord. And is it not so with many now, whom we cannot doubt are the Lord's, and who when newly saved and brought into the Assembly of God's people were happy, enjoying the Word and secret prayer, took pleasure in the prayer meeting, and above all, rejoiced in meeting the Lord at His table on the first day of the week. They had some heart for the Gospel and for perishing sinners, but through the deceitfulness of sin their hearts became hardened. They got away from the Lord, and fell out of the ranks, their carcasses falling in the wilderness.

In looking back over the history of many an Assembly, of how many is this a true picture? How few comparatively resemble the 3d class amongst the Israelites, who like Caleb and Joshua, followed the Lord wholly and went in to possess the land, or are like Paul to whom reference has already been made, who fought the good fight, finished

his course, kept the faith, and went to sleep with the crown in sight to be received when the morning dawns.

Let us then take heed to the exhortation of ch. iv. 1: "Let us therefore fear lest a promise being left us of entering into His rest any of you should seem to come short of it."

THE RELIGIOUS UNREST.

At this very time there is a considerable amount of speculation and inquiry by the secular press as to the cause or causes of what they choose to call the ever-increasing "Religious Unrest," of the last few years especially.

The way taken by them to find out, is by interviewing "ministers" (who generally, though not altogether, display the thick darkness of their heads and hearts on that subject), and then publishing these interviews over their own signatures for the "enlightenment," nay, but rather for the confusion of others.

We here introduce a paragraph which speaks for itself:

"THE ATTACK FROM INSIDE.

"From the New York Sun.

"A Presbyterian elder from Kansas said in the general assembly the other day, the present uproar in the church was caused by the ministry and not by the laity. The laity, he declared, are sounder in doctrine than the ministry.

"It was a very true remark, and the Kansas farmer might have added with equal truth that the present assault on the founda-

tions of theology is conducted by theologians themselves and not by the outside enemies and critics of the church. It comes from within and not from without, and hence is far more dangerous to theology than any previous attack upon its positions."

With the statement that the "unrest" comes largely from within and not from without, we can agree.

The unrest itself is of a two-fold character, while the first cause may be but one.

FOR SOME YEARS BACK

One cause of unrest has been that the few really converted ones inside the sects, have been finding out the corruptions within, to be so flagrant that the inquiry by them is:

"Is this the Church of Christ?"

"Is this the thing that the Lord built?"

"Is this the Church against which the gates of hell should not prevail?"

To these questions the answer always given was, "No never, this cannot be the pure Spouse of Christ, the chaste Virgin for Him,—impossible." The ministry is hired and mostly unconverted. The members are nearly all unconverted, and for them amusement must be provided if their money is to be secured, and the preaching is so toned down as not to hurt the feelings of any of these well-to-do sinners, and the man with the big purse has the "big say" in this whole matter. No, no, this is not the proper

thing at all. The gates of hell have prevailed already against this thing that claims to be His.

Thus almost all who have any spiritual life, leave the foetid, corrupt, putrid, impure, pretentious "abomination" behind, to perish in its own corruption, and then they seek out those who, notwithstanding all weaknesses and failures, try to please the Lord by returning to primitive simplicity and scriptural order. Therefore the remark is often made by such "ministers" as have any grace at all, viz., "the cream of my congregation is gone from me." Of course unconverted "ministers" don't know the difference between converted and unconverted. The latter may indeed please them best if they are jolly, "Like draws to like."

Moreover it is found that all newly converted christians, who after conversion received a little of the "sincere milk of the Word" to begin with, cannot bear to hear those dead time-serving hirelings preach, and as naturally as fish delight in water, so they seek a continuance of the same sincere milk, and desire to practice primitive gospel instructions as given in the Acts of the Apostles, and the Epistles; and among other other things Baptism, the Lord's Table, etc. Who ought to be at it; edifying one another, and no creed or Book of Discipline but what the Holy Spirit gave in the blessed Word of God. Owning the only Real Living Head, the Lord Jesus Christ who is now in Heaven,

and relying on the Holy Spirit of God who is come and abides with us to meet our every need, till He return to Heaven with His present charge, viz., "The Bride of the Lamb."

This separation from the sects, dispensing with the hired man, obedience to the Word of the Lord, and dependence on the Holy Spirit, makes "Religious Unrest" always among the sects and not a few begin to examine for themselves, and discover that this new thing is nothing more or less than a *beginning at the beginning* over again. The worldlings who hate the genuine thing, hate this new thing, and generally the hired man is furious about it.

There is consequently talk, and often much evil speaking. Those who left the sects look on what they left as part of the great apostacy, and those in the sects feel hurt at what they say, viz.: "the audacity of those who left." - That indeed which lies at the root of all this trouble is the apostacy of the "church" and this led to all the other mistake. "While men slept the tares came in among the wheat." See Matt. xiii. 25. So also in Rev. ii. 4, Christ says to the Ephesian Church, "I have against thee that thou has forsaken thy first Love" R. V. Thus the spiritual discernment was impaired, and these men crept in unawares, ungodly men, see Jude 3-4. This of course led to more creeping in. Living Christians asleep is surely bad, but "dead men"

is much worse. So this went on, till, by degrees the preaching became simply a trade, to flatter the people, and eventually the world did not creep in but walked in, in stately gait and style.

Eventually the hiring of preachers became the order, till the condition may well be described as "Like priest like people."

When once the world got fully the ascendancy inside, the preachers deem it safe to throw off the mask, knowing well their unconverted hearers would sustain them in doing so. After that, to justify themselves in their course, they have adopted the plan of the enemies of Christ in the days of His flesh—i. e. they sent men to watch Him, to see if they could get Him entangled in His talk, and if they could succeed in this, they then could present a plausible reason to others for their hatred to Him. So now these "Down Grade" men are using all their ingenuity and every scheme they can think of, to try and pick holes in the Bible to justify themselves before men in their cause. What is the result? Great unrest.

This religious unrest is on us. Each one is "going to his own company," and inventing some excuses for so doing.

One of them does not like the idea of HELL, and so he must try to argue it out of his creed, but he cannot argue it out of existence.

Another does not like the New Birth, for he never had it,

and so says there is no New Birth. It is all Methodism.

Another is proud and self-sufficient, and therefore does not like Substitution, or the precious blood of Christ—forsooth by human work, he secures the prize.

Another likes to go to the theatre and so tries to find a justification for its existence, etc. Hence the unrest caused by the Devil getting into the swine in order to drown them, that is all.

We are nearing the time when God is to spew all this out of His mouth. The unrest is on us. May God keep us at His Word. It is Unchangeable.

HAMILTON CONFERENCE NOTES.

JANUARY, 1891.

(Continued from page 84.)

LORD'S DAY A. M.

The hall was filled with those who sat down to remember the Lord in the breaking of bread. It was a very precious meeting, from which we could go away saying "We have seen the Lord and our hearts are glad."

LORD'S DAY AFTERNOON.

Bro. C. W. Ross read Rom. viii. 11-19; 1 Cor. ii. 7-12, and 2 Tim. 1-3, 7-12. The link that binds or connects these Scriptures, is what is said about the Spirit of God. In Romans, He is spoken of as the Spirit of Sonship, but it is in contrast to the spirit of bondage to fear. This is the climax of all that God in His grace has done for us. The need and condition of sinners is spoken of in the first

two chapters, and then he proceeds to show God's provision, and the climax is, as I have said, reached here, for we are told that the same Holy Spirit of God, by which we are regenerated, and sealed and indwelt, shall yet quicken our mortal bodies, and bring us forth from the dead.

"Bondage to fear" is caused by sin. It began in the Garden of Eden, and since then every sinner of Adam's seed has known something of it. The Lord Jesus was the only one of whom it could be said "He was holy, harmless, undefiled and separate from sinners." Just think of the sink of iniquity you have within you. The outward life may be correct, and actual offenses may not be glaring, but what is within? We have within us that which would have crucified the Lord Jesus. With Bonar we can say:

"With that shouting multitude
I feel that I am one."

But Christ became responsible for not only what I did, but what *I am*. And now, in Him, I am accepted, and am made the Righteousness of God. And when we are convicted of sin, to whom can we go but unto Him? Never forget for a moment that you are a child of God. God has established a bond of union between you and Himself, and that has made us sons of God. At the Cross I can see the measure of God's love, in the giving up of His Son, and can say with Paul, "He that spared not His own Son, but delivered Him up for us

all, how shall He not with Him also, *freely* give us all things." Rom. viii. 32.

In 1 Cor. ii., we have God telling us that the princes of this world, with all their wisdom don't know anything about His wisdom. But to us who are born of God, has God made known His own thoughts. (See verses 11-12) The Spirit knows them, and God's Spirit makes them known to us. The first thing in order to get hold of God's things, is to get rid of our own wisdom. The Bible is God's Book, and each child of God has the writer of the Book within him. How strange that many profess to be saved, and yet the Word never seems to be opening up to them. So the Spirit of God here is in contrast to the spirit of the world.

2 Tim. i. 7, the Spirit is here in contrast to the spirit of fear, or rather cowardice or timidity. In service for the Lord Jesus, is it not our confession that often we are hindered by timidity, afraid it may be, of circumstances. Each one has a path of service. How are we to walk in it? The feeling that would lead you to turn back when difficulty presents itself, is not of God. God would have us go on, and not yield to the spirit of cowardice. And let us remember that the Spirit of God elevates everything we do in service for Him. Nothing is mean or lowly that is done for Him. God would not give any of His children anything lower to do than to serve Him. May we seek grace and power to do it.

Bro. Wm. Matthews brought before us several scriptures, illustrating points in the life of Daniel. He first read Dan. i. 8, and connected it with Ezek. xxviii. 3, where Daniel's *wisdom* is spoken of; also Ezek. xiv. 14-20, his righteousness. In the book of Daniel, he is brought before us as a captive Israelite and a Nazirite. He was away from his land, but he was a Nazirite, and the claims of God were upon him, and we see his *purpose*. We will soon be away from these meetings and back to our old places, on the farm, in the business, or in the house. Are we purposing to be true to Him? Daniel would not defile himself with any of the king's meat. In Ch. i. 18-20 we find *Daniel as a servant*. We are not all called to be preachers, but we are all called to be servants.

In Ch. v. 11-12-17, we see Daniel as an *interpreter* of the deep things of God—a *preacher*. The nobles and the wise men could not understand, but it was Daniel's God who wrote the writing and he could read it. He was in fellowship with God.

In Ch. vi. 10, we find Daniel as a *man of prayer*. The burden of a kingdom was on his shoulders, but he finds time to pray. The temple was destroyed, but Judea was God's land, and he would turn his eyes thither and pray to his God.

In Ch. ix. 1-3, we have Daniel as an *intercessor*. He interceded for his brethren. God has called us into fellowship with Himself

and His people, and a poor dying world. We sometimes pray for ourselves, but how few prayers go up for others. How seldom for fellow saints, and how seldom for the world. The Lord enlarge our hearts. Then he will be able to bless us and use us.

THE EVENING

Was devoted to a gospel meeting, when our brethren, R. Telfer, John Smith, D. Oliver, and C. W. Ross, told out the gospel of God's grace to a large number of people, the hall being filled to its utmost capacity.

MONDAY MORNING.

This was the meeting for "gathering up the fragments." Bro. John Smith was the first speaker. He read Psa. cvi. 24, Numb. xiv. 30-31.

Bro. A. Matthews read Eph. iv. 1-2. Some of the characteristics of the heavenly man.

Bro. Quee read Col. ii. 4.

Bro. C. W. Ross followed by reading and commenting briefly on John xvii. 7-18, and Deut. viii. 13-16, to show the mind of the Lord in leaving His people down here to wander in this wilderness world.

A brother then read Jer. xvii. 5 to 9 and the meetings closed. God has been good to us. May the response be according to the benefits bestowed on us in His grace.

T. D. W. M.

Never rebuke any man without first praying for him.

The way never to speak of any with contempt is never to think of any with contempt.

PRINCIPLE AND EXPEDIENCY.

Human action may be either ruled by principle or swayed by expediency. There are persons whose one great question is, *What is right?* If they know what is *right* they know what to do. Right wrongs no man. Right will stand. The right road is the safe road, and when once these men have settled what is the *right* course they have no further concern in the matter. "Acknowledge Him in all thy ways and he will direct thy paths."

There are other persons who consider mainly what is *expedient*, what will please those whom they desire to please, what course will avoid offence; what will be likely to make trouble; what will naturally tend to further their personal aims, and secure their personal aims and secure their personal advantage.

Some of the greatest wrongs that have ever been done, have been done under plea of expediency. The high priest said "That it was expedient that one man," Christ, "should die and not that the whole nation should perish." The one man died, but the nation *did* perish, as a consequence of disregarding righteousness and shedding the innocent blood of that one man. So, many wrongs have been perpetrated, simply on the ground of expediency, until honest men have warred against them and driven them away. Expediency is the plea of the multitude; principle is the strength of the few.

If matters are to be settled by vote, the majority will carry the day; if they are to be settled on grounds of *right*, then one who is right is stronger than a thousand who are wrong.

The man of principle may be mistaken, he may sometimes be wrong through error of judgment. The man of policy may sometimes be right, when it seems politic and profitable. The man of principle will correct his wrong when he sees it, but the man of policy is likely to turn from the right if he can make or gain anything by so doing.

It is a glorious thing to be on the right side, to know that one's ways please God, and to walk in paths of righteousness, upheld by the faith of Christ and the power of God. The Lord stands by the men who are content to stand with Him though they stand alone. He who has said, "Thou shalt not follow a multitude to do evil," gives honor to those men who are content to accept the losses and crosses, the disabilities and the sufferings, that come through steadfast adherence to the principles of truth and righteousness. Under the lead of expediency great majorities may be assembled, great masses may be organized, and great things may be done, but work done for God single-handed and alone, remains when the work of majorities and of crowds has passed away with the men who did it, and perished with the things that were done.

—*Selected.*

APOSTOLIC SUCCESSION.

"Anglo-Catholics regard their own Church as, in some sense, a continuation of the Incarnation. Christ is the Mediator in heaven; the Church is the mediator on earth. Access to God can only be had through the Church, and this really means through the clergy, and the life communicated in baptism can only be sustained by sacraments, "of which ordained ministers are the appointed instruments." In fact, priests and sacraments take the place generally assigned in the New Testament to the ministry of the Word." This is reversing God's order.

There are two special questions raised concerning apostolical succession and the function of the ministry. That Christ appointed twelve apostles all are agreed. That these twelve appointed successors is nowhere recorded. The main duty of the twelve, if we adopt their own conception of it, was "to be a witness of His (Christ's) resurrection" (Acts i. 22). To this function the Apostle of the Gentiles was called and qualified at a later date by a vision of Christ in the glory. Paul certainly was in no apostolic succession by the imposition of apostolic hands. He distinctly disavows any ordination other than that of God. "When it pleased God who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and

blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again to Damascus" (Gal. i. 15-17).

The only hand laid on the chief apostle, in the first instance, were those of Ananias, a disciple so obscure that he is never heard of apart from this solitary act in his history. When associated with Barnabas, Paul was set apart for special missionary service; this was done by the laying on of the hands of the prophets and teachers at Antioch (Acts xiii.) The communication of either grace or gifts by ghostly touch is a vain materialistic dream. There is no such thing as apostolic succession flowing from men's fingers either in the Bible or in life. The only and real successors of the apostles are men who hold the faith they held, preach the truths they taught, and live the lives they led. These are not to be sought or found *only* in any one fold. They certainly ought to be found together, see Acts i. 44.

THE MINISTRY OF WOMEN.

(Continued from page 92.)

OBJECTIONS ANSWERED.

We have been asked the following questions:—

1. Is there no difference made in the Scriptures between married and unmarried women, and may the latter not publicly minister where it would not be becoming for the former to do so?

2. Were there not virgins who prophesied in Apostolic times,

and is not prophecy then, equal to preaching the Gospel now?

3. Does not 1 Cor. xi. 5, contain proof that women did pray and prophesy in the assembly at Corinth?

To these questions we submit the following answers:—

1. There is a difference between married women and virgins in the Word, as see 1 Cor. vii, but this difference does not by any means allow unmarried women to publicly minister, or to minister in doctrine in any way, whether preaching the Gospel or teaching.

There are, doubtless, things which may with propriety be done by unmarried women, which could not be so done by married women. The wife is commanded to be in subjection to her own husband, as see Eph. v. 22-23; Col. iii. 18; 1 Peter iii. 1-6, and may not do anything that would interfere with such submission, or that would take her from her own home (Titus ii. 4). The first requirements of married women are "keepers at home," and obedient to their own husbands" (verse 5). With the unmarried woman it is different. For, while "she that is married careth for the things of the world how she may please her husband, the unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit."—1 Cor. vii, 34. Having no husband to please and to obey, she is at liberty to "care for the things of the Lord" in a way that the married women cannot

do. But let not holiness in body and in spirit be confounded with publicly ministering, for *all women*, married or unmarried, are *commanded* not to do so.

2. Philip the Evangelist "had four daughters, virgins, which did prophesy."—Acts xxi, 9. But there is nothing to say that they did so before men. On the contrary, the Lord sent the Prophet Agabus into the very house where Paul's company and these virgins were, and he prophesied—verses 10, 11. The very Scripture upon which so much is based for women preaching, is that which tells most *against* the practice. These verses, if they furnish any light at all on the subject under consideration, tell of the covered and retiring character of women in the presence of men, which we have before alluded to. As to prophecy, we know it was only temporary, even in men, and has long since passed away. The canon of Scripture was then incomplete, and the gift of prophecy was given and prophets were raised up to speak the mind of the Lord concerning things to come, as see Acts xi, 27; xiii, 1-3; xxi, 4, 10, 11. And so it is written, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort."—1 Cor. xiv, 3. But none can now prophesy, for we have the Scriptures in their entirety—nothing may be added to, or taken from them.

Peter's quotation from Joel ii, in Acts ii, 17, 18, is often claim-

ed to establish women-preaching. But a careful perusal of the whole of his quotation shows that its application is primarily to the Jews, and its location to a time yet future, when the Church, the Body of Christ shall be no longer on the earth as a witness for God.

Reference to Acts ii, 8, is conclusive that they were all men that spake as the Spirit gave them utterance. So that Peter's quotation from Joel does not affect the case. And, indeed, any careful reader of the passage will see at once that verses 17-21 all refer to the time when God will resume His dealings with Israel as a nation, and prior to the "day of the Lord." Many Scriptures have a two-fold application, and while it is quite true that, as Peter said, "this is that which was spoken by the prophet Joel," it was only partly fulfilled; the fulfilled part applying to the Day of Pentecost and shortly afterwards; the whole having its fulfillment at a time yet future, when the Jews who do not now accept the whole Word of God, and who will not then understand it, if they have it, but will understand prophecy and wonders in heaven and signs in the earth preparatory to the approaching "day of the Lord."

Prophecy in apostolic times—which in females is never recorded to have been done before men—and preaching the Gospel now, are therefore quite distinct.

3. As to 1 Cor. xi, 5, it may be well to state that no truth of

God hangs upon any single passage of Scripture. It requires *all Scripture* to establish any truth. From a misunderstanding of this principle, many have let go truths long held, in grasping others not before known. So that what one Scripture enunciates other passages will confirm and unfold, while no two passages are opposed to each other.

The passage before us states, "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head, for that is all one as if she were shaven." This proves that women both prayed and prophesied, to which reference has already been made. But the question is, *did women pray and prophesy in assembly—that is, before men?* The same Epistle chap. xiv, 34, decides this point. "Let your women *keep silence* in the churches, for it is not permitted unto them to speak;" and again, "for it is a shame for women to speak (in assembly) in the church."

The Word of God that tells of the praying and prophesying of women in times now passed away, tells also that they might not do so before men. This is conclusive. To assert otherwise is tantamount to saying that Scripture contradicts it-elf.

Let the believing woman serve the Lord in her proper sphere, and she shall find that though it might be unnoticed here, her service shall receive its reward at the judgment seat of Christ.

Pray without ceasing.

COPY EXTRACTS FROM LETTERS.

The writer of the following letter, our brother, C. S. Moss, of Kansas City, has given himself wholly to the blessed service of "peddling" the Gospel in the form of tracts, etc., from door to door and otherwise.

Schweinfurth, the blasphemous pretender to *Messiahship*, who has his headquarters at Rockford, Ill., on a farm called *heaven*, in the course of his efforts to spread his ungodly claim went to Kansas City, Mo., where he was not well received. He left that city and returned to his *heaven* at Rockford. Our Brother Moss' strange experience results from that fact. We present it to our *Readers* for *their* information and ask for our devoted brother their prayers and sympathies.

[D. R.]

ODESSA, MO., June 5.

My Dear Bro. Ross:

Your very kind letter came duly to hand.

I am passing through a strange experience the last three days. Wednesday morning I left Kansas City, and on going through the train with tracts, some one started the story that I was Schweinfurth, the Rockford pretender. He left Kansas City Tuesday for Rockford. At every town since, all have insisted that I was him, and I have been much hindered in my usual work. I do not understand how a report of any kind could become so well circulated in such a short time. Boys on the street follow me and ask me to work miracles, and

men gather to look at me, and women come out of the houses I go to, to stare at me. It has given me occasions to speak to some groups of men, of the Christ of God. Just now coming in from the rain, some one across the street called out to me "You Christ come over here." If I hear anything of it in the next town, I am going to skip to some other railroad and another district, I think. I meet Bro. Knapp at the next town, and am to spend Sunday with him (D. V.) We intend to keep near each other. He is selling some notions and preaching as he goes, to every one. He came into the Topeka meeting some time since. Bro. McKnight found him preaching, standing on a dry goods box in the street. The Lord had been leading him. I came across a "chum" of his preaching in Springfield, Mo., and he came to Kansas City and was baptized. One finds some of God's dear ones groaning and groping everywhere and it is a privilege to be allowed to help them in any measure.

It is a dark and evil day and rapidly growing more so. How blessed that God does not change. His word shall not pass away—it has not passed away, we have it yet as a light in a dark place.

I could speak of cases that encourage me to keep on in this humble work. Pray for me. I have to bear in mind that word to Abraham: "Walk thou before me, I am the one who pours out."

I am glad to hear that you are stronger in body, etc.

"Soon Thy saints shall all be gathered
Inside the veil.

All at home—no more be severed,
Inside the veil.

We shall see Thee, grieve Thee never,
'Praise the Lord' shall sound forever,
Inside the veil.

Yours in Him, C. S. Moss.

LETTER FROM MR. CAMPBELL.

By the courtesy of a Sister in the Lord, we print extracts from a letter just received from Mr. Campbell:

DUNEDIN, May 15, 1891.

My Dear Sister in Christ:—

. . . The first mail for the U. S. closes on the 20th, so I will write at once. You will know that I am doing very little in the way of letter-writing and have had thoughts of stopping it, if not altogether, nearly so. Well, it was kind of you to send me such a long epistle, so full of interesting news. I am sure I am not worthy of it, but He who laid down His life for my sake is worthy, and will reward you for all your kindness to those who are His own. I am sure you will be glad to know that I am improving in health, specially since I came here. I did not make much progress before that, but here, away from all meetings, I took real rest and began to improve. For the last five weeks or so I have been doing a good deal of work with the axe and saw, chopping and sawing firewood. I spend a good deal of time at this and I believe it is good for me. I am not strong yet, and am often very wearied, and have to be very careful, but I

am much better, and it is a joy to be able to do a little, even of wood chopping. You understand, of course, I am not hired out, but am living with a brother who has a good deal of uncleared land, so that I can work when I feel like it and stop when unable to do more. The change is good for both body and mind. I go into town 5 miles every week to remember Him in the breaking of bread, and I preached once in a school house about a mile from here, and expect to have another meeting next week if He will in the same place. I have had a good many urgent requests to go to places and preach, but believing it is His mind to "sit still," I am denying myself the pleasure of preaching Him, but hope to go on as before, by and by. The brother who came out with me from the old country is still sick, in fact he seemed as well, if not better, before he left home. I have enjoyed the Word now and again since I came up here. but I am a slow scholar, very slow, and I sometimes wonder if I am not going back instead of forward, but I think I can say, my chief desire is to please Him. "Whom have I in Heaven but Thee, and there is none upon earth I desire beside Thee." With love in the Spirit, etc., Your brother, etc.

JAS. CAMPBELL.

NEW BEDFORD, MASS., June 2, '91.

My Dear Bro. in Christ.

I was indeed glad of yours received this A. M., etc.

God willing we purpose to pitch our tent this week in Westerly, R. I. There

is a brother F. S. and family living there.

Bro. McGill from here is leaving his business to accompany me this summer. We had two weeks together this spring. If God makes his way plain at close of tent season, he'll remain out, and if not he will go into business again.

We had rather a good time at the Byfield Conference on the 30th and 31st of May. Our brethren, Oliver, Halyburton, Crook, and Mr. Gill, of Boston, were there.

Mr. Gill returned on the Saturday for the Boston Common. He is having large meetings there. He said he had 800 or 900 at night. I returned also on Saturday here for the funeral of a young brother, Willie Menzies. He was saved at the Conference here last year. Only nine months saved and after six days illness went home to be with the Lord. He had lived for God most of the time, and in his sickness when his mind was wandering, his whole talk was about carrying the gospel to dark Africa. All the people around knew him and respected him. The brethren here pitched their tent to have the funeral services in, but it didn't half hold them. It said in the papers that about 600 people were there. I was never at such a funeral. Most were in tears. Like Samson he slew more at his death than in his life, yet it was his life that led to the more at his death.

Our Brethren Oliver and

Halyburton go on to St. Catharines, Canada, next week for tent work there. Bro. Crook, of Philadelphia, may stay and help the brethren here with their tent.

Bro. Jas. Campbell is much the same in health.

I close with love in Christ to you all. I am a brother and fellow servant, **WM. MATTHEWS.**

WORK AND WORKERS.

STRATHROY, Ont., June 11, '91.

Dear Bro. Ross:

There were a goodly number more present this year at the Conference than at any previous year, and the Word was seasonable.

The preachers have scattered. John Smith is gone to the old country. Bro. Munro is gone to Toronto, Ont. A. Matthews has had two week's meetings since then in London, Ont., after that he went to Dunkhill, Ont. Bro. McFadyn was to join Bro. Munro. Brethren Hicks and Dickson are in Forest preaching in the Gospel tent, and (D. V.) I expect by the time the July edition of **OUR RECORD** will go to press, to be in Grindstone City, Mich., to preach the Gospel and baptize those who are already saved there. This time last year there were none gathered, but the Lord was pleased to give a few souls while preaching there last summer, and hope now to see them again. Twenty already break bread.

Yours, etc., R. M.

P. S.—Bro. Kernohan is also preaching in the Forest Tent.

The Gospel tent at Belleville, Ont., is operated by W. J. McLure, of Belfast, Ireland, and Bro. Hunter of New Bedford, Mass. They began June 14th.

Fort Scott, Kansas, Gospel tent is operated by R. Telfer and J. M. Carnie. They have had severe storms the first ten days, to their own discomfort and the damaging of the tent. Now they have a new one and are going on.

Toronto, Ont., Can., Gospel tent is operated by D. Munro and Bro. Wm. McFadyn, of Forest.

The Chicago tent will be at Elgin during the conference there, on the 3d, 4th and 5th of July, and where after that we cannot tell.

NORTH DAKOTA.

Brother Grimason expects to operate a tent in North Dakota. The place where we know not yet.

Kansas City Gospel Tent is operated by Bro. Erskine and the local brethren.

Bro. King is at Saginaw City preparing for Tent work.

Brethren Oliver and Haliburton are preaching in a Tent at St. Catharines, Ont.

The Selkirk special meetings will not be held on the 14th of July, as stated in the June **RECORD**, but on the 1st of July. We hope the most of our subscribers will have **OUR RECORD** in time to apprise them of this fact.

The Brandon meetings will be on the 8th of July as stated in the **May RECORD**.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD

VOL. IV.

CHICAGO, AUGUST, 1891.

No. 8.

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NOTES ON THE BOOK OF JUDGES.

(Continued from page 86.)

CHAP. II.

GILGAL AND BOCHIM.

Verse 1, "And an angel of the Lord came up from Gilgal to Bochim." This angel is none other than the Son of God who appeared to Abraham, Moses and Joshua. There is a reason in God's telling what journey the angel took. Gilgal was the place where the Children of Israel were circumcised when they crossed the Jordan and entered into the land of Canaan. It was the place where they suffered in the flesh, in obedience to the will of the Lord. The Cross of Christ is the place of self-mortification. There we see God's judgment upon self. We should resort there again and again to see our own worthlessness brought out in the agony, forsaking and wrath poured out on Jesus. It is there that pride and self-importance is brought low; it is there we learn in our own souls what sin is, and what God's grace is. We don't read that there was any glorious manifestation of the presence of the Lord seen at Gilgal. They got the victory over their enemies as they went out and came back to Gilgal. The secret was in this, the angel of the covenant was there all the time.

Bochim means weeping. The Angel of the Covenant was grieved by their ways—grieved because they failed to carry out His will. He came up there to deal with their conscience and show

them their sin. Let us bless God if He uses His Word in the power of the Spirit to show us our sin, and lead us to Bochim. It is not high-handed, hard hitting that is to bring about real restoration of soul. *Gilgal* and *Bochim* go together. At the Cross we see the exceeding sinfulness of sin, how it hinders our blessing and robs God of His glory.

V. 1-5—Here God speaks to our hearts and consciences. Each of us knows in our souls where our failure lies. In Jeremiah ii. 31, Jehovah puts the question to His people, "Have I been a wilderness to you?" They were in the wilderness, but He was only fruitfulness and blessing to them. God in His gentleness and love pleads with His people and says: "Ye have not obeyed My voice, why have ye done this?"

When the Angel of the Lord gave His message, "the people lifted up their voice and wept," Here there was some hope for Israel. The Word of the Lord didn't find them careless and hardened; they were beginning to feel the bitterness of their ways. He knew *when* to shew them their evil doings. The Lord knew when to look upon Peter, and he knows how long to deal with us in chastening, and He knows when to take us out of the furnace. The people acknowledged the justice of the charge made against them, and they built an altar unto the Lord. Their only safety was in acknowledging their sin and availing

themselves of the only remedy—the blood of Atonement.

Verse 7—“And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua,” etc. We find that principle throughout Scripture. How great is the influence of a godly, steadfast, holy life upon the people of God, as well as upon the ungodly. We see the same thing in Acts xx. 29-30. As long as Paul was with the church at Ephesus, his godly influence and example kept them right. But he says, “After my departing shall grievous wolves enter in among you, not sparing the flock,” etc. What dark melancholy view comes up before the prophetic vision of the Apostle. The Apostle Peter, in his second epistle, looks forward to the same dark scene, after his departure; and we know how it all came to pass. But Paul in view of all these things commends them to God and to the word of His grace.

Though the Apostles and their Apostolic power has gone, yet God remains to His people; and the Word of His grace remains, which is to build, instruct, comfort, and sustain us. If we had only lowly hearts to count upon God's word to do all that for us. Let us seek to be true to God and His word, then we'll find that He shall use us for His glory, both as individuals, and as companies gathered unto the Lord; and He shall give us all we need, and we shall find that it is a bless-

ed thing to cleave unto the Lord. This book, then, records the backsliding of God's people; and it tells also of His grace coming in, reviving and comforting them again and again.

Verse 10—“All that generation were gathered unto their fathers, and there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel.” We see from Psa. lxxviii. 5, 6, that it is the will of the Lord that one generation should declare His works unto another generation. It is the responsibility of parents to make known the works, the *word* and the *grace* of God to their children. This is plainly and repeatedly inculcated in the Word of God, and He has promised His blessing to those that do so. The people of God lose much by not making this their chief object in connection with the training of their family. With many their first object is how they may get on in the world, instead of leading their children to “set their hope in God.”

Verse 11—“And the children of Israel did evil in the sight of the Lord, and served Baalim.” Israel instead of maintaining their position in fellowship with God, in separation from the people of the land, settled down quietly amongst them, and thus were led away from God. *There is no more frequent cause of soul-departure from the Lord, than having fellowship with the ungodly!* “The friendship of the

world is enmity with God" (Jas. iv. 4). When the people of God join in with the world in their pleasure, their amusements, and in their religion, they will be soon dragged down from fellowship with God. The scripture is full of warning and instances in which this has been the result in the experience of God's people.

Verse 14 15—"And the anger of the Lord was hot against Israel, and he delivered them into the hands of the spoilers that spoiled them. He sold them into the hands of their enemies round about, so that they could not any longer stand against their enemies," etc. Jehovah is a jealous God. He is jealous of the loyalty, obedience, and affection of His people, and when He sees His people turning away from Him, and being taken up with things that cannot profit, He is grieved and in His jealous anger, visits them in judgment for their sins, in order that they may be restored to Him again.

Verse 16—"Nevertheless, the Lord raised up judges which delivered them out of the hand of those that spoiled them." That is the way God came in in His grace. Whilst He would not recognize them in their sins, He raises up a certain man who has His thoughts and spirit, and He uses him as a deliverer for the time being.

J. R. C.

It takes the edge off fellowship with God the moment I have fellowship with a carnal mind.

PRACTICAL EFFORT FOR TRUTH THE BEST PROTEST AGAINST ERROR.

The sheep-dogs, by their earnest barking, arouse the watchers to chase away the wolf; but it would be woe to the flock if it were left to the sole care of the dogs. Feeding is as needful as guarding. While the shepherd is hourly providing, he does in the best manner continually protect. An outcry against the false doctrine which is devouring the souls of men is needful, but it must not take any one of us off from the steady proclamation of the gospel of our Lord. Indignant denunciation of the lie will be a poor substitute for loving testimony to the truth. The temptation to spend his soul in perpetual protest may readily overcome a brave and truthful spirit; but it is a temptation, come to whomsoever it may. Luther and the other Reformers would have done little had they only thundered at Rome, and failed to preach the positive theology of the doctrines of grace.

In our holy warfare, to attack is often the best defence. Work for the Lord keeps off many a temptation. It is wise to carry the war into the enemy's country. Continual activity has a purifying power. Rivers cleanse themselves as they flow. When a church is intensely occupied with soul-winning it seldom cares for setting up worldly amusements; when it is seeing conversions daily, it has little patience with unbelieving novelties. The blight-

ing influence of the far-spread influenza of "modern thought" is driven away by those powerful gales of grace which speed the ship of Holy Effort. As travelers who can keep moving do not yield to the death-sleep of the arctic regions, so christians who continue in zealous activities almost always escape the fatal influences of this prevalent doubt. The plague usually begins among literary people who are personally unacquainted with evangelical efforts, and it finds its chief friends among young men who would be thought superior, and young women who affect strong-mindedness. It is not often that those who are good for anything as workers fall in love with soul-destroying inventions; and if they do, the first sign of their being thus infatuated is neglect of their engagements, and a desire to escape from what they consider to be drudgery.

To preserve our own hearts from the delusions of the hour we must live upon the pure Word of life. Diseases have most power when they assail a body badly nourished. Regular meals are medicine as well as meat. Close study of the Bible, and a clear insight into its truths will, by the Spirit of God, save us from a thousand mistakes; and prove an antidote to deceitful theories. There is good need to attend to this; for if it be possible, the crafty ones of this age will deceive the very elect. Nothing is safe from their insidious attacks, and yet they wipe their mouths,

and look as innocent as if they never dreamed of denying inspiration, or slandering the gospel. It is cruel to suspect them; they are so meek and mild when it suits their purpose! They succeed best where there is most ignorance, and least experience. Even as Amalek, when pouncing upon the tribes of Israel, "slew some of the hindmost of them;" so is it now; laggards in knowledge and sluggards in service soon fall victims to deadly heresies. To learn the way of the Lord is to be preserved from false paths. He who teaches truth destroys error in the surest manner, the Holy Spirit being with Him. To let in light is the simplest and most certain way of driving out darkness. We need not stand up and shout ourselves hoarse in order to expose a falsehood; let us go on quietly witnessing to the truth.

The Scriptural method of protesting against evil is to quit it yourself; and we may rest assured that the Scriptural rule has more wisdom in it than any form of carnal policy. "Come ye out from among them, and be ye separate," is the command of the Lord; and if we reply, "We will stay among them and make them better," our wisdom is not of the Lord, and it will before long be seen to be folly. The way which pleases the flesh is not the way which pleases God. Great praise for charity and liberality is, in these days, a sure token of unfaithfulness to truth. What is the value of the testi-

mony of a man who remains in league with the evil he deploras? One hears an address against a certain laxity of conduct, and it is known to all that the speaker does the same himself—where is the force of the protest? To lament defection from the once-delivered faith, and then to be hand and glove with the aiders and abettors of such defection, is not altogether to manifest the opposite of hypocrisy. The utmost charity of judgment is unable to put a high value upon testimonies against error, adduced by those who are in open and avowed union with those who love and spread that error.

To take up arms against insidious falsehood, and to give our mind to war against it, is one of the most effectual ways of keeping it out of one's own soul. The Holy Spirit preserves the heart by the activity which He creates. In any case, sloth and false doctrine have an affinity; while zeal for the truth will burn like coals of juniper, and consume the wood, hay, and stubble with which it comes in contact. Let there be something attempted, something done, as well as something unmasked and denounced. The honest man's position "outside the camp" is his loudest and clearest protest; and his energetic spreading of the truth is the most powerful weapon of his holy warfare.

So far as our own personal witness-bearing is concerned, our heart should go forth to God with the prayer that every effort

may enlighten the ignorant, and confirm the wavering. We would not shun to declare the whole counsel of God. Such gospel witness will raise a barrier against the intrusions of apostasy. A people established in the true faith will not easily be seduced by false teachers. To make gospel teaching more and more plain is happy service, and is, probably, the most practical way of lifting up the standard against the great flood of evil which is rolling in on all sides. Our country friends used to say, if you would keep chaff out of the bushel, fill it full of wheat. The great majority of godly preachers will be wise to carry on their controversy with here-y by a persistent preaching of truth. In the field of discussion they may be more successful in pointing out falsehood than in overcoming it; but in the field of exposition, they will establish truth and incidentally cast down error. The need of the age is a frequent rehearsal of the "things most surely believed among us," with a serious Scriptural defence of them against all adversaries.

On a larger scale it becomes the adherents of the old faith to support, in the most generous manner, those agencies which are upon the right side. Sound literature should be heartily encouraged, and every enterprise for the production and spread of it should have our help. Men in whom the faithful have confidence should be backed up in every justifiable attempt to give

battle against the powers of darkness; and societies which are known to be truly evangelical should be freely provided with funds, in preference to colourless combinations, which teach a little of everything to please all parties. Just now, the gold of the sanctuary should go more largely for the defence of the sanctuary, though not less to aggressive work in the foreign field.

C. H. S.

GALT MEETINGS.

ADDRESS BY BRO. HALYBURTON.

Last night we were hearing about Caleb and his daughter; and the question which he laid before her—"What wouldest thou?" Josh. xv. 18-19. This morning we were seeing the Lord's way with the woman of Canaan and His answer to her request after He had brought her down into the place of her blessing—a dog. "O woman! great is thy faith, be it unto thee even as thou wilt" Matt. xv. 21-28. Caleb's daughter desired springs of water and she got them. The woman of Canaan desired that the devil should be cast out of her daughter, and the Lord granted her request. We have just now been hearing of the death and resurrection of our blessed Lord and Master, and also of our death and resurrection with Him. With this same truth before our minds I wish to read a few Scriptures. 2 Kings ii. 8-15, Elijah was about to be taken up into Heaven. He and Elisha, his servant, came to the

Jordan. Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, and they went over on dry ground. After they had gone over, Elijah said unto Elisha "Ask what I shall do for thee, before I be taken away from thee." And Elisha said "I pray thee, let a double portion of thy spirit be upon me." Elijah said, "Thou hast asked a hard thing, nevertheless, if *thou* see me when I am taken from thee, it shall be so unto thee." His request was granted for we read, "And it came to pass as they still went on, and talked, that, behold a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into Heaven. And Elijah saw it, and he cried, "My father, my father, the chariots of Israel and the horsemen thereof!" Also the prophets said when they saw him, "The spirit of Elijah doth rest upon Elisha." Now there is one thing I wish you to notice, before he was clothed with the mantle of Elijah; namely, "He rent his own clothes in two pieces." I believe it is a very important thing in connection with our receiving the power of the Holy Spirit. We who are saved, and are seeking to serve God, feel in some measure, our deep need of His power to do His service. We ask for it, but are we prepared to do as Elisha did before he took up the mantle—the token of power—which fell from

Elijah. "And Elisha took hold of his own clothes and *rent* them in two pieces" v. 12. He took up also the mantle of Elijah that fell from him, and with it he smote the same waters of Jordan when he came back, and they parted hither and thither just as they had done when Elijah smote them. It is on the resurrection side of death—the Jordan—that this mighty power is known and realized. But as I have already said, the "rent clothes" are very important and necessary to the receiving of power from the risen Christ. Very much is said in the Word of God about people rending their garments. It is a big subject and will repay all who search it out. The garment rent would no doubt speak of deep inward trouble, and also of emptiness, and unfitness to stand in the presence of God. Flesh hates this rending of the garments. None of us would care to go down the street with our clothes rent in two pieces, it would be rather humiliating to our proud flesh to do so; but if there is going to be the clothing with power from on high, there must be the rending of our own clothes. Fleshly wisdom and strength must go down unto death, along with fleshly beauty and pride. The poor leper had his clothes rent, his head bare, and a covering on his upper lip, and his cry was "Unclean! Unclean!" What better is proud man before the eyes of God? Aye, we may come a little closer. What bet-

ter is a proud Christian in the presence of God? Isaiah, when he was in the presence of God, cried out, "Woe is me for I am undone, because I am a man of unclean lips;" etc., Isa. vi. 5. Habakkuk said, "My belly trembled, my lips quivered at thy voice, rottenness entered into my bones, and I trembled in myself," etc., Hab. iii. 16. Daniel said my comeliness was turned in me unto corruption, and I retained no strength" Dan. x. 8. Those men knew what it was to have rent garments in the presence of God. The corn of wheat had to fall into the ground and die before it could bring forth the "much fruit." Except it die, "*it abideth alone.*" This is a most solemn word. It may be applied to the Christian as well as to our blessed Lord. If He had not died for us He would have remained alone throughout eternity. And so the Christian, unless he dies to the world and sin and self, he will bring forth no fruit. This is experimental truth. How much do we know of it? God grant that we may be led into the precious truth of death and resurrection. All power is in our risen and glorified Head; and union with Him up there brings us into possession of life and power, so that we can serve Him down here; just as my hands and feet are partakers of the same life and power that is in my head, and does me service because they are one with my head, so it is just the same with Christ and His members. In

Elisha's case his desire was granted him if he saw Elijah go up; so in our case; if the eye of faith rises up to Him who is risen from among the dead, and is seated at the right hand of God, then life and power is communicated to us through the Word of God by the Holy Spirit of God. Let us not forget that Elisha took hold of his *own clothes* and *rent* them in *two pieces*; then he also took up the mantle of Elijah that fell from him and clothed himself with it. H.

ADDRESS BY W. P. DOUGLASS.

On Wednesday afternoon after your address on Death and Resurrection, I read Gal. ii. 20, Gal. v. 24, and Gal. vi. 14, which to my mind presents a three-fold aspect of Crucifixion.

The 1st, Gal. ii. 20, makes known the fact that according to the mind and purposes of God as "A man in the flesh." I was judicially put to death, co-crucified with Christ, and now as a "Child of Wrath," I no longer live, having been put to death with Him who "loved me and gave Himself for me."

The 2d, Gal. v. 24 declares "they that are Christ's have crucified *the flesh* with the affections and lusts. Here we have the practical test of the first. How humbling to see some of God's beloved people under subjection to some lust of the flesh instead of entering into the power of the blessed truth of co-crucifixion with Christ and by His mighty power, "make dead the members

which are upon the earth" Col. iii. 5.

The 3d, Gal. vi. 14, *The World Crucified*. Having been put to death in the person of my Substitute, now says the apostle, the world with all its attractions, its pride of wisdom, attainment, wealth, etc., is now a dead thing unto me and I am dead to it. Oh what a solemn and sanctifying truth is this! Brethren, do we believe it? Has it the same power over us as it had when God in His rich grace made it known to us, some 5, 10, 15, 20, or more years ago.

One night last year when on my way home in company with "a brother, beloved and faithful in the Lord," from a tent meeting, the city was all astir. The strains of many bands filled the air. Visitors from various parts of the state (Pa.) paraded the streets, which were brilliantly illuminated, while large posters pasted in the most conspicuous places made known the cause for such an unusual demonstration. Patterson and Delamater, the opposing candidates for the governorship, would address meetings at such and such a place and hour in the city that evening.

Turning from the thickly thronged main street to a more quiet thoroughfare on our homeward journey, we passed a Chinese laundry. In passing we chanced to look in, and there stood the Chinaman, busily engaged with his ironing, seemingly unconscious of all the din and noise only a few steps from

him. What cared he who would or who would not be governor? Nothing. He was a citizen of another country. He was dead to that which so intensely excited American nature.

Oh that we by the Holy Ghost entered into the truth of our co-crucifixion with the Son of God.

SEEING AND HEARING.

There are two psalms in which David expresses the desire that he may not be like unto those that go down into the pit.

The first is Ps. xxviii. 1—⁴“Be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit.”

The second is Ps. cxliii. 7—“Hide not Thy face from me, lest I be like unto them that go down into the pit.”

I doubt not those thus described are the unsaved of his day. Their course was a downward one, ending in “the pit,” just answering to the New Testament description of the “broad road that leadeth to destruction.”

David realized that grace had made him to differ, and his dread is that this difference should fade away. That he should ever come to be one of them is not contemplated; but how easy for him to become *like* them. This is what he feared, and the subject of his repeated prayer.

We cannot be too thankful for the clearness with which the doctrines of grace are preached in our day. The spirit of bondage, uncertainty, and fear, of a century or less ago has given

place to liberty and assurance; the groan and sighs after settled peace have been replaced by songs and rejoicing.

But how far this very liberty of grace has been abused, and license given to the carnal mind; how far shallowness of experience, levity of mind, flippancy in approach to God, conformity to the world, and low thoughts of purity and justice, have sprung up as noxious weeds amid the modern conditions of evangelical life, it would be hard to estimate. God only knows!

How many are there now who groan out as the Psalmist into the ear of God the oft-repeated prayer, that they may never become like unto the ungodly?

David does not concern himself in his dealings with God about details and externals. He goes right to the root of the matter. Two things he knows to be true of every saint: they have heard the voice of God, and they have seen His face. The unregenerate, whatever their knowledge, orthodoxy, or profession, have never attained to this. To them God is unknown. They have heard about Him, but they never heard His voice; they have seen His operations in nature and in grace but they have never seen His face. Herein is the radical difference between the believer and the unbeliever.

The Lord Jesus, speaking of “other sheep,” not of the Jewish fold, and that consequently would never hear His voice literally, speaking on earth like the disci-

ples, says, "Them also I must bring, and they shall hear My voice." Again, after that wonderful liberating verse, John v. 24, we read (v. 25)—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Anything short of this, the genuineness of any experience short of having heard in the inmost soul the peace-speaking, life-giving word of the Lord Himself, may well be suspected.

Again, "God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

To those who are the children of God by faith in Jesus Christ, He is "a living and bright reality." By spiritual vision with anointed eyes they have "beheld His glory," and have sung with the prophet of old, "How great is His goodness! How great is His beauty!" Zech. ix. 17).

"The hearing ear, and the seeing eye, the Lord hath made even both of them" (Prov. xx. 12). Man by nature is deaf and blind. Having eyes he sees not; having ears he hears not. It is by the quickening, regenerating power of the Spirit of God alone that such a change is wrought. Bless God, ye saints, then, for the opened ear to hear His voice, and the opened eye to see His face.

And if conversion be such a change, what can life be but a

continuance of this unspeakable blessing? It is the constant daily seeing and hearing of God. It is to have real, direct intercourse with the living God, and with Jesus our Lord. This is the essence of communion.

But there are two sides in this intercourse. Marvellous is it, and yet true, that the Lord makes the very same request of us that David makes of Him: "O my dove, that art in the clefts of the rock, . . . let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely" (Song of Sol. ii. 14).

It is joy to our Lord to see our uplifted face as we draw nigh to Him, and to hear our trembling voice as we say, with the Psalmist, "Be not silent to me," "hide not Thy face from me."

This is communion with God!

He who is thus living in the presence of God *cannot* be like unto those that go down into the pit. This, and this alone, is the true transforming power, the renewing of the mind that manifests itself in Christ-like, unworldly, fruitful life. Seventy of the elders of Israel saw the Lord with Moses—and they came down again from the mount, but none of their faces shone. A mere visit within the veil will not suffice. But the man who abode in the presence of God forty days, reflected upon his countenance the glory of that communion. The prayer of the Psalmist was not that he might be a visitor, but that he might

dwell in the courts of the Lord. To translate it into New Testament language, "Abide in Me and I in you."

It is the one who thus "abides" whose countenance will be so adorned with the beauty of Christ, that all will take knowledge of him that he has "been with Jesus."

Likeness to the ungodly, conformity to the world, invariably tells of the cutting off of intercourse with God. Outward activities may be abundant; never more so. But communion with God in secret prayer, in the reading of the word, self-judgment in His presence, under His eye, have undoubtedly been neglected.

May any backslider in heart who has read these lines be aroused to judge his departure at the root. It is not by cutting off the twigs that likeness to Christ can be attained, but by drinking at the fountain-head, by habitually seeing the face and hearing the voice of God.

J. R. C.

If He brings low, it is in order to lift up. If He wounds it is but to heal as He only can heal. O, to be able to say, while the mighty hand of God is upon us, "He doeth all things well." We all can see this, and say it too after the affliction is over, but how few of us can while under the "weather." How precious must be the faith that can trust Him in the dark. "Though He slay me yet will I trust in Him."

THE DEVIL'S SNARE FOR BACKSLIDERS.

Many children of God are living in unconfessed and unforgiven sin, while in Christ accepted and forgiven. Rom. vi. is about our condition, as *saved and unsaved*, and our position before God, but 1 John i. is about *the children of God in His family*.

For instance, if my heart gets far, far away from Christ (Alas! how often it is) Satan tempts me from step to step in disobedience till at last I am married to an unconverted man. The cloud gets heavier on me, and the darkness thicker. Prayer is given up and no one knows where I may stop. I believe I could go, and *would* go, more deeply into the world because of my misery and wretchedness, than even the children of the world would go.

Can it be that all this time I am accepted in the beloved—forgiven—whiter than snow—justified from sin, as in Rom. vi?

Yes! Yes! Yes! that *never* changes but little indeed as we realize it thus.

But don't you see how needful, how important, is the other line of truth? viz, "The discipline of the Father." Till my deep departure of heart and life is judged and confessed by me at His feet, I cannot enjoy the sunshine of His smile. I am an unforgiven child; (not an unforgiven sinner) I am a grief to my Father, an injury to His other children, and in His Fatherly love He chastens and afflicts me.

Meanwhile, when in this es-

trangement of heart from Him, to hide my own personal real condition from me, the Devil may keep me occupied with Sec-tarian and Babylonian abominations. This is a common snare. A beloved brother once preaching in a Michigan village, found that those inviting him, while attending the meetings he held, never had a happy smile on their faces while he preached Christ, but whenever he made any smart reference to sects and their ways, they were all smiles down to their very boots. The abominations of others make poor feeding for my soul. It is not the manna.

How sweet it is to observe in Exodus that at the building of a sanctuary for the Lord, the expression is always *wise-hearted*—not *wise-headed*—the wise-hearted wrought, and the willing-hearted brought. All were willing in that day, of power by the Spirit.

SOCIAL UNREST.

Men imagine that with art, science, unions and trusts, they will secure rest in this poor changing, dying world. No, no, never! The creature is groaning for the "manifestation of the Sons of God" Rom. viii.

Poor silly man knows not the desideratum. The need is met only by *divine* and *absolute monarchy*—the Lord Jesus Christ, God's King on the Throne, and all other rule is a miserable makeshift and imitation, however righteous.

It is beautiful to see that an absolute monarchy is the only right kind. Absolute subjection to the Lord Jesus is the only security for liberty and blessing.

He is, meanwhile, on His Father's throne. Shortly he shall be on His own, and we shall be enthroned with Him.

"Jesus is coming."

To the Editor:

I have just seen No. 4 of the Remembrancer, and it has stirred me up to send you a line about the question of sending money to these brethren in Mexico. I couple this Remembrancer which is simply a plea for Mexico, with an item in a letter just received from Dr. McLean of Bath. I had the privilege of sending a little money to him for our Brother Faulknor, who went to Africa some years ago. In acknowledging this money Dr. McLean wrote "I am glad of this. It is the first we have received for Brother Faulknor for a long time." Now what does this mean? Is it lack of special pleading that Brother Faulknor is neglected, or is it that on account of special pleading, money that might be sent to him is diverted into other channels.

If we consider the matter fairly we must see that first of all is, the claim he has, not that he is worthier, that is not the question at all, but he was saved in America, connected his Christian life with American assemblies, and went out to Africa with the

endorsement of these assemblies. (I use America in its broad sense as including Canada.) Now, that cannot be said of any of these other brethren. Indeed, one of them, C. H. Bright, was and is connected with Exclusive Assemblies; and practically only one of them, our Brother Stanger is known to us.

It is good to be exercised about the terrible need of the heathen, but the Apostle, in his letter to the Phillipians, says "And this, I pray, that your love may abound yet more and more in *knowledge* and in ALL JUDGMENT.

XXX.

WORK AND WORKERS.

KANSAS' FIRST CONFERENCE.

Special meetings will be held in the Believer's Rooms, 106 East Sixth ave., TOPEKA, KAS., on Friday, Saturday, and Lord's Day, Sept. 18, 19, 20, 1891.

Meetings will begin with a prayer meeting on Thursday eve., Sept. 17th, at 8 p. m. They will continue the three following days. Hours of meetings are as follows: Friday and Saturday at 10 a. m., and 3 and 7:45 p. m. for ministering the Word to saint and sinner as the Lord may direct. The Lord's Day morning meeting at 10:30 for the Breaking of Bread in remembrance of our Lord Jesus. Meetings at 3 and 7:45 p. m. for Ministry of the Word on that day.

We extend a hearty invita-

tion to all the Lord's people to these meetings.

Christians coming from a distance will be provided with board and lodging free. This with the ordinary railroad rates (which are limited to the state of Kansas and bordering towns) during State Fair, will, we trust, enable many of the Lord's people to attend.

The offerings on Lord's Day morning will go to defray the expenses.

Strangers on arriving in the city by railroad will do well to take the horse Car to Sixth ave. and then go east four doors to the hall.

This being the first Conference meeting of this kind, to our knowledge, ever held in Kansas, we desire the prayers of God's people, that the inner court may be reached and the work of cleansing may go on unhindered.

Yours, in our Risen Lord,
E. C. NYSTROM,
ALEX. LEISHMAN,
J. H. BURGE.

P. S.— 429 Lane Street,
Topeka, Kas., July 22, 1891.

☞ Since sending you the above notice of meetings, we have received new notice of rates as follows:

"To the Harvest Excursions for the Benefit of Kansas.

"The Rates Adopted and the Dates Fixed for Three Excursions.

"The Union Pacific has withdrawn its vote against the Harvest excursions, and the trans-

Missouri Association has taken a new vote, resulting in the unanimous decision to run the excursions.

"The rate is one and one-third fare for the round trip. The dates fixed are August 25, September 15 and 29. This is good news to all Kansas and to a large portion of the eastern states, whose citizens wish to see Kansas."

As the meetings commence on Sept. 17th, Thursday evening, those coming from other states to the meetings, can avail themselves of the excursion rates on the 15th of September.

J. W. BURGE.

ELGIN FOURTH OF JULY CONFERENCE.

In the loving kindness of our Lord we have had a good time at the special meetings. They lasted three whole days and were getting better all the time.

The attendance was larger than last year. Christians were present from Kansas City, Mo., from Cedar Rapids and What Cheer, Ia., from Indianapolis, Crown Point, Lowell, and Valparaiso, Ind., from Joliet, Frankfort Station, Batavia, Turner, Belvidere, and Dundee, Ill., and quite a large contingent from Chicago.

The arrangements were well made, and the Elgin Christians seemed to delight in serving the strangers and one another, and there was not a jar. We were dwelling together in unity. The attendance of strangers at the

evening meetings was quite large and respectful.

Sometimes the Word was with power and freshness, and it is said that the last meeting at 9:00 A. M. Monday, was the best of all.

The Gospel Tent was continued on the ground for a week's special meetings afterwards, and then packed away for Joliet, where brethren Wm. Wilson and James White will operate it for a few weeks.

Will the Lord's dear people join with us in thanking Him for His great consideration in graciously coming in to meet our need and help our weakness.

"They that put their trust in the Lord shall not be put to shame."

Box 116, Brandon, Man.,
July 15, 1891.

My Beloved Bro. Ross:

We hoped to the last to see you with us, but your letter assured us you could not be this time. A goodly number from the country all round were present, a few who never got here before. Five were baptized on Lord's Day morning. From 70 to 100 were seated around their Lord's table, (none of us got them numbered). It was a solemn and precious season never to be forgotten. We do desire to praise Him for such abounding grace.

At Selkirk 56 were gathered around Himself to shew forth His death till He come. We had truly a sweet and profitable time there. All were edified,

and our hearts were knit together in love. We were loath to part. Many there are still in their first love joy, and their joy and ours was increased in Jesus our Saviour and Lord. Happy fellowship now begun, which will never end.

I trust God got something at both meetings, and that much fruit will follow that will remain in "that day." They had a large tent at Selkirk which served for meetings, dining, and sleeping, and is now to be pitched at St. Andrews, for the gospel work. Bro. R. G. Benner will (D. v.) be working it; others may help.

All join in much love.

Yours in Him,

JOHN ROE.

P. S.—Bro. Wood from Jack-head, was with us at Selkirk, and here. He is also going on with God and being fitted for the work among the Indians. He is doing some translating now, 'ere he returns.

GOSPEL TENT, Belleville, Ont.

July 17, 1891.

Bro. McClure and I are still going on in this religious city; but alas, notwithstanding its many meeting houses, barrenness prevails.

The meetings still continue encouraging. This is now our fifth week. The average attendance on week nights is about 80, and on Sundays 200.

Several have professed conversions, and some of them give us some joy.

W. H. H.

SCOTT AND BLAIR.

Our brethren, Scott and Blair had the New Bedford tent at S. Westport, Mass., but I fear their meetings were small and hard as they were to leave yesterday. How different His ways are from ours! Had I the ordering of events I would certainly have given these brethren a soft place, it being their first attempt at Gospel work on this side the Atlantic together. Yet in doing so my ignorance would be manifest to God. It is better to fall in with His ordering, while personally we seek to keep a "conscience void of offence," etc.

Yours, etc.,

WM. MATTHEWS.

Bro. John Smith is likely to be back from the old country into Canada before this is in print.

Several Chicago brethren visit Batavia and Turner occasionally as circumstances warrant or permit.

Brethren G. O. Benner and John Phillip are operating a Gospel Tent at Minesing, thirty-five miles from Orilia, Ont., and complain of hard soil. Some of the professing hearers are beginning to learn that they never had Christ, and that is good. The general Revival Reports of the country are simply lies. In "church" spheres of work we know of no conversions whatever, but we do know of disgraceful deceptions practiced on the people in the name of God by those who profess to be His servants, and their guides.

Brethren Hicks and Dickson are operating a Gospel tent at Petrolia, Ont., Canada.

The ~~Engin~~ meetings have been continued by C. W. Ross to this date. They are interesting.

Brethren Munro and McFadyn have had quite a good series of Gospel tent meetings in West Toronto, Ont.

Bro. Erskine and local talent have had a series of tent meetings in Kansas City, and Brethren R. Telfer and J. M. Carnie had some good meetings in a suburb of that city. The latter has not been well for some time, but we understand is improving.

Bro. Wm. Mathews writes from Westerly, R. I.: "We want Hymn-Books for the morning meetings. Last Lord's Day ten of us broke bread. . . . We had thought to have made last Lord's Day our closing day here, but we did not feel free to leave. We had the largest meetings here last Lord's day that we have had yet and quite a number of the business people were out. The editor of the daily paper here was at the meeting in the afternoon and next day put quite a nice notice of our meetings in his paper; so we go on (D. V.) for another week. Won't you help us in prayer. . . . We would like to see a few saved here and a little testimony left behind that would be credit to the Worthy Name. We hope to get to another place with the tent before the season closes.

Brethren Kernohan and Goodfellow are preaching in a Gospel tent at Springfield, Ont., Canada.

A series of meetings are in progress at this date (July 22) in Avondale, and as yet they are well attended.

Brethren Wm. Wilson and Jas. White are meanwhile operating the Chicago Tent in Joliet, Ill, and they report good meetings.

Bro. A. Mathews has been 'round by Standish, Mich., and in addition to the special meetings had two whole day meetings on the 4th and 5th of July. After that he visited Bro. James Kay who operates a Gospel tent in Saginaw City, and found him laboriously engaged, preaching Christ to good audiences. After which he visited Chicago meetings and left for LaCrosse, Wis., on his way to St. Paul and Minneapolis, Minn.

Brother John Grimason and a coadjutor are operating a tent at Walhalla, Cavalier Co., North Dakota. He mentions they had two meetings in the tent on the Fourth. The tent was full and many were outside who could not get in, and among others two Methodists parsons and one Presbyterian. They have had good meetings since then, he reports, and he also asks prayer that the Lord may graciously condescend to bless the efforts for His Own Name's sake. Some Christians were present on the Fourth, who travelled with their oxen twenty-four miles.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD

VOL. IV.

CHICAGO, SEPTEMBER, 1891.

No. 9.

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NOTES ON THE BOOK OF JUDGES.

(Continued from page 115)

CHAP. III.

It is a remarkable feature of God's dealings with his people, that he often over-rules their sin and rebellion for their own profit. He allows them to reap the bitter fruit of their sin and folly and then turns that bitterness into a blessing. And so here, He allows the nations to remain among Israel to prove them. If true to Him, He gives them the victory, but if unfaithful He allows them to be brought under the power of their enemies.

V. 5-7.—“And the children of Israel dwelt among the Canaanites, . . . and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods” etc. Before Israel had entered Canaan Jehovah told them to cast out the nations who dwelt there, to smite them and utterly destroy them, to make no covenant with them, nor shew mercy unto them. Neither to make marriages with them. Thus God warned them against the temptations which would beset them when they entered Canaan. But, in spite of the faithful warnings of Jehovah, they did those very things that He warned them against. Not only did they allow the people to dwell among them, but they entered into friendly relationship and marriage with them, and the consequence was, that they served their gods.

Jehoshaphat fell into the same

snare; he joined affinity with Ahab, the ungodly king of Israel, and utter disaster resulted from this ungodly fellowship. God commands His people in 2 Cor. vi. 2, not to be “unequally yoked together with unbelievers.”

Some people think that large-heartedness means to be friendly with everybody. *That is the way to narrow up the heart.* The friendship of the world narrows up and cramps the spiritual affections of the people of God. To be truly enlarged in heart according to the mind of God, is to be separate unto God, and therefore separate from the world, who hates Him. God commands His people to come out from among unbelievers. He gives a special promise to those who obey Him thus. He says “I will be a father unto you, and ye shall be my sons and daughters.” He will care for our interests. He will see that we do not suffer loss when we obey Him.

In 2 Tim. iii., we have a description of the moral condition of the world in the last days; and among other things which characterize it, are these: “Lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.” Then we are exhorted “from such to turn away.”

The instructions of the Lord are as explicit in our case as in the other. We are to come out from among *unbelievers*, and we are to turn away from *mere professors*; those who have the form but lack the power. God would

have His people to be as separate from the mere religious world, as from the infidel rationalistic world. It is Satan's world, and it is antagonism to God; and it will prove a snare and temptation to us, unless we walk in entire separation from it. We hear a great deal of separation, but we hear very little of separation from the world, as if God taught us separation from His people, which he never does, but he does teach us separation from the world. If His people *will* abide in the world, then, of course, the path of obedience does separate from them.

V. 8.—“Therefore the anger of the Lord was hot against Israel, and He sold them into the hands of the King of Mesopotamia, and the children of Israel served him eight years.” Thus Israel through their sin was subject to eight years of bondage.

What would you think of a man who had been sentenced to eight years of awful servitude, when told that if he acknowledged his offence and sought mercy, he would be set free, preferred his bondage rather than own his offence to obtain his freedom? Would you not think that he was insane?

Observe the contrast to this in Chap. ii. 18, “When the Lord raised up judges, then the Lord was with the judge, and delivered them out of the hand of the enemies all the days of their judge: for it repented the Lord because of their groanings by reason of them that oppressed

them, and vexed them.” It is one thing to be murmuring and complaining of the Lord's dealings with us, and another to humble ourselves before God, owning our sin in brokenness of heart. If you and I, whilst in a state of spiritual bondage, having realized ourselves to be away from God, have sought His presence in humiliation and confession, and experienced His restoring grace, how our hearts should praise Him. For alas! how many there are who go on, year after year, away from the Lord, having no desire to turn to Him.

Satan ever seeks to take advantage of such, telling them that there is no use in them turning to the Lord, they have backslid- den so often, and trifled so much with God's grace. That's how he seeks to discourage and hinder the poor backslider from turning to the Lord, whose mercy is so abundant and free. “He will multiply to pardon” (Isa. lv. 7, marg).

V. 9.—When the children of Israel cried unto the Lord, the Lord raised up a deliverer

Othniel
Caleb's younger brother.” It was Othniel, who at the call of Caleb, went against the inhabitants of Debir, overcame the city, and got Caleb's daughter as a recompense. He seems to have been a man of faith; one who walked in the steps of the men of faith who had gone before him. It was this man whom the Lord had raised up to be Israel's deliverer in a day of departure from Him.

V. 11.—“The land had rest forty years.” Forty years of rest, and liberty, and blessing, brought to the land through the faithfulness of this man. All restoration has its source in the grace of God. Israel would never have turned to the Lord, had not the Lord turned them to Himself. The grace of God is the source of all our blessing. Grace brought them to cry to Him, and grace raised up the deliverer who set them free.

V. 12.—“The Lord strengthened Eglon, the king of Moab against Israel.” What a terrible thing to see the Lord strengthening Israel’s enemies, instead of them. The Lord alone can give His people strength to overcome their enemies. The Lord allows the enemy to get power over us because He has a controversy with us. The enemy will hold the child of God in bondage, if the heart is not in fellowship with God. He would teach us in all our backsliding, that it is a bitter and greivous thing to depart from the living God.

V. 13.—“The children of Ammon and Amalek . . . smote Israel and possessed the City of Palm Trees.” O what a disgrace! Their first acquisition was that very city of palm trees, which is generally known to be the city of Jericho, which they overcame in the power of God. And now having departed from Him, He gives back to their enemies that very city. God often allows His people to come under

the power of the enemies that long before they had gotten the victory over.

V. 14.—“So the children of Israel served Eglon, the king of Moab, eighteen years.” It was eight years the last time they were brought under the power of the king of Moab. *It is eighteen years this time.* Eighteen years of bondage, but no turning to the Lord. How solemn and how sad!

V. 15.—“But when the children of Israel cried unto the Lord, the Lord raised up a deliverer, Ehud, the son of Gera a man left-handed.” The last man that any one would have taken up to be a deliverer. God chooses his own instruments; He departs from the ordinary course of things, He, as sovereign, does what pleases Him. There is no glory to the instrument, the Lord must have all the glory.

V. 17-29.—The children of Israel cry to the Lord, but they seem to understand little of His mind. Although brought to that condition that they could cry to the Lord, they are seeking to propitiate Eglon by sending him a present. Again and again Satan put into the hearts of the children of Israel to purchase the favor of the world by trying to present unto them the things that belong to the Lord. You will not get good that way.

Ehud seems to have had the mind of God as to how this ungodly king should be dealt with. He prepares a dagger and executes judgment upon him with

it. It is not for us to be seeking to make peace at any terms. Our business is to take a proper attitude towards those who hate God. We are to "have no fellowship with the unfruitful works of darkness, but rather to reprove them" (Eph. v. 11).

V. 30.—"So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years." A long period of rest, showing how ready God was to come in and help them. How full of compassion and tender mercy! His power was equal to every emergency; shewing that the only thing they needed was to have God with them.

V. 31.—"Shamgar, the son of Anath, which slew of the Philistines six hundred men, with an ox-goad; and he also delivered Israel." There is not much said of this man. By this strange instrument he slew six hundred of the enemies of Jehovah. *What is wanted in gaining triumphs for the Lord, is not great machinery, it is the power of God we need.* And we can only obtain that in fellowship with Himself.

J. R. C.

God consults my interests in everything, not me; and though I know He cannot be mistaken in what He does, I find it hard to give my consent.

GALT SPECIAL MEETINGS FOR CHRISTIANS.

Prayer Meeting on Tuesday Evening,
June 30th.

D. M. read Joshua xv. 13-19, and referred to Caleb's history as one of the twelve who were sent to spy out the Land of Canaan. Forty years previous to the time referred to in this chapter, ten of the spies brought up an evil report of the good land, and thereby discouraged the hearts of the people, which led to their despising the pleasant land.

"They believed not His word," Ps. cvi. 24. Caleb, on the other hand, brought back a true report "as it was in his heart," see Josh. xiv. 7. He did not judge the land by the sight of his eyes, nor yet the giants and cities walled up to heaven, but according to what was in his heart. Two years previous to his going to spy out the land, when yet in Egypt, he heard the word of the Lord regarding the character of the land and the purpose of God to bring them into it, and give it to them for a possession, Ex. vi. 6-8. That word he received into his heart, and there it lived throughout the wilderness journey, and he would have given the same report if he had never gone to spy at all, or if he had been led blindfolded through the land 40 days his report would have been just the same, in as much as he walked by faith and not by sight, and he sought to still the fears of the people and to encourage them to go up and possess the land. But, alas! they rather believe

the false report than the Testimony of the living God, and they had therefore to wander in the wilderness 40 years till all who had rebelled fell in the wilderness by the judging hand of God. And for so long had Caleb also to remain out of his inheritance and wander in the wilderness, but he must experience the faithfulness of God in keeping him alive and strong for war as he had ever been, both to go out and to come in. And he got Hebron (fellowship) the stronghold of the giants the Anakims, for his possession, and he was able to go in and dispossess them, all the result of faith in God and following Him wholly. He gave a south land to his daughter Achsah, wife of Othniel. With this she was not satisfied, and moved her husband to ask more of her father. He said unto her, "What would'st thou?" She answered, "Give me a blessing; thou hast given me a south land; give me also springs of water." And he gave her the upper springs and the nether springs.

Beloved, does not all this speak to us of our Lord Jesus, who has wholly followed God His Father, for He has wholly glorified Him on earth and finished the work that He gave him to do. "He suffered the just one for the unjust that He might bring us to God." He is therefore on the right hand of God, who is His inheritance there, and He has given to us to inherit with Himself, so that every child of God can say with Him

in Ps. xvi. 5: "The Lord is the portion of mine inheritance and of my cup." And we can say as in Ps. lxxxvii. 7: "All my springs are in Thee." In 1 John i. 3, we have the upper springs, fellowship with the Father and with His Son Jesus Christ, which is ours freely and fully to enjoy. And would not the nether springs suggest fellowship in the gospel down here, to which also we are called.

Now, dear brethren, is it not Caleb's question to Achsah, "What would'st thou?" our Father's question to each one of us in this prayer meeting? What is the response of our hearts? Is it that we may be led to enjoy the upper and nether springs as the result of being gathered together at this time more than ever we have done in the past? They are already ours but to enjoy them.

On Wednesday morning, after considerable waiting on the Lord in prayer, D. Oliver read Matt. xv. 12-28, pointing out first the character of the walk that becomes a child of God, and then referred to the woman of Canaan and the condition of soul she had to come to before she got what she was needing. She had to come down to the place of a dog, but whenever she took that place Jesus said to her, "Be it unto thee even as thou wilt," and she got what she wanted. Even so we, if we are to be blessed at these meetings, must be ready to take the place of the dog.

Jas. Goodfellow read Matt. ii.

1-2, and referred us to the wise men coming from the East to Jerusalem saying, "Where is He that is born King of the Jews? for we have seen His star in the East, and we are come to *worship Him*. He read also John xii. 20-21, referring us to the saying of the Greeks, "Sir, we want to *see Jesus*." And also read Acts x. 33. We are all here present before God *to hear all things that are commanded thee of God*, and exhorted us to apply these scriptures to ourselves, Had we come to worship Him? Had we come desiring to see Him? and to hear all things that are commanded of God?

In the afternoon D. Munro read John vii. 20-26, directing our attention to the desire of the Greeks, "Sir, we would see Jesus," and Jesus' reply. The time when this occurred was at the Feast of the Passover. The place was Jerusalem. The Greeks were doubtless proselytes who had heard of the God of Israel, and had come up to Jerusalem with His people, the Jews, to keep the feast. In the temple which had been built by Herod, the King, there were two courts, one for the Jews (the common people) and the other for the Gentiles. Jesus, as a Jew, would be in the Jewish court, and the Greeks would have their place in the court of the Gentiles, hence the difficulty of their fully and freely gratifying their eyes in seeing Jesus at pleasure, and their special request through one of His disciples, "Sir, we would see Jesus."

Our blessed Lord did not gratify the seemingly laudable desire of the Greeks by going out where they were and showing Himself to them.

If He had, they would only have seen a man in the flesh, and a Jew at that, and such a sight of Him could not have fulfilled the desire of His heart for the Greeks, nor yet met their need, but instead He spoke the wonderfully solemn but precious words that follow: "The hour is come when the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

These words open up to us what lay between our Lord Jesus and His showing Himself to the Greeks. He, as the corn of wheat, had to fall into the ground and die; in other words, the cross lay between Him and reaching the Greeks. The middle wall of partition between Jew and Gentile had to be broken down. The one sacrifice for sin had to be offered and consumed by the fire of the holy and righteous wrath of God against sin. In a word, the righteous requirements of a Holy sin-hating God had to be fully met by sin being fully judged, and thus a basis laid upon which Jesus as Man should be glorified, and become in resurrection the beginning of a new creation, the head of His body the Church, in which there would be neither Jew nor Gentile, but both reconciled and made a new

creation in Christ Jesus and members alike of His body. "Though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ he is a new creature. Old things are passed away. Behold, all things are become new," 2 Cor. v. 16-17. And thus in resurrection and glory the corn of wheat with the accompanying fruit will soon appear, the fruit of the travail of His soul.

But in verse 25 it seems to me we have brought before us what lay between the Greeks and *seeing* Jesus. They, too, had to die. "He that loveth his life shall lose it, and he that hateth his life shall keep it unto life eternal." This surely seems paradoxical, but it is one of the eternal laws of the Kingdom of God.

Not long since, at the close of a Gospel Meeting, a religious, though unconverted, lady said to the preacher, "I like your meetings, all but one thing. I think you make too little of prayer; without prayer *we could not live.*" This remark to the preacher was suggestive. Man's natural tho't can reach no higher than to live in the flesh before God, and with this in view the whole train of the religious machinery of these last days is in motion. But God's thoughts, how different! His way is to *kill* man in the flesh, and then to make him alive in the *spirit*, and so we read, "The Lord *killeth* and maketh alive," 1 Sam. ii. 6. Again we read, "I was alive without the law once:

but when the commandment came, sin revived, and I *died*," Rom. vii. 9. Man's condition by nature is two-fold: 1st, *alive* according to the above scripture; and 2nd, *dead* according to Eph. ii. 1-5. That is, *alive* in the flesh, in self-will, in active rebellion and enmity against God, but *dead* towards God. Hence, approach an unconverted man with almost any subject pertaining to this world, the sphere on which he lives, moves and has his being as a natural man, and you will soon see by his ear, attention and interest, that he is alive. But, on the other hand, approach him with the Word of God, pertaining to the things of God, and you will have as little difficulty in perceiving that he is *dead*, as he has neither ear, attention, nor interest in the matter. Now, when God begins to deal with a natural man, what does he do with him? The answer is as in Rom. vii. 9. He kills him. In Rom. vi. we have judicial death which every believer has got in Christ. Christ stood for *us* as our representative and substitute. He bore our sins (and sin) in His own body on the tree, and bearing our sins (and sin), root and branch, He stood in judgment for us, and died *our* death. As we read verse 6, "Knowing this, that our old man is (or has been) crucified with Him," etc., and Gal. ii. 20, "For I am crucified with Christ," etc.

Thus, through the substitutionary death of Christ for the believer, the whole question of his

sin and sins is judicially settled, and closed forever before God, so that He can now righteously say to us and of us: "Their sins and iniquities will I remember no more," Heb. x. 17. And all this is made good to us by faith. As Israel passed through the Red sea dry shod by faith, so we by faith have passed through death and judgment for sin, and already we stand on the other side, the heaven side, and can sing redemption songs. Now all this is most blessedly true of us as believers in Christ. He has drank the bitter cup of sin's penalty, and has left not one drop for us. But on the other hand, is it not true that when God, in His Grace, dealt with us, and saved us, that we had to experience death as in Chap. xvii. 9, whether by the law or by the gospel of His Grace did not the Spirit cause sin to revive, and us die, that is we had to hate and give up our life in the flesh, before receiving life in the Spirit in Christ. It is sometimes said that some people die hard. Well that is true in every case spiritually, and every conceivable remedy is resorted to to keep themselves alive, such as saying prayers, giving up this and giving up that, mending our ways, etc., but, as the Indian once put it, it was when he gave the death yell, that God saved him. So with us when we found all remedies of no avail, and took the sentence of death on ourselves, then God saved us. This means that He made us alive, gave us a new

life in Christ, His Son, risen from the dead, a life, a particle of which we did not have as children of Adam, and which, after it is imparted to us, will never mix up or coalesce with the old life, although it is still in us, a life that links us with heaven, and God, and Christ, and causes us to joy in God through our Lord Jesus Christ, and enables us to "mortify the deeds of the body," Rom. viii. 13; to mortify our members (R. V. margin; or make dead) which are upon the earth, Col. iii. 5.

Thus it is that we hate our lives in this world and keep it unto life eternal, and become part of the much fruit of the corn of wheat that fell into the ground and died, and is now bearing much fruit.

On Wednesday evening Bro. Crook read Luke xii. 29-30-31, also verses 22 and 33. He sought to press upon the Lord's people the necessity of obedience to our Blessed Lord's command in verse 31. He said: What a solemn rebuke to the spirit of self-seeking so prevalent everywhere among His own is the command "Seek ye the Kingdom of God." The glory of God ought to be the aim and business of every child of God on earth.

The first time this scripture came with force to me was at a farewell meeting in a Christian town some years ago. A young man was leaving to "Go North" to begin business for himself. Among others present, he was exhorted to obey that scripture.

He left and prospered. In due time two servants of God visited the town whither he went. They pitched the tent close by his house and store. Seldom was his face seen inside the tent. The meetings continued for some time, but time and again the preachers were saddened by seeing his indifference in the things which ought to interest Christians most, *i. e.*, the glory of God and the salvation of souls. The tent was moved and the preachers left. So engrossed was he with business, that he seemed to have heart for nothing else. Time passed on and things carnal—earthly things—things that he seemed to live for, prospered. But in the midst of his prosperity, he was taken with a painful illness, and in the midst of his years he was cut off.

Verse 22 contains instruction against needless anxious care. What would we think did we see our children anxious about where their shoes or food or clothes would come from? Why we would say "leave that to me I'll see after all these things, don't you worry or fret about them." Oh the blessedness, dear saints, of leaving all *with and to God, our Father!*

Verse 33 leads us a step farther. *Sell that ye have* and give alms. How contrary this is to nature! The spirit of the age is to gather; and with the most of God's people, they seem to have drunk freely of this spirit. *Grasp all, hold all, and keep all.*

May God give us to know our responsibility as His stewards, and give grace to honor Him with our substance.

A servant of Christ known to us was staying some time ago with our esteemed brother, Robt. Chapman, of Barnstaple, who asked him would he do something for him that morning. On being answered he would if he could, Mr. Chapman told him to go over to No. —, and if he found anything in the house they could do without, to take and sell it, and give the money to the poor. Now who among you would like our Brethren Munro or Kernohan to go to your houses and sell everything you could do without, and give the money to the poor.

On Thursday morning Mr. Douglas read a few scriptures regarding Timothy. In Acts xvi. 1-2, he is first mentioned: "The son of a certain woman which was a Jewess and believed." Her name is given in 2nd Tim. i. 5. While from 1 Tim. i. 2, we believe that Paul had the joy of leading young Timothy to Christ, yet who can tell what effect the example of his godly mother's life in early years had on him. 2 Tim. iii. 15 might show in some measure his training. Surely a little meditation on the early training of one who occupied such a place in the heart and letters of Paul, would be profitable to all christian parents, especially mothers, "which was well reported of by the brethren." "A good report"

is a necessary prerequisite for all who would serve publicly in "the Gospel of His Son" or "the Ministering to the Saints." What sad damage is done at times by men taking a place among saints, and, also "Preaching the Word" who have neither the confidence of their brethren, or a "good report of them that are without."

Six years afterwards, Paul, in writing to the church at Corinth, exhorting them to follow Him, says, "For this cause have I sent Timotheus, who is *my beloved son* and *faithful* in the Lord who shall bring you into remembrance of my ways which be in Christ" 1 Cor. iv. 17.

To the saints at Corinth, separated and divided, carnal and self-sufficient, he could with all confidence send Timothy, having seen in Timothy the grace of God, he having by consistency in word and work, won the confidence and esteem of Paul, his spiritual father and withal the great Apostle to the Gentiles. He is sent to do what few others could do among the Corinthians, live and teach the ways and doctrines of their father in the faith.

Five years after, in writing to the Philippians, Paul again makes mention of his true son in the faith, Chap. ii. 19, 20, 21. What a contrast Timothy presents to most young men now-a-days, who seem to have no higher aim than to seek for themselves a place and a name in the world.

Bunyan makes mention of a

man seen in the house of the Interpreter in Pilgrim's Progress, who could look no way but downwards, with a muck-rake in his hand, while over his head stood one with a crown in his hand which he proffered for the muck-rake; but the man was too occupied with the sticks and straws and dirt to observe anything else. How much many young men will lose, not only in time but also in eternity, on account of such close application to earth's muck-rakes!

But now at the close of Paul's life, a prisoner of Jesus Christ at Rome, he writes again to Timothy: "My son, be strong in the grace which is in Christ Jesus" 2 Tim. ii. 1. Years, long years had come and gone since he and Timothy went forth from Derbe and Lystra, and Timothy had gone, on, on, on; and now Paul writes his last letter to faithful Timothy, charging, encouraging, and exhorting him to "be strong." Oh brethren that we may have grace to end well. May God raise up men in these days like Timothy.

If an injury is done me, why should I do myself a much greater harm by resenting it? We do not quarrel with our stomachs for being sick, or with our bodies for giving us pain; still we have no desire but to gratify and put them in order again. Thus we should be affected towards all mankind, and study only their good, let them do what they will to us.

SUN STAND THOU STILL.

That there was really a panic in the motion of the earth when Joshua spoke these words, is considered an absurdity by the wisdom of modern biblical scholarship. Higher criticism and higher science would readily join hands in the conclusion that the language is strictly figurative. But an eminent mathematician, Prof. Totten of Yale University, believes that he has verified the literal truth of the Scripture teaching on the subject—that literally “the sun stood still in the midst of the heaven and hastened not to go down about a whole day.” In his introduction to the story, Prof. Totten well says:

“It is the Bible that atheists and infidels attack,—the Old Testament chiefly,—for they are logical, and perceive that if the foundation goes, the superstructure cannot stand, no matter how eloquently it can be clothed in agnostic sermons. Hence this Old Testament is our one and only bulwark of defense, and the Romance of History will make of him who reads ‘Moses and the Prophets’ in the light of Anglo-Saxon facts, a gnostic indeed, and one who can fully show whereon he stands, and *why* he ‘knows.’

“It will not do to preach Christ and deny Moses. It will not do to doubt the universality of the flood, and ask men to accept a Saviour who alludes to it! It will not do to doubt Joshua’s long day, with the sun and moon poised in mid-heaven while

he fought, and yet stultify our hearts with hopes of a longer day when even sun and moon will not be needed! If the story of Eden and the Deluge, of Jericho and Joshua are myths, or fables, and not literal facts, then, to the still *rational* mind, all that follows them is equally so, and faith, lost in those who foretold his advent, can never be savingly and logically found again in Christ and His apostles.

“If, therefore, we are to resume our place militantly among the noble army of those who have already testified for Jesus Christ with their lives and works, we must repudiate *in toto* this iniquitous school of criticism, and recapture, somehow or other, the Ararat redoubt, replace the long day in our scientific chronology, believe Moses rather than the Moabite stone, and the Bible rather than a sun-burned brick dug up at Babylon.

“As the study of prophecy was impressively recommended by the Saviour, we must study it, and do so until we understand it; but in no wise may we dare to alter it in jot or tittle!”

We cannot reproduce here the complicated mathematical collections of the professor; but its conclusion is this:

“To be scientifically correct it may therefore be stated that the sun and moon were going into accurate conjunction, in the mid-heavens over Beth Horon, (as recorded in Joshua) for the 31,604th time (since their primeval conjunction on the first day of

Adam's first week of time), on the 24th day of the 4th Civil, or 10th Sacred month of the Hebrew calendric year 2556 A. M., which day was a *Tuesday*, at 11:13 A. M., it being the 933,285th day of the world reckoning from creation *inclusive*. Whereas, if we reverse the cycles from the latest solar-eclipsing conjunction of history, to wit, that of Tuesday, June 17, 1890, they pass unerringly backward to that same conjunction, and make it 1,127,530 days 'ago,' but upon a *Wednesday*, at about 10:13 A. M.! *i. e.*, *there is inevitably "about a whole day" between the two results!*

"Now, as to these intervening 23½ hours, astronomy is *dumb*, and will be dumb forever, while history—in Palestine, in Greece, in China, and in Egypt—is eloquent, and chronology, in God's word, 'is so written' that woe betide the fool who rushes in 'where angels (and even devils, Luke iv. 12-15) fear to tread.'"

"This conjunction found the sun over Gibeon, the moon over Ajalon, and Joshua in the height of battle, at Beth Horon, exactly midway between them. That is, the sun and moon were, to the last element of 'arc,' in Joshua's mid-heavens!

"It is useless to contend against these figures, for they square with all the eclipses, transits, and equinoxes of astronomy."

Dr. David Nelson has given the following curious confirmation of Professor Totten's conclusion

from secular history. He says:

"There are certain items of history or tradition which seem to militate against Holy Writ;—these skeptics receive readily and remember long. Of ten thousand facts of a different description, they treasure none. They seem not to hear, or to understand slowly, or forget very soon.

"If you will go to the opposer of Christianity, who appeals loudly to the Chinese chronology, and ask him a few questions, you will find that part of Asiatic history with which he is utterly unacquainted. Ask him what he thinks when the Chinese speak of Yao, their king, declaring that in his reign the sun stood still so long above the horizon that it was feared the world would have been set on fire; and fixes the reign of Yao at a given date, which corresponds with the age of Joshua, the son of Nun. You will find, in nine cases out of ten, the objector knows nothing of that part of Chinese record.

"Of the Bible and of ancient literature connected with the Bible, he is uninformed; the cause is his appetite for darkness rather than light.

"The Latin poet, Ovid, amuses the school-boy greatly in his fanciful narrative of Phæton's chariot. This heathen author tells us that a day was once lost; and that the earth was in great danger from the intense heat of an unusual sun. It is true, that in attempting to account for this

incident of peril and of wonder, the writer, as is his custom at all times, consulted only his imagination, and clothed it all with an active fancy. But our notice is somewhat attracted when we find him mention Phæton, who was a Canaanitish prince, and learn that the fable originated with the Phœnecians, the same people whom Joshua fought. If you ask an unbeliever of these incidents, or of the common tradition with early nations, that a day was lost about the time when the volume of truth informs us that 'the sun hasted not to go down for the space of a whole day,' you will find that he never thought on these points—they are not of the character that is inclined to notice."

Sel.

IN THE SCHOOL OF GOD.

It seems to be the way of the Lord now, as in ages past, to have those whom He uses to do His work in the world, first alone with Himself. He does not hurry them forward to the front of the battle. He detains them first awhile in His school. He had Moses alone with Himself in the desert for forty long years, fitting him for future service. David was alone with God in the sheep-folds, learning how to slay the lion and the bear, that assailed the flock, long years before he was allowed to come forth to slay Goliath in the presence of the army of Israel. That secret training, and that victory in the solitudes of the desert, where no

eye but God's was looking on, were a necessary part of his training for public service. And our God will have it so. He uses no unskilled workmen in His service. He entrusts His business only to those whom He has proved. Those whom He has most used as instruments to do His work, have been under training in His school. He has tried and proved them by such discipline as He saw needful. "Let these first be proved, then let them serve" (1 Tim. iii. 10 R. V.) is a statute of His kingdom. We do well to remember that it is so.

There is a growing tendency in our times to set this aside, and ignore it. In the desire to serve, it is apt to be missed out, and a short cut taken to the public place, omitting the secret discipline of the School of God. The result is, that a race of would-be preachers and teachers have risen up, of a different type from those of olden time. Traders in theoretic Christianity: retailing borrowed truths, the result of others' toil; pedantic, heady, high-minded and full of self-esteem. Nor need this be wondered at, since they have run without being sent, and pushed themselves into prominent places, untaught of God, and unfurnished for His work. A barren, lifeless ministry, devoid of spiritual unction, sap, or power, is ever the inevitable result. Where are the conversions, and where the souls revived and blest? There is plenty of intellectual hair-splitting and dry theology, but

an utter lack of the power of God in the ministry of these un-sent men.

We are convinced that this is what is hindering the work of the Gospel and the spread of the truth, in many places, and casting a withering blight over what was once as the garden of the Lord. The evidence of this is found in many assemblies of saints. The men who have clutched the reins, are not in many cases fitted to hold them. They are not "in touch" with God; they have not passed through His School; they have run un-sent, and ordained themselves to a ministry to which they have not been called of God. Sad as it is to see the havoc they can work, while their domineering influence lives, there is one thing sure—their course will soon be run. Sooner or later they will find their level, expose their emptiness, and sink down into their true place. Only *that* which is of God will run its course. That which He approves can never be overthrown. Dear Christian workers, let us see to it that we have been in the School of God. That we have learned from God that which we teach to others. That He has called us to our present sphere of service. The knowledge of such a call gives quiet confidence in God, no matter who may question it, or oppose us in it. But to run un-called, to serve unqualified, will be to find our work un-blessed now, and un-rewarded at Christ's judgment seat by-and-by.

J. R.

When I am forward to speak the evil I know, or perhaps only surmise, of others, what can it proceed from but a desire that they should be universally despised, or fear lest they should not? How diabolical! Leave an ill report to shift for itself. You need not say one word to propogate it. There are silly enough talkers to do so without your help.

WORK AND WORKERS.

ENGLEWOOD, ILL.

The Christians in Englewood (Chicago) have opened a new hall for Gospel Work on 69th and Carpenter Sts. As yet the meetings are well attended. On Sundays they have a Sunday School at 3 p. m., and a Gospel meeting at 7:45; also a Gospel meeting on Thursday evening. The prayers of the Lord's people are requested for this new effort to "break up some new prairie," that the Lord may condescend to manage and arrange for His own glory.

LONDON, ONT.

Brethren Munro, J. Smith and McFadyn, are operating a Gospel Tent in London, Ont. This is a new move in London. The first meetings were good.

DETROIT.

Brethren T. D. W. Muir and Allan Simpson have been operating the tent here. The meetings

have been encouraging, and some profess to be saved. R. R. McDonald has also been with them for a few days. Bro. Simpson left for home.

DENVER, COL.

Gospel meeting every Lord's day at 7:45 p. m., at 1529 Larimer St.

MINNEAPOLIS, MINN.

Bro. A. Mathews is holding forth Christ on the streets in Minneapolis. Local Christians are helping.

NORTH DAKOTA.

J. Grimason writes of large meetings in the tent on the prairie. We hope the Lord will greatly bless this effort.

JOLIET, ILL.

The Gospel tent is still standing, and Brethren Wilson and White are holding forth.

NEW BEDFORD, MASS.

Aug. 13th, 1891.

Beloved Bro. Ross—Will you please give notice of the Third Annual Conference of Believers gathered unto His Own Name in New Bedford, to be held here (Lord willing), commencing with a prayer meeting Saturday, Sept. 5, night at 7:30, and then Lord's Day, Sept. 6, breaking of bread, 10:30; Sunday School scholars special meeting at 2 p. m.; ministry of God's Word at 3 p. m., and Gospel in the evening at 7

p. m. Besides these there will be open air meetings as usual. Monday, Labor Day, Sept. 7th, meetings at 10:30 a. m., 2:30 and 7:30 p. m. Yours,

GEO. HUNTER.

TOPEKA, KANSAS.

All coming to the Topeka Conference take notice: "The Believer's Hymn Book" will be used at these meetings. If you have one bring it along. This Conference will take place Sept. 18, 19 and 20, 1891. One and one-third fare for the round trip.

ST. CATHERINES, ONT.

Brethren Oliver and Halyburton have been operating a Gospel Tent in St. Catherines, with some success.

After that they went to Thorald, a village in the neighborhood of St. Catherines, and now they are at Merritton, and so far have had fair meetings.

STANDISH (MICH.) SECOND ANNUAL CONFERENCE.

There will be special meetings at Standish, Arenac Co., Mich., on Sept. 25, 26 and 27, 1891. The meetings will begin with a prayer meeting on Thursday evening, Sept. 24th, at 8 p. m. Hours for gathering are as follows: Friday and Saturday at 10 a. m. and 3 and 7:45 p. m. for the ministry of the Word, as the Lord may direct. The meeting on Lord's Day morning at 10:30 will be for the breaking of bread

in remembrance of the Lord Jesus. The meeting in the afternoon will be at 3 and evening at 7:45 for the ministry of the Word.

A hearty invitation is hereby extended to all the Lord's people to come to these meetings. Christians coming from a distance will be freely entertained. We desire the prayers of God's people that these meetings prove a blessing to saint and sinner. For further information write to

JAMES NORN,
Standish, Arenac Co., Mich.

Tent season will be over on or before Sept. 10th. There is usually then a great change from summer weather to equinoctial gales and broken unsettled weather, though after that we usually have fine weather, but cold nights.

A new Hall has been opened at Indianapolis for assembly purposes. The few who meet there simply, request the prayers of the Lord's people that the presence of God may grace their meetings, and that He may keep them faithful and true to the Absent One till He comes.

J. M. Carnie has returned to Kansas City, much improved in health and strength.

The two Kansas City Tents have been struck; and last week another had been pitched in a new place. Hope the Lord may bless.

Bro. Robert Telfer has returned from the West to Canada.

Bro. Jas. Campbell, in New Zealand, is hewing wood, and gaining some strength. He is now able to address meetings on Lord's day. Will the Lord's dear people pray for his full recovery. Dr. Mathews is improving somewhat also, although slowly. Such servants of the Lord are greatly needed by the assemblies. The Word of God is always true. Wolves come in from without, and even of those within men arise drawing away disciples after them, who go even to greater extremes than the old Exes. did in the days when they fulminated fire and brimstone at all who followed not them.

The Noon Prayer Meeting in the Bible Room, 182 State St., Chicago, is still kept up. Pray for this, please. The privilege of a quiet room into which to turn aside for prayer and the reading of the Word of God in the very busiest part of the city, is very great, and while some of the Christians are there quite regularly, there are others who never darken the door. This is to be expected, for there is in every city, those who appear to be only the *fringe*, and while connected with the meetings, are no integral parts of the meetings. Pray for us in this great city.

The Joliet Tent meetings are still continued by Brethren Wilson and White. There has been some blessing.

Brethren Mathews and McGill removed their Tent from Westery, R. I., to Massachusetts.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD

Vol. IV.

CHICAGO, OCTOBER, 1891.

No. 10.

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IMPORTANT NOTICE.

We have removed to the Bible Room, No. 182 State St., opposite the "Palmer House."

There we publish the two monthly papers, "OUR RECORD," for Christians, and, the "Gospel Testimony," which had been published at San Francisco. Both will after this date be published at the Bible Room.

There is a Noonday Prayer Meeting every week day and a Sunday afternoon Teaching Meeting at 3 p. m. in the Bible Room.

We will be glad to meet at these meetings any of God's dear people in the city for business or otherwise.

We have just received a case of fresh goods from the OLD country, and shortly we expect quite a large quantity of goods from London, England.

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In these evil days God's people ought to get well grounded in "Thus saith the Lord."

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NOTES ON THE BOOK OF JUDGES.

(Continued from page 132)

CHAP. VI.

GIDEON.

Again Israel is under the power of their enemies. Seven years of departure from the Lord; seven years of oppression and sorrow and at last they cry out to the Lord. After forty years of rest and liberty under the rule of Deborah and Barak, they lapse back into their idolatrous ways. Here Jehovah brings a solemn charge against them. He says "Ye have not obeyed My voice."

Evidently Israel had gone back to idolatry, showing the constant tendency in them to degenerate until the Lord in His grace lays hold on them and brings them back again into fellowship with Himself. Unless we are being kept by the Grace of God in fellowship with Himself, we slip insensibly and gradually away from Him. Unless self and sin are kept under by the power of the Spirit, except we are daily feeding on the Word and walking in fellowship with the Lord we wander from Him in heart, and soon manifest that we are away from the Lord.

V. 11.—It is remarkable to see the various ways in which God deals with His people. In the case of Israel here, there is first the Lord's chastening, seven years of bondage, and the blessed result: they cry unto Jehovah, and he sends His prophet with a message to act upon their conscience, and convict them of

their sin. Then He comes in grace to deliver them.

"There came an angel of the Lord and sat under an oak which was in Ophrah that pertained unto Joash the Abiezrite and his son Gideon threshed wheat by the wine press to hide it from the Midianites." The wine-press was a deep pit, so to speak, where the grapes were trodden, but there was no wine to put into it, and in order that he might be unperceived by the Midianites, he threshed his little supply of wheat in this wine-press to conceal it from the enemy.

The angel said to Gideon "The Lord is with thee, thou mighty man of valour" (V. 12). Who would have thought that this man, in these humbling circumstances, threshing wheat and looking around the corner to see if the Midianites were looking at him, was a man of valour? But God knew what was in him, and God knows whom He can use as His servant. It may be that He sees a little spark of faith in Himself in some one, though we may think very little of them.

V. 13—"And Gideon said unto Him, O my Lord, if the Lord be with us why then is this befallen us?" etc. He does not appear to have known who this was that appeared unto Him. He addresses Him as Lord, not Jehovah. This man is exercised in heart and conscience about the honor of Jehovah's name. He says, "What is become of the

Lord that wrought such mighty miracles in behalf of His people?" Has He forsaken us? Gideon was not taken up with His own difficulties and trials. He thought of the dishonour done to the Lord's name by His people.

V. 14.—"And the Lord looked upon him and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites, have not I sent thee?" The presence of the Lord was the secret of his might. That is quite sufficient for Gideon or any of the Lord's servants whom he calls and sends forth to serve Him.

V. 15.—"And Gideon said unto Him, Oh my Lord, where-with shall I save Israel? Behold my family is poor in Manasseh, and I am the least in my father's house." Gideon had low thoughts of himself. That is the spirit that God is pleased to use. The lack of this humbled spirit hinders God from using us many a time. We look for honor and respect from our brethren, instead of seeking to please the Lord and earn His approval. May we be kept from this snare, and may we think little of ourselves from first to last.

Verse 16.—"And the Lord said unto Him, Surely I will be with thee and thou shalt smite the Midianites as one man." What matters it, the poverty of his family, or that he is the youngest in his father's house? David didn't belong to a wealthy family, and he too was the

youngest of his father's household, yet God used him to do a mighty work for Him. God can use the young, the poor, and the feeble to do His work. Our ignorance, weakness, and poverty are no hindrance with God. What He wants is faith, humility and obedience.

V. 17-21. Gideon asks for a sign to shew that it was the Lord that talked with him. Then He tells him to bring forth a gift offering, and Gideon made ready a kid and unleavened cakes, and brought it to the Angel of Jehovah. Then the Lord tells him to put the flesh and unleavened cakes upon a rock, and when the Lord touched the flesh and the unleavened cakes with the end of a staff, there arose up fire out of the rock and consumed them. The fire descending and consuming the sacrifice is God's way of manifesting His acceptance of the sacrifice. Thus Gideon is confirmed in the service that he was called to. In connection with this read Phil. iv. 17. Here the apostle Paul tells these Phillipian saints that what they sent as the provision for his need was a sacrifice well pleasing unto Him. It is a blessed thing for us to go to the Gospel meeting and to come away from it, whether we have seen conversions or not, in the assurance that our service has been presented and accepted by the Lord. It is most blessed to put our offering into the collection box, however small it may be, having the consciousness that the Lord

has accepted it. It is our privilege to offer spiritual sacrifice to the Lord; and such sacrifice "is an odour, a sacrifice acceptable and well pleasing to Him."

V. 22.—"And when Gideon perceived that he was an angel of the Lord," he was troubled with the thought that he had been so near to God. *A real sense of the presence of God would trouble many of us.* I believe that in our own consciousness many of us live far off from God; and even when we are nearest Him we don't realize much of the divine presence. There is very little of that reverence and godly fear, which is the necessary result of the presence of God realized in our assemblies. How often it happens that when some brother leads in prayer many seem to have no fellowship with him, their attitude and manner indicate a want of reverence and godly fear. How often God is dishonoured and His Spirit grieved in our behaviour before Him.

V. 23.—"And the Lord said unto him, Peace be unto thee, fear not thou shalt not die." How graciously the Lord speaks to him. It is just like Jesus when He came into the midst of His troubled disciples, He calms their fears with these sweet words, "Peace be unto you" (John xx. 19). It was the same gracious, holy, and blessed One that appeared to Gideon. Then "Gideon built an altar there unto the Lord, and called it Jehovah-shalom," which means, Jehovah send peace. He set up

there a witness, a memorial of the peace that God had given him.

V. 25.—"And it came to pass the same night that the Lord said unto him, Take thy father's young bullock . . . and throw down the altar of Baal that thy father hath, and cut down the grove that is by it and build an altar unto Jehovah thy God, . . . and take the second bullock and offer a burnt sacrifice with the wood of the grove which thou shalt cut down."

Gideon has to begin his testimony for God at home. It is like what the Lord said to the man out of whom the devils were departed when he besought Him that he might be with Him—He said to him "Return to thy house and shew how great things God has done unto you." One is apt to stand in doubt of conversions that are not known at home. The first place that he has got to bear testimony is at his father's house. A most difficult thing for the youngest in this family to bear this solemn testimony against the ways of his father. Nothing but the assurance of the presence of God with him could enable him to do this. He has faith to throw down the altar of Baal, but he has not faith to do it in the daylight. God does not despise a little faith; we are apt to waver and fear in the exercise of our faith, but God would encourage and strengthen it.

V. 28.—"And when the men

of the city arose early in the morning, behold the altar of Baal was cast down, . . . and they said one to another, who has done this, . . . and they said, Gideon, the son of Joash, hath done this thing. Then the men of the city said unto Joash, Bring out thy son that he may die." It is remarkable how Joash stands by his son here. It seems as if in the heart of Joash, there was the fear of the Lord, which was touched by this act of his son. It is apparent that Joash realized himself to be wrong and his son to be right. This shows us that we need not fear if we have the Lord with us. Joash might have gone against his son, but he didn't. Joash said, "Will ye plead for Baal? . . . He that will plead for him, let him be put to death." There was a man wakened up to the great fact of the terrible folly and evil in departing from the Lord, and he speaks to the people boldly, and he knows his word will exercise and influence their conscience. We ought ever to have this confidence that however men may oppose and dislike the truth of God, that deep down in their souls there is something that says, "It is true." Let us therefore not shrink from upholding and carrying out the mind of God, even though it should draw forth the enmity and opposition of the world.

J. R. C.

(To be Continued, D. V.)

When a man is hard up he does not criticise a cheque.

OUTSIDE THE CAMP.

PART I.

It has been remarked that if we look *around*, it is confusion; if we look *in*, it is misery; if we look *out*, away to Jesus, it is peace. Certainly, if we look around it is confusion. We are somewhat in the condition of Israel at the time of the setting up of the golden calf. The Mediator is out of sight in the mount with God, and there is sin and disorder in Israel. Evil reigns. In Exodus xxxiii. 7, we find that Moses, after the scene of judgment narrated in chap. 32, "took the tabernacle and pitched it *without the camp*, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass that *every one which sought the Lord, went out* unto the tabernacle of the congregation which was *without the camp*." There are some of us in these days who see that, from the defilement within, we must purge ourselves and "go out." It is a solemn step, and not to be taken without Scripture warrant; but this we have (2 Cor. vi. 14-18), and having ceased to do evil, we should be seeking now to learn to do well. And here let me say that it is a faithless answer of any who may plead—we remain in until we see something better to go into. To go out, not knowing whither we go, if God calls, is faith: and if God shows us that it is wrong to remain in, none of His children need fear to find a sufficient God outside. The position may

seem a difficult one, and there may be many things in the Scriptures which as yet we do not understand, but there is one central point of light; Israel went out *to the Lord*. Indeed, the words translated, "tabernacle of the congregation," may be rendered "tent of appointment." It foreshadowed Christ who is the true meeting place of God and His people. We go out to the Lord Jesus, who is our gathering-point, so to speak.

I wish I could impress on you, and on others in similar circumstances, this one truth, that we have a Living Christ in the midst of us, and to Him we look as Head and Lord. We are builded together as a habitation of God through the Spirit (Eph. ii. 22); and we hold the Head (Col. ii. 19). People may say that it is disorder, that we have no head, that every man may be a ruler; but they leave out this one thing in their reckoning, that we have a Ruler in the Living God, who has not redeemed us to leave us to ourselves, but who dwells among us, and who, if we meet in the faith of His presence, and in dependence on His leading, will rule us in a harmony whereby He shall be glorified, and we abundantly blessed. When we gather together it is not to look helplessly at each other, but to look intelligently by faith to the Lord Jesus. The church may have failed, and be, as is said, "in ruins," but God is the same, and faith cannot count on Him in vain. We do not separate from

evil only; we gather *to Christ*—to a Living one who can rule us as well as supply all our need. Let the Head have His due place, and we need not fear the proper regulation of the subject members.

Christ, the Anointed One, is Prophet (Acts iii. 22); Priest (Heb. iii. 1); and King (Luke i. 31, 33). In the Church of Christ you have *teaching, worship, and rule.*

As regards *teaching.* We do not now look for apostles and prophets in the assembly, with a new message from God; but we do find apostles and prophets in the Book God has given us, and that there are men qualified to teach the truth which themselves have been taught in that Book. In 1 Peter iv. 10, 11, we read, "As every man hath received the gift, even so minister the same one to another, as good stewards of the *manifold* grace of God; If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." In the Christian assembly there should be scope and liberty for the exercise of all that God has given for edification. "Where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17).

"Brethren, ye have been called unto liberty, *only use not liberty for an occasion to the flesh,* but by

love serve one another," Gal. v. 13. It is not liberty in the flesh but in the Spirit, to be used in a love that embraces all the saints, not to manifest our powers, but for their edification; and this liberty is ours under God's direction. What is to be contended for is not *the right of every man to do what he pleases, but the obligation of each man to do what God directs.* It is not a radicalism in which every man does his own will, but an absolute monarchy where God rules as He will; and this is simple enough if we receive the truth of a Living God in the midst of us.

As regards *worship.* Viewed as teachers and taught, rulers and ruled, some are over and some under. As priests, all worship on the same level. He loveth us and hath made us kings and priests unto God and His Father (Rev. i. 5-6; 1 Pet. ii. 9). Through our Lord Jesus Christ we have access by one Spirit unto the Father, Eph. ii. 18. We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Ph. iii. 3. If it be asked—what is worship? It is the adoration of the heart, which may or may not find utterance by the lips, and the object of it is God—who is revealed to us in Christ Jesus, and to whom we have access by the Holy Ghost. It is the breaking of the alabaster box pouring the precious ointment on the head of Jesus,—the spontaneous grateful tribute of a Christ-filled

soul. In order to true worship there are two requirements, a purged conscience and a full heart. The one we have by the *blood* of Jesus, the other we have as we gaze on the *person* of Jesus, and as the Holy Ghost, taking of the things of Christ, sweetly presses them on our souls. Jesus *has done* a work by which our sins are washed away. He *is* the chiefest among ten thousand and altogether lovely, and He is ours. One verse of a hymn aptly sets forth the moving cause of worship, the object of worship, and the attitude of the worshippers—

The mention of Thy name shall bow
Our hearts to worship Thee;
The chiefest of ten thousand, Thou,
The chief of sinners, we.

As we gather round the Table of the Lord, breaking that bread which is strength, and drinking that wine which is gladness (Ps. civ. 15), we worship and render praise and thanksgiving, the fruit of our lips to God. With these symbols He has linked the truths of the death of Jesus for us, 1 Cor. xi. 24, 25, of our oneness in Him (1 Cor. x. 16, 17), and of His coming again (1 Cor. xi. 26). If we draw near, duly self-judged and expecting the spiritual blessing most sure to faith in the worthy receiving of the supper, we shall discern the Lord's body, and the chord of worshipping praise be touched in our hearts. As Israel, when the glory of the Lord appeared, and there came a fire out from before the Lord and consumed

upon the altar the burnt offering and the fat, shouted and fell upon their faces (Lev. ix. 23, 24), so we, as the personal glory of the Lord Jesus is revealed to us, and the acceptance of His perfect sacrifice for us brought to our remembrance, shall bow down in spirit, and worship Him who is worthy.

(To be Continued.)

HEART SIGHTS WORTH SEEING.

"The Lord direct your hearts into the love of God and into the patience of Christ" 2 Thess. iii. 5., R. V.

The religion that does not arouse the enmity of the enemies of God, is not of God. The Thessalonians had their troubles arising from their Christianity. See 1 Thess. ii. 6, ii. 14, iii. 1-4; 2 Thess. i. 4-7, ii. 17.

Notice the Apostle's prayer. "The Lord direct your hearts." Logic and metaphysical disquisitions may occupy the head, but God works through the heart and conscience; through the latter especially on sinners, and through the former mostly on saints. Hence conscience-preaching suits the sinner specially, but is often needed by the saint, too.

In Eph. i. 18, we find this prayer, "The eyes of your hearts (R. V.) being enlightened" etc. The eye affects the heart, the heart the eye in return, hence tears.

The "love of God" is especially for the heart. It is often remarked that "love begets

love." No doubt there is a measure of truth in that aphorism, but in regard to God, no one loves Him who has not been "born again." The Lord "direct your individual heart," reader, to "the love of God."

THREE DISPLAYS OF GOD'S LOVE.

It is seen in its three stages;

i. e.

1. "God so loved the world"—the great ungodly, corrupt, proud, empty, pompous world—"that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." This is a marvellous sight. Ponder it, Oh my soul! till my heart swells up with wonder, gratitude, praise and responsive love to Him who loved me and gave Himself for me.

GOD LOVES HIS CHILDREN.

2. God's love is seen displayed to all His children. When Saul of Tarsus persecuted them, the voice from heaven to him was "why persecutest thou me?" They are members of the body of Christ. He that persecuted His saints, even His earthly people, has most truly suffered deeply for it, and there are many such manifestations of enmity yet to be settled by severe chastisements. We might quote such did space permit, meanwhile it does not. He chastises them Himself, but woe be to him who takes the law into his own hands and touches them. They often are chastised, but the end of the

rod whereby He does it is to be burned.

GOD'S LOVE IS NOT EQUALLY
DISTRIBUTED.

3, He does not love all His children alike. Of John the Apostle we read in John xix. 26-27, "When Jesus therefore saw His mother and the disciple standing by, *whom he loved*, He saith unto her 'Woman behold thy son.' Then said He to the disciple, 'Behold thy mother,' and from that hour that disciple took her into his own house." He gave this great trust to the disciple whom he loved pre-eminently, and what an honor! John got a mother and she got a son.

In the xiii. 26, of John, we have another illustration of His pre-eminent love to John. "Now there was leaning on Jesus' bosom, one of His disciples whom Jesus loved." Like unto a baby nestling on a mother's bosom, John leaned on Jesus' bosom where the very pulsations of His great heart could be felt and recognized. There He had not only the place of nearness to Christ's heart, but the place of trust and mediation on the part of his brethren. They had not the holy boldness, courage, and confidence to ask Jesus the questions; therefore Peter beckoned John to ask Him, and He answered John. They conceded to John the place of nearness, which in reality he occupied. It is so still. What means the request often made by some

Christians of other Christians to pray for their unconverted friends but a recognition of a supposed greater nearness to Christ by those others than by themselves.

We find something similar to this in the case of

DANIEL. .

He prays and whenever he does so, we find the whole machinery of heaven set in motion to grant his request. Read Daniel ix. 19-23. Let us quote this last verse; he was told: "At the beginning of thy supplication the commandment came forth, and I am come to shew thee, for *thou art greatly beloved*."

In the x. 1, 2, we read Daniel was-mourning three full weeks. He saw a vision of a glorified one, which turned his comeliness to corruption, but a hand touched him, which set him on his knees and on the palms of his hands, and it was said to him: "*O Daniel, man greatly beloved!*" Again in the 18th and 19th verses we read when his sorrows were again on him, "Then there came again and touched me, one like the appearance of a man, and he strengthened me and said, '*O man greatly beloved!* fear not, peace be unto thee, be strong, yea, be strong."

Reader, do you belong to the

INNER CIRCLE,

Or to the outer—the mere common-place crowd, of whom there is not much recorded? There is a list of names recorded in Genesis v., of whom it is re-

corded they were born, they married, they begat children, and they died. Of one only in that list it is said, "And Enoch walked with God, and was not for God took him." The blanks about the others speak louder than thunder, that God had nothing particular to say of them. The Lord direct your hearts to the love of God, and to

THE PATIENCE OF CHRIST. (R. V.)

This is displayed in His treatment of His own disciples. "How long shall I bear with you?" came from His gracious lips. Yet He bears with His own, no doubt, often He did it with pain. He carries the lambs in His bosom and gently leads those that (give suck R. V.) are with young. His patience is most wonderful.

HIS PATIENCE AS SAVIOUR.

This was graciously displayed in His tender dealings with us when saving us. One root after another, and one fiber after another removed, till we were clean cut off and engrafted into the new man. Convincing us of sin graciously and gradually, till the burden became too heavy to bear, then mercifully making Himself known to us as our substitute on the cross, and the Saviour of us, the lost, who opposed and vilified Him. Oh what grace!

HIS PATIENCE AS SHEPHERD

Is manifested every day. Our ignorance, self-importance, self-will, and lawlessness, continually

give occasion to show His gracious patience. Gently but surely, He brings us around to His own way, and by His rich grace overcomes all ebullitions of the flesh. Often He allows us to kick ourselves, weary and exhausted to rest in Him, like babies crying themselves into deep slumber, sleep, and repose on the mother's bosom. Oh the wonderful patience of Christ with us His people.

HIS PATIENCE AS KING AND HEIR.

The world meanwhile is trying to get rid of the thoughts of Christ, of the Gospel of Christ, and of its need of Christ, and of all His belongings—His Word, His ordinances, and His people. In return for which His gospel is patiently preached as never before, and He is getting His pickings out of it. While the masses are going to the devil and to the lake of fire, He patiently waits meanwhile, knowing that His enemies shall shortly be made His footstool.

The glory promised Him is never yet His in possession. It shall be bye-and-bye but He patiently now waits, and waits, and waits! The bride shall be His shortly—still He waits patiently. May we have grace to *wait on Him*. He that shall come will come and will not tarry.

GOD'S ROD.

Every stroke of God's rod should produce great searchings of heart, and where it does not it is the sure precursor of the sorer chastenings of His hand.

THE FIRST LOVE.

A principle everywhere affirmed in Scripture is that in times of apostasy the real state of those in it can only be understood when tested by what it was at the beginning, and if we would comprehend the condition of the Church at this present moment we must compare it with Pentecost, so when the Lord sends His message to Ephesus He says: "I have somewhat against thee because thou has left thy first love. Remember therefore from whence thou hast fallen, and repent and do thy first works," etc.

FORGIVENESS.

A few words on *forgiveness of sins* may be helpful for young believers. In Psa. cxxx. 4, we see that God is the source of forgiveness; "But there is forgiveness with thee, that thou mayest be feared." This last clause tells us why God forgives any one. Jesus was exalted to give forgiveness of sins, Acts v. 31, after He had laid the basis on which sins could be justly forgiven. We find now that God in Christ forgives, Eph. iv. 32, R. V. It is in Him we have redemption through His blood, even the forgiveness of sins, Eph. i. 7, Col. i. 14. In these verses we see God is the source, the blood is the basis, and Jesus risen is the channel. And it comes to us through faith. "To Him give all the prophets witness, that through His Name, whosoever

believeth in Him shall receive remission of sins" Acts x. 43.

Forgiveness of sins is a blessed (Psa. xxxii. 1) portion to all God's people, and is the basis of His speaking to them. "I write unto you little children, *because* your sins are forgiven you for His Name's sake" 1 John ii. 12. This is addressed to the whole family of God. Col. ii. 13 tells us we are forgiven *all* trespasses. Not one sin remains on the believer. Heb. x. 17 tells us our sins and iniquities will He remember no more. Seeing God has forgotten them, we ought to live without fear of them coming back on us. In Luke vii. 42 we get God's *manner* of forgiving us—"He *frankly* forgave both," Rom. iii. 24.

Should our souls not go out to Him in praise for such a blessed truth about our hateful sins, and cause us to fear Him?

After we are saved, *if we sin*, His Word is equally clear as to what we ought to do. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" 1 John i. 9. When we sin, we ought not to carry our sin about on our conscience till night but confess immediately; and thus keep short accounts with God. The ways of many believers are simply shams. They will live all day as they please, and at night say, "Lord forgive us our sins which we have committed against Thee to-day." God however wants us to *confess our* sins. Many if asked, after they pray

the above prayer, "What have you done against God to-day?" would not know what to say. God wants reality in His people; and, if they have sinned, to tell Him in what. If we sin against any man, we would never think of saying "forgive us," until we own what we have done. Why deal otherwise with God, unless we don't believe what we are talking to Him about? May God give us to be real with sin and everything else. W. W.

NEAR BOTTOM.

The Lord Jesus said to His Disciples, "Seek ye the Kingdom of God, and all these things shall be added unto you." In primitive times the preachers went forth, taking nothing of the Gentiles, (see 3d John), being dependent on the Lord Jesus for the charges.

Not a few of them who claim to be His servants now, however, publish weekly or monthly publications seemingly with the sole purpose of proclaiming to all and sundry that they so live by Faith, but are not so well off as they might be, which may be formulated thus: "We live by Faith, but are very poor; could you, reader, help us?"

Others, again, do not claim to live by faith at all, but by hard, dry bargain-making and unblushingly not only own that they are hirelings, but claim that to be the only proper way for them to live in this close-fisted world of ours which makes hard cash its pivotal basis.

Often, however, there is a hard struggle to support so-called ordinances—even after all bonds of agreement and obligations are signed. Unconverted people are not always very conscientious in meeting their engagements, provided it is possible for them with any show of decency to slip out of them.

In that case the usual way for the sects is to invent some kind of foolish and graceless entertainment or other, which is sometimes of such a gross character that it is polluting to mention what it is.

Recently at a re union of G. A. R. veterans in Chelsea Park, Kansas City, Kansas, we saw there were three so-called churches represented by booths, *i. e.*, tents, in which eatables were cooked and sold to all and sundry for money, to support "ordinances" so-called, because either the services given by them and the work done, were not of that class that commended themselves to Him who promised to support those who served Him, or because the Lord Jesus went back on His word, and could not any more be depended on. The reader may satisfy himself as to which of these suppositions be correct. The churches represented by these mercenary restaurant booths, were

1. The "Christian Church, *i. e.*, the "Campbellites," presented the first restaurant in the "name of God" claiming custom.

2. The Methodist Episcopal Church, which had not only an

eating and cooking booth, but a tobacco, pipe, and cigar booth, and besides that there was a brass band playing music at the entrances to both booths to draw the crowd, and all this "in the name of God."

3. "St. Paul's Episcopal" had also a cooking and eating booth. Would Paul the Apostle of the Gentiles own this thing? Nay verily! but would declare it of the earth, earthy.

Surely the end is near. Come Lord Jesus; come quickly. How much farther down these miserable sects can go? Surely they are not far from bottom now.

FOR THE LAMBS.

ROMANS viii. 33.

Notice first the Holy Spirit's definition of justification. "It is God that justifieth"—"who shall lay anything to the charge of."

A justified sinner is one who can have nothing laid to his charge. It is the condition of one who has been legally acquitted of all charge. He goes out from the presence of his judge without a stain.

"No condemnation! precious word.

Consider it my soul!"

The believer in Jesus does well then to note *who* it is that justifies. It is God, the holy, holy, holy One, with whom we have to do.

Looking to chapter iii. 10-20, we have the indictment read. God the judge reads it, and God the judge brings in all guilty, for all have sinned and

come short of the glory of God. But in chapter iv. 5, God the judge declares Himself to be the justifier of the ungodly. Here God reveals Himself as able to legally acquit, and set down as justified even a guilty one.

It is not now a question of our ability, but of God's. Here was the error of the Pharisee in Luke xviii., he was trying his ability to justify himself. The publican on the other hand, contemplated rather God's ability to do it, and he went down to His house a justified one. Why? Because God is able to justify the ungodly.

What kind of ungodly ones does God justify? Rom. iii. 26 tells us. God is the justifier of Him who believeth in Jesus; therefore, as Rom. iv. 5 puts it, "to him that worketh not, but believeth on God who justifieth the ungodly, his faith is counted unto him for righteousness."

On what *ground* does God justify the ungodly one who believes in Jesus? Rom. iii. 24-26 gives the answer. "Christ Jesus, whom God hath set forth to declare at this time God's righteousness." Mark this, it is a question of the righteous God justifying an ungodly one.

What a problem to solve! How can the righteous One justify the unrighteous? But God has solved it. Jesus was delivered for our offences—He bare our sins in His own body on the tree—He died, the just for the unjust; and God raised Him from the dead for our justification.

Here, then, is the anointed Jesus set forth as our justification, and also as the justification of God, in His ways of grace to the ungodly.

God is seen to be just; He has dealt with sin, and God is seen in the anointed Jesus to be righteous. He has punished sin. His justice and righteousness are vindicated in the wounded Lamb, who now lives as the Lamb that had been slain.

God's character is thus seen to be the same in redemption as when He said, "dust thou art, and unto dust shalt thou return."

As holy, in receiving the believing sinner, and using His power to save him, as when He used that power in Gen. iii., turning every way to keep the sinner out of His presence. He is just and the justifier.

On what principle then are we justified? On the principle of *faith*. "Being justified by faith we have peace with God, through our Lord Jesus Christ," Rom. v. 1.

Thus it is of faith that it might be by grace; that is, faith in the power of another (to do what we never can do, and who alone provided the means to do it), as opposed to justification by works, which throws us back on our own ability. Thus, we say with Paul, "not by works of righteousness which we have done, but according to His mercy He saved us."

Oh, to grace, how great a debtor,

Daily I'm constrained to be;

Let that grace, Lord, like a fetter,

Bind my wayward heart to thee.

WORK AND WORKERS.

THE CALIFORNIA CONFERENCE.

The Fifth Annual Conference of Christians at the Gospel Hall, 826 Howard St., will (D. v.) begin this year by a prayer-meeting on the evening of Wednesday, Oct. 21. There will be as usual three meetings a day, on Thursday, Friday, Saturday, and Lord's Day, 22, 23, 24, and 25. Of course the first meeting on Lord's Day morning is for the Christians who gather to His Name to remember Him in the Lord's Supper.

We wish to emphasize this conference especially before the saints. San Francisco is the most important place on the Pacific coast, and a great center for good or evil. We believe there is no heresy under the heavens but finds a congenial lodgment on that coast, and all nationalities are there represented in their peculiar ways and habits.

The true gospel of the Grace of God is rather a rare commodity outside of San Francisco, and yet God has some of His children scattered among all this uncommon confusion.

No doubt the Lord has a valuable precious testimony for Himself in the big city and its ramifications are found all along the coast. Yet there is much need for a greater still. Oh, what need for the spread of the gospel.

Let all the saints on the Pacific coast drop their money-making pursuits, and attend these meetings and get refreshed and revived; and let all the saints

who cannot go remember those who can go, in prayer.

Mr. Chas. Montgomery, 227 Second Street, San Francisco, will give any necessary information to enquirers.

It is expected that our beloved brother, Mr. Donald Munro, of Toronto, will be at these meetings.

HAMILTON, CANADA.

Dear Bro. Ross:

Many of the Lord's people will be interested in hearing of the going forth of three more laborers to the needy harvest field of China. They have gone forth in entire dependence upon God, having the hearty fellowship and confidence of the assembly gathered to Jesus' name at Larkin Hall, in this city. Their names are Mr. and Mrs. John L. Duff, and Miss Annie Lucas.

Much might be said concerning each of them as individuals, and of their humble service for the Master, whilst going in and out amongst us, but this would trespass too much on your space; it may suffice to say that they leave our midst having the confidence of all the Lord's people (so far as we know), not only in the assembly, but amongst Christians outside, to whom they were known personally.

There was no small stir amongst us here, when it became known that they believed the Lord of the harvest had called them to go to China, and had also opened the way. A fellowship meeting was held on Friday

evening, August 28th, at which short addresses were given by our Brother Duff and others, relative to the subject for which the meeting was called. Our beloved brethren, John Smith and Donald Munro (who were engaged in preaching the Gospel in a Tent at London, Ont.), came to say farewell, and gave short and helpful addresses. After many of the strangers had left, there was a season of special prayer on behalf of those who were going forth; our hearts also reaching out to those who were already in the dark places of the earth, as also to the Lord's servants at home.

The following Lord's day will not soon be forgotten by most of us here. The morning meeting was indeed a precious time around the Lord's table. The Gospel meeting in the evening was conducted by our Brother Duff and one of the brethren here. At the close of the after meeting several choice Hymns were sung and a short prayer meeting committing them to the care of the Good Shepherd, to God and the Word of His Grace. Early on Monday morning numbers of the Lord's people might be seen wending their way to the Grand Trunk railway station to say their last "farewell." The train was timed to leave at 7 o'clock. At about 6:45 a. m. a group of the Lord's people gathered on the platform and commenced the singing of some suitable Hymns, closing with "God be with you till we meet again." The hour

for parting having come, tears began to flow, sisters embraced their dear ones who were leaving, brethren said "Good bye" in broken accents, remembering that at the longest it's only "Till Jesus Comes," which may be very soon. They will be missed very much here, but our consolation shall be that Hamilton's loss will be China's gain.

Yours in the best of bonds,
WM. A. WILSON.

FALL RIVER, MASS.

Extract from Letter.

September 1, 1891.

* * * For the last two or three weeks our Gospel Meeting has not been large. We took down the Tent yesterday, and Brother Scott left here yesterday to call at New Bedford, and then to pass on to Boston for a few days. I remain in Fall River all this week for some Bible Readings with the Christians. We have been remembering the Lord here for the last few Lord's days. At the last Lord's day gathering there were thirteen of us together. I remain, J. BLAIR.

JOLIET, ILL.

The Tent was taken down on Monday, Aug. 31. Five were baptised on the 30th. Three of them professed to be saved in the Tent. Brother Wilson left for What Cheer, Iowa, and Brother White for Belvidere, Ill.

CORNELL, ONT.

Cornell, Sept. 2. 1891.

Dear Bro.:—* * * * Am

just after having a tramp of 5 miles among the farmers peddling the Gospel freely, and did not come across one soul that had a good, Godly ring. Few are saved. What a true picture Romans iii. gives of man: "*None* righteous, *none* that understandeth, *none* that seeketh after God, *none* that doeth good, *no*, *not* one." "*All* gone out of the way," and "*become unprofitable.*" Yet partly through their own perversity and partly because of the flattery their preachers give them, the people think the very opposite of themselves to what God asserts.

Blessed are your eyes, for they shall see. It was John xviii. 8, did it for you, and John iii. 16, for me. Saved by Grace and kept by the power of God, it becomes us to go softly before Him yet rejoicing in Him, and have no confidence in the flesh.

Well, we have lastly been a month in Belmont village with the Tent, and left behind us a Lamb and a Sheep. May the Lord preserve them from the Wolves.

This is the second week here in Cornell village, and people are coming out well. Hope there may be some souls saved. Two or three anxious ones stayed in after the meeting was over last night to be spoken to.

We were here about five years ago for five weeks, and three souls that we know of were saved at that time. One of them is the P— M—, with whom we lodge. You will be praying

for us. I should have written you long ago. * * * *

Yours, etc.,

JAMES GOODFELLOW.

Bro. Jas. Erskine has moved to Topeka, the capital of Kansas. We hope the Lord may use him and his brethren in the blessed work. Americans appreciate good speaking, perhaps not Biblical teaching, but good, free, smart talking, they do appreciate very much.

He and Bro. Burge are gone to Panama, Neb., to hold some Gospel Meetings.

DETROIT.

It is purposed (D.V.) to have a convention of the Lord's people in the Gospel Hall, Detroit, Mich., early in December. Full particulars in our next.

CHICAGO.

It is intended to have the Annual Thanksgiving Conference of Christians in Chicago as usual on the last Thursday of November. Particulars in next.

PETROLIA, CANADA.

Special meetings for Christians on October 2d, 3d and 4th.

On Friday and Saturday meetings will be at 10 a. m., 3 and 7 p. m. for Ministering the Word. On Lord's day morning, for the Lord's people only, Breaking of Bread at 10:30; afternoon at 3 and evening at 7 for the Ministry of the Word.

A Prayer Meeting will be held on Thursday evening, Oct. 1st, in the Gospel Hall.

Reduced rates may be obtained on the Grand Trunk Railway in Canada by obtaining a certificate from the agent at the station at which you start, showing that you have paid full single tariff rates to the place of Conference and entitling you to a return ticket at the rate of one cent per mile.

Brethren Hicks and Dickson have preached the Gospel in a Gospel Tent, and the Lord blessed the Word. Sinners were converted and Saints were edified. The result is that Special Meetings for Christians have been resolved on at Petrolia instead of at Wanstead, as on previous occasions.

KANSAS CITY, MO.

There was some excellent meetings and blessed fruit in the Gospel Tent this last month.

TOPEKA, KANSAS.

The first Conference of Christians in Kansas is over.

Everybody was pleasantly disappointed with the numbers present, and the power in the meetings. Moreover there were blessed results. After the last meeting we repaired to the river and buried two ex-United Brethren, one of whom professed to be saved in the afternoon of the same day, one ex-Y. M. C. A. secretary, and one ex-Ex. It certainly was very interesting in the moonlight between 10 and 11 p. m., in the presence of many people, to witness the power of God's Word on the people's consciences and hearts. We wish to thank Him.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD.

VOL. IV.

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No. 11.

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A REMINISCENCE AND A WARNING.

A COLLEGE ADDRESS BY C. H. SPURGEON.

Dear Brethren,—I want to speak to you, this afternoon, upon a text which was once very useful to me. It may not convey to you quite the same lesson that it taught me; but it may be as much a word from the Lord to you as it was to me on a memorable occasion.

When I had been preaching for a little while at Waterbeach, in the year 1852, my father and other friends advised me to seek admission to Regent's Park College, or, as it was in those days, Stepney College. I believed that I might be useful without a college training; but I bowed to what I was willing to regard as their superior judgment upon the matter. I was living in Cambridge at the time, so it was arranged that I should meet Dr. Angus at the house of Mr. Macmillan, the publisher. I was there exactly at the appointed hour, and was shown into a room; the doctor also went to the house, but the servant put him into another room, and did not let anyone know that I was waiting for him. After a while, he had to leave, to catch the train for London; but I waited on for two hours, and as no one came to me I rang the bell, and enquired the cause of the delay. When I discovered what had happened, I was very much disappointed; but I have often thanked the Lord since

then that he directed me in a different path from that which my friends had planned for me.

Though the intended interview had not taken place, I had not given up the idea of trying to enter the college; but that evening going to my service, I was crossing Midsummer Common, to the little wooden bridge over the river Cam, when I was startled by what seemed to be a loud voice speaking to me. I have not been one to take much notice of voices and visions; but I could not help hearing these words, as though they were actually spoken to me—

“SEEKEST THOU GREAT THINGS FOR THYSELF? SEEK THEM NOT.”

Thinking over this text, which had come to me in such a remarkable manner, I began to examine my position, and surroundings, and motives. I thought of the people at Waterbeach, many of whom had been brought to the Savior under my ministry; and I determined not to leave them in order to enter college, and resolved that I would continue preaching to them as long as I could. It did seem to me, at the time, that poverty and obscurity would be the result of my decision; although time has proved that this was God's way of preparing me for the position that I was afterwards to fill.

It is too late for this passage to prevent any of you from entering college, for you have already entered. It may, however, con-

tain as clear a message for you as it did for me on the occasion to which I have referred. These words are found in Jeremiah xlv. 5: "Seekest thou great things for thyself? Seek them not."

Let me remind you of the connection of the text. Baruch had been employed by Jeremiah to write out, on a parchment-roll, all that the Lord had told him to prophesy concerning Israel, Judah and all the nations. When the roll was finished, he was to read what he had written "in the ears of the people, in the Lord's house, upon the fasting day." After Jehoiakim had burned the roll, Jeremiah dictated the prophecies again to Baruch, who wrote them on another roll, on which, the inspired record tells us, "there were added besides unto them many like words." Baruch occupied a very honourable office; and he appears to have faithfully discharged his duty. The Lord, however, saw that he was in danger through an ambitious or aspiring spirit; and he therefore sent Jeremiah to him with this message, "Seekest thou great things for thyself? Seek them not."

There is a warning here for any one of us who may be tempted to seek great things for himself.

The command is very peremptory and emphatic: "Seek them not." In any calling, seeking great things for oneself is wrong; but in the Christian ministry it is a doubly evil thing. Think of it for a moment. A follower of the meek

and lowly Jesus, seeking great things for himself! One who ought to be an ensample to the flock, seeking great things for himself! You see at once, dear brethren, how incongruous it is; and yet we should not have to go back to the days of Jeremiah and Baruch to find those who have tried to join these incongruities together. They cannot do it; oil and water would sooner mix than a servant of Christ succeed as a self-seeker. He may succeed as a self-seeker; but not as a servant of Christ. Either the self-seeker will cease to serve Christ, or the servant of Christ will cease to seek great things for himself.

The man whose great aim is to reach the highest position in the ministry is, after all, a poor curmudgeon, and a wretched parody of a true minister of the New Covenant. Such a man is very likely to hear the words of the apostle Peter to Simon Magus applied to himself: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." If a man thinks of trying to be "the big man of the district," let him become town-crier or bill-poster! If he aspires to the great honour of being the wearer of a black coat, let him be a chimney-sweep! If he thinks he

would look nice in a white tie, let him be a linen draper, or an undertaker! But he will never win men for Christ by seeking personal prominence. Self-seeking in any shape is repulsive. Seek nothing for yourselves, brethren. It is easy to sing—

• “My all is on the altar,”

but it is not so easy to lay all on the altar, not allowing even wife or children to come between our own soul and Christ, and our service for him; but letting Christ take the first place, the middle place, and the last place, and be all in all in our life and in our labor. If it be so with you, yours will be a successful life; but if not, there will be a worm at the root, which will destroy all your usefulness. Cardinal Wolsey charged Cromwell to “fling away ambition; by that sin fell the angels!” I say to you, “Students, fling away self-seeking; by that sin have fallen many angels of the churches!”

If we were to seek great things for ourselves, *we should be false and recreant to our profession.* We belong to Christ; we are not our own, we are bought with a price. Some of us sang, when we were baptized—

“Jesus, I my cross have taken,

All to leave, and follow thee;

Destitute, despised, forsaken;

Thou, from hence, my all shalt be.”

We professed then to be dead to our own interests, dead with Christ, and risen with him. We set our affection on things above,

not on things on the earth. Jesus was all in all to us then; self was out of court. This was still more true of us when we were called to the ministry. Oh, what humble ideas as to ourselves filled our minds then! We could say then, with the apostle Paul, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” If, therefore, we live for ourselves, or seek great things for ourselves, we shall be telling one great lie, and taking a large part of our lifetime in telling it. Some have thought, “What end can we gain by becoming ministers?” This is an awful view of our holy calling, and must be terribly like the unpardonable sin. I have seen some ministers who have lived to make money, and others who have striven to attain to worldly honor and political fame. They are nobodies now; mere wrecks of men, like Hymenæus, and Alexander, and others, who “concerning faith have made shipwreck.”

To seek great things for ourselves is unwise. The highest wisdom lies in obedience to our Lord's words, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.” With us, the surest gain is to give up everything for Christ; it will be little enough when we have

given up all. The man who sacrifices himself for God is the man whom God will not allow to sacrifice himself. The Lord never was in any man's debt, and he never will be. Peter seemed to think that he and his companions had made a great sacrifice, which demanded an adequate return from their Lord. He said to Jesus, "Behold, we have forsaken all, and follow thee; what shall we have therefore?" Paul was a much better judge of the relative value of things, and he said, "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, and be found in him." The man who has right views of his Lord will think little of himself. The more we think of our Master, the less shall we think of ourselves; and the more we try to glorify him, the less shall we seek great things for ourselves.

No doubt there is a powerful attraction about great things. How we all wish to be great men! Every young French soldier hopes that he carries the baton of a field-marshal in his knapsack, and every young soldier of the cross hopes that he is destined to be the commander-in-chief of the armies of our Israel. If any one of you has such an idea, mind that you keep it in your knapsack, behind your back, and never look at it. Put it away out of sight, never think of it; be like the

apostle Paul, "Forgetting those things which are behind." You remember John Bunyan's description of his model minister. The Interpreter showed Christian "the picture of a very grave person hanging up against the wall, and this was the fashion of it. It had eyes lift up to heaven, the Best of Books in his hand, the Law of Truth was written upon his lips, *the world was behind his back*; it stood as if it pleaded with men, and a crown of gold did hang over his head." Blessed is the man of whom this is a correct portrait! Many will speak of him as a good man, even if none call him a great man.

Perhaps great things would not be so attractive if men knew the burden they bring with them.

"Uneasy lies the head that wears a crown,"

is a saying that applies to many beside kings and queens. A great statesman said that he only remembered two really happy days in his life—the day that he entered upon his high office, and the day that he left it. The top of the tree is not the safest place, nor the most comfortable. You would do well to follow Agur's example, and ask your Lord to put you neither at the top, nor at the bottom; but to let you sing to his glory from one of the branches nearer the middle of the tree. The bird on the top of the tree is a target for every man with a gun, and every boy with a stone. You are often told, "There's always

room at the top;" that is quite true, but the top of the tree is a difficult place to reach, and it is a more difficult position to retain. Happy is the man who knows nothing of the trials and perils that beset "a popular minister!" Many a man has become dizzy by the time he has climbed to the summit of his ambition, and then he has had a grievous fall.

A high position has its advantages; but it has its disadvantages, too. If the Lord calls you to eminence, he will fit you for the position; and then you shall "dwell on high" in perfect security. But what is the use of seeking great things, if you are not qualified for them? A man with a small head is saving up his money to buy a big hat: what will be the good of it? It will be coming down over his nose. Some who seek great things are like the boys who put on their father's trousers or boots. If they are not big in themselves, at any rate they are wearing big trousers, big boots, and big hats. They think that, if people do not see anything big in them, they will surely see something big on them. How do you know, my young brother, that you will be able to fill a large sphere? If we set ourselves up on high places, for which we are not fitted, some impertinent person will be sure to ask the very pertinent question, "Who put that beggar up there?" We shall then, with shame, be obliged to take a lower place, while a humbler

brother will hear the welcome words, "Friend, go up higher." The man who pushes himself forward will be the one whom everybody will try to push backward; while the man who keeps himself in the rear will have many friends to help him to the front. "Who-soever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Those who seek great things lose greater things. A man seeking to be a great rhetorician loses the power of reaching the hearts of his hearers. You know some great word-spinners; but are they soul-winners? Some word-painters remind you of the angel who appeared to Manoah and his wife: "The angel did wondrously; and, Manoah and his wife looked on." Oh, brethren, never try to preach grand sermons that will lead nobody to Christ! You may be thankful if you have not large churches to look after; for you will have all the more time to devote to the cultivation of your own mind and heart. Yield yourselves wholly to God, and your life cannot be a failure. Even though you are never heard of beyond the little country village where you labour for the Lord, you will have true success. The greatest success does not depend on the greatness of your position. A circle is never praised for its size, but for its roundness; and it is not the surface you have covered, but the completeness of the work you have done for God in the sphere where

he has placed you, that will entitle you to his "Well done, good and faithful servant." "Seekest thou great things for thyself? Seek them not."

Besides all this, *self-seeking will be ruinous to any minister's career.* The people soon find out the difference between the man who lives for the Lord, and the one who lives for himself. I do not know how they get to know it; but they do. If, in our preaching, we are evidently intent upon preaching ourselves, they scent it out; and the greatest sinners discover it as well as the greatest saints. Two women were conversing about their pastors, when one of them said, "Our minister always impresses us with the idea that he is a great man; but your minister always sends you away simply thinking over what he has said about his Master." Let us be like number two.

Two ministers were talking together, and one of them said to the other, "Who is going to preach for you at your anniversary?" His friend answered, "I am going to preach myself." The brother did not mean quite what he said; but that is what a great many ministers might say. There are some who could never say with Paul, "We preach not ourselves, but Christ Jesus the Lord." They do preach themselves; and a fine subject they have for their discourses! Brethren, let us not belong to that company: whoever else preaches himself, let it always

be true of us, "We preach Christ crucified." This is a theme worthy of your loftiest powers. You will never reach the height of that great argument, not even when unto the principalities and powers in heavenly places you make known the manifold wisdom of God. Exalt Christ crucified: nothing will so crucify self as the uplifting of the crucified Christ. Remember how Paul wrote to the Galatians, "If a man think himself to be something, when he is nothing, he deceiveth himself. * * But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

If you find any self-seeking in the Lord Jesus, you may be a self-seeker, too. His disciples were often seeking great things for themselves; but you know how their Master rebuked them. The Lord of all became the servant of all; he washed their feet, setting them an example. Again and again he laid down the rule of his kingdom: "If any man desire to be first, the same shall be the last of all, and servant of all." May our Lord make us all willing to take the lowest place in his blessed service, and keep us faithful even unto death! Amen.

Not only do we believe, and therefore speak; but we cannot but speak the things which we have seen and heard.

THE BOOK OF JUDGES.

(Continued from page 148.)

CHAP. VI.

Verse 33.—“Then all the Midianites and Amalekites and the children of the East were gathered together and went over and pitched in the Valley of Jezreel.” Whenever God begins to work Satan begins to work also. Here he stirs up the enemy to seek to destroy God’s testimony. It is the same thing still. Wherever a true heart takes stand for God and his Word, you will find Satan ready to marshal his hosts against him. Whether by open opposition or subtle deceit, he sets to work out his enmity against the people of God. Thus we see that whenever God began to work in and through Israel, the forces of the enemy gathered to oppose Him. We may always look for that. Whenever God begins any special work that will be specially to His glory, we may be sure that Satan will seek to oppose. It may come in different forms; not always in the form of open opposition. But we ought to be wise to discern Satan’s devices, and to see that whatever the character of the work that is begun or carried on to the glory of God, Satan will seek to mar and oppose it in some way or other. So we have here the gathering together of these forces when God begins to work. Then we find the Spirit of the Lord is the active agent in carrying out God’s purposes. There is nothing truly accomplished by God or for God but

what is carried out in the power of His Spirit. “The flesh profiteth nothing.” It was only as the Spirit of God, wrought in and through Gideon, that he could be deliverer for Israel. You found the same thing in the case of Samson. Whenever the Spirit of God was grieved and departed from him he became as weak as any other man; and so it is still. It is only as the Spirit of God is operating in us and by us that anything will be accomplished for God, either in the salvation of sinners or the edifying of saints. It is only as we renounce all confidence in our own strength and wisdom, and trust alone in God, and submit ourselves to the guidance of His Spirit, that we can do anything for Him. It is interesting to trace this throughout the Scripture.

For instance, we find in the building of the Tabernacle, that it was those whom the Spirit filled with wisdom that were enabled to do the work. You also find in connection with the return of the remnant from Babylon to rebuild the Temple, that it was those whom the Spirit raised up that were concerned at all about their position in Babylon, and were led to go up to Jerusalem and rebuild the Temple. The work began and had its origin in the Spirit of God. And so it is in these days. Take, for instance, the great revival of 1859, which, so far as we know, began in the North of Ireland. It

was the Spirit of God that drew certain men together for prayer. The work originated there. It was the Spirit of God using them and operating through them that led to this wreat work of grace.

Again, take, for instance, the work which has been going on for many years, viz., the gathering of God's people from denomination-ism to acknowledge the authority of the Lord and His Word, the setting aside of man's traditions, and the coming together with the Scriptures and the Spirit to guide. That is a work which has been going on, and in as far as it is of the Spirit of God, it is a blessed work. And just as in the revival of 1859, Satan began to oppose, there were certain physical manifestations which were attributed to the Spirit of God, which were the work of Satan. And so it is now. There are men animated by the spirit of radicalism. Having been delivered from the bondage of man, they come together to do what they like. Come together because they have liberty and like to hear their own voice—they come together from various motives; love of power and influence, and the love of being associated with persons in a better position socially than themselves. All this is of the flesh. Satan, acting through the flesh, seeking to mar the work that God is doing. We ought to be on our guard against all this, and to rejoice in that which is the work of the Spirit of God and in nothing else.

This chapter might have been written and this record given of the doings of Gideon, and no reference to the Spirit of the Lord coming upon Gideon. God brings us to understand that no Gideon would have been raised up, and no trumpet have been sounded in power to gather Israel together, had it not been that it was sounded out by the Spirit of God. Hence the need of looking to God to work by His Spirit, so that whatever is done may be to His Glory.

Verse 35.—“And he sent messengers throughout Manasseh, and he sent messengers into Asher, and into Zebulun, and into Naphtali, and they came up to meet him.” He sought the fellowship of those first who were nearest of kin to him. It was the mind of God that he should seek the help and fellowship of his own tribe; and, as far as he could get it, the help of other tribes also. Perhaps Zebulun and Naphtali came to be mentioned because of what we read of them in Chap. v: 18, that “They were a people that jeoparded their lives unto death in the high places of the field.” Manasseh was his own tribe; and these other two tribes, Zebulun and Naphtali, in which he probably counted upon the most help, because of the record of their past history.

True Christian fellowship is not so much in the hours of relaxation when met in conference, as in the isolation of each individual worker doing his part in labor of Christ.

COPY LETTER FROM MR. BIRD.

In Camp, Kakande, Bihe,
July 28th, 1891.

My Dear Brother in the Lord
Jesus:

I have been waiting for an opportunity for several days to write a letter to you so as to let you hear from me before leaving for the interior, after which I don't know when a letter would reach you. Since we went into camp a little over a week ago, we have daily had before our minds your kindness and care for us, as we enjoy all the comforts of the beautiful tent and camp furniture you so kindly gave me last winter. I have very often been constrained to write and tell you how much we have enjoyed it. You will be glad to hear that the awning stripe was put to good use in Kuanjula during our stay with the Arnots; we were able to use some of it to make some very pretty blinds for Mrs. Arnot, when she was ill, for their sitting room, and thus keep the crowds of women and children who were so keenly anxious to see the new white baby, from staring into the room from morning until night. We were also able to furnish new covers for several of the folding chairs that came from your establishment in days gone by, and also, what gave us special pleasure, to furnish one for our well-beloved brother Willie Faulknor. I am sure you will all be greatly pleased at hearing that we had the great joy of welcoming him and brother H. B. Thompson, about three

weeks since, on their arrival in Bihe, after a five months' journey from the interior, during which their faith and patience were much tried by hunger and by the conduct of the men. They report all the brethren in the interior as well and getting along happily and H. B. T. will return, if the Lord will, with us, so as to be able to get back to his work as soon as possible. You will rejoice to learn that dear W. F. is looking extremely well in body, and is much fatter in the face and better in general appearance all round, than when he left North America, and the sore in his ankle is very rapidly healing. Dr. W. Fisher is treating him, and Miss Darling, a trained nurse, is caring for him, so he is in good hands, and they quite hope that in a week or so from the present time, he will be able to move around freely. He now very much desires to be allowed to remain a while longer in Africa to labor for Christ and his Gospel, and in this we praise the Lord for answering our many prayers and keeping him here. As one looks around on the vast, vast multitudes of heathen around us and the thousand opportunities for preaching Christ, to one who knows the language, to those who have hitherto never heard the mention of His Name, we cannot but feel, that with three returned to the old lands and three gone home to be with Christ, that we want all who are here to remain. We have mentioned to Willie that

we would like him to come on to Nana Kandunda and labor with us, but naturally at the present he feels very indefinite about his future plans.

I need not say how delighted my dear wife, who is also a trained nurse, would have been, to have had the privilege of nursing him, but our contemplated early start for the interior constrained her to forego the joy of this, but in urging him to come to N. K. to us I tell him we have a special claim on him as I furnished him some of the skin from my arms to make "grafts" for his sore, which treatment was very successful.

We are now hourly expecting Mr. Arnot to join us in camp here, and at present my wife and I are the only whites in the camp. It seems strange for us to be alone out here amongst these poor Africans so soon, but the thought of fear never occurs to us, and hitherto we have had very little difficulty in dealing with them. I wish you could take a look at our little camp. At present we have only about 30 men, and the native huts are built in a ring all round three sides of our tent, which stands in the middle, with our Mission flag at the top of the centre pole and the camp banner at the top of a high tree over our heads. Our Mission colors here are a white pennant with dark blue border with a scarlet "E" in a diamond in the centre. All caravans for the interior have a banner, and it is the special business

of the standard bearer to keep all together so as to prevent plundering. I was telling Mr. Arnot the other day that I thought you went into "flags" in your business, and would be able to furnish him with a flag and one or two pennants (for mail carriers) at a very moderate price. The flag is about six feet square, and our pennants about 2 ft. 6 x 4 ft. 6. We have put a division in our tent so as to be able to accommodate Miss Gilchrist, who purposes going in with us and thus will save the expense of a carriage or a tent for herself.

Yesterday we had our first "fight" with the carriers. Mr. Arnot had sent word that he was to come on here to-day, and for us to strike our camp and all meet here. Accordingly I told my head man to bring me eight carriers for my food-boxes and some other loads that were not yet booked for the interior, and early in the morning we rose and made ready to start, when I found my carriers were a number of women. I immediately said not a woman should lift a load of mine, as we had tried our utmost to discountenance their presence in our camp, and at once there was a tremendous hub-bub of voices. We took out our chairs and sat under the trees and told the men that unless they brought *men* we should wait until to-morrow, and stopped the men who started off with their loads, making them lay them down. When they saw that we meant what we said they commenced

scouring the country for carriers, and about 9 o'clock had the last load lifted and made a start. About two hours later we had another tussle, for they stopped at a camp an hour away from here and refused to go on, laying down the tipoia. I dismounted from my ox and stood by the tipoia with my whip and ordered them on. After a while, seeing they would get no pay short of Kakande, they reluctantly started off, and a little while before sundown my loads commenced to arrive, the men in a dreadful rage. I told them that I said "Kakande" all the time, and they knew it, and when I said Kakande I meant it. So I scored *one* in my first encounter with African carriers, and to-day they are immensely agreeable and willing to do anything for us. Here is an interruption. Miss Gilchrist has just turned up with her tipoia and reports Mr. Arnot just behind with more men, so we shall move on to-morrow, the Lord willing. We have also another visitor in the person of the old chief of our district, who is friendly in the extreme. Yesterday when we arrived in camp without our food-boxes we wanted to buy food badly, and when he arrived on his first visit, much against the grain, I gave him a present, four handkerchiefs, worth about 20 cents in all, telling him I had very little cloth. He went away quite happy and shortly after the women arrived with baskets full of cornmeal, sweet potatoes and yams, and for a

wonder their prices were very reasonable. Then in the evening he arrived again with a basket of meal and a fine fowl as his present in return, so we were quite set up and had a good feast over it. This morning he came early and had breakfast with us. Tea, cornmeal mush and roast sweet potatoes was our fare, so he was quite at home with our menu, and took off his hat when we gave thanks, and ate just like a civilized person. How our lips would have liked to frame words to speak to the old man of Christ. He is a fine looking old man and we have taken quite a fancy to him, but we leave to-morrow. From Aisamba we plunge at once into the darkness of the interior. That place is the last station of the American Mission (A. B. C. F. M.), and two days later we cross the Quanza river and leave the country of Bihe behind us, entering on peoples and tongues and nations among whom there is not at present a single living witness for our Lord Jesus. Where we are now there are six or seven large villages all in a group, and yet we have to turn our backs on them. It seems very hard and we feel like crying out to the saints at home, "Pray ye the Lord of the harvest to send forth more laborers." We have been so abundantly blessed ourselves that we are sure you have all been praying for us at home, and to those who have done so, we can truly say, "Our hearts thank you, and we appreciate such

heart-fellowship deeply, it is worth a thousand-fold that of dollars and cents, because it is dear to God and is coined in the mint of heaven." Remember me to all the saints in Kansas City. I remember more of their faces than I do their names. We may often pray for the little assemblies in America and Canada, and seek to bear up your needs before our God, whom we have proved to be a very real Jehovah Jireh during the past six months.

Commending you all to him in Christ's most precious name.

Desiring to be especially remembered to dear Mrs. Baker and yourself and your son-in-law, whose name has escaped me. I was glad to read in the "Witness" that Robt. Telfer had again visited you. God bless him; I owe him much in Christ.

Remember me to his brother, sister and brother-in-law, and Mr. and Mrs. Carnie.

Yours very truly in His blessed service,

CYRIL W. BIRD.

CHICAGO CONFERENCE.

For the twelfth time it is our privilege to announce these special meetings to be held as heretofore at Thanksgiving, which falls this year on Nov. 26th.

The 1st meeting will be for prayer at 7:30 P. M., Wednesday the 25th. On Thursday, 26th; Friday, the 27th; Saturday, the 28th, the meetings will be held at 10:30 A. M., 3 and 7:30 P. M.,

for the ministry of the Word and prayer.

On Lord's day 29th, Worship meeting will be at 10 A. M. Ministry of the Word at 3 P. M., and a Gospel meeting at 7:30 P. M.

Usually there is a Farewell meeting on Monday at 10 A. M. before parting.

Heretofore these meetings were largely owned of God for Saint and Sinner.

The meetings will be held as usual in the Gospel Rooms, Cor. N. May and Fulton. Take Lake St., Randolph St., or Madison St. cars to May, then due North to the Rooms.

Entertainment in the way of boarding and sleeping will be provided *free* to all coming from a distance, and an opportunity is given at the Sunday morning meeting to have fellowship in the expenses of these meetings.

We are sorry to announce that the Associated Railways have not seen their way to give the one and one-third fares this time, consequently special rates must be sought by those coming from their individual lines, if it can be done.

As we have so often mentioned before, let us restate. We are in the last days. Infidelity is increasing immensely, specially among the preachers, and of course the pew is leavened by the heresies of the pulpit.

Conversions are becoming fewer, for the young generations are rising up with a perfect contempt

for God's Word, and this is what might be expected from their training, teaching and general reading. Infidelity is everywhere.

Believers will no doubt find shortly that if there be any nominal Christians among them, their response to these unholy speculations against the Bible will mark them off.

Moreover, 'twill be found shortly that gatherings will not be able to hold their own; instead of being aggressive, they will be on the defense like Israel. See Isaiah, i. 8.

In addition to this, not a few of God's real people are entangled in *worldliness* and "covetous practices," and others who are fairly clean themselves are so prejudiced by these wordly ones, as to rise up in arms against God's plain honest truth. They hate the "Scraping of the House," (See Leviticus, xiv. 34-52,) but are not so opposed to put brick in the walls instead of stones.

Christian Reader, we invite you to these meetings and ask the prayers of all God's people that He may condescend to glorify His Son Jesus amongst us.

We will be glad to answer any enquiries.

It has been said that a great man sways his fellows by that wherein he differs from them; and therein lies the power of the church, not in its conformity to the world, but in its likeness to Christ, who was not of the world.

WORK AND WORKERS.

DETROIT.

On Friday, Saturday, and Lord's Day, December 11, 12 and 13, 1891. It is proposed, if the Lord will, to have meeting for prayer, praise and the ministry of God's Word. To these meetings all the Lord's people are invited, the usual arrangements being made to entertain those coming from other places, free of charge.

All meetings will be held in the Gospel Hall, 416 Grand River Ave., (near Sixth street,) to which strangers will come on their arrival in the city. Grand River avenue and Myrtle street cars pass the door. Hours of meetings as follows: Thursday, at 7:45 p. m., prayer meeting. Friday and Saturday, 10:30 a. m., 3 and 7:30 p. m., for Ministry of the Word. Lord's Day, morning at 10:30 for "Breaking of Bread;" afternoon at 3, for Ministry of the Word; and evening at 7:30, for Preaching the Gospel.

Friends receiving this circular, will please make the meetings known to others, and, as far as possible, let us know how many we may expect from their respective localities. Bring the "Believer's hymn book" with you for Lord's day morning..

Further information, if necessary, can be had by writing to "Convention," 36 Brigham street, Detroit, Mich.

TORONTO, O.

The First Conference of Christians professedly gathered to the Name in Ohio will (D. V.) be held at Toronto, Jefferson Co., Ohio, on Friday, Nov. 13, at 10 A. M. and 3 and 7:30 P. M.; Saturday, Nov. 14, at 10 A. M. and 3 and 7:30 P. M.; Lord's Day, Nov. 15, at 10:30 A. M. and 3 and 7:30 P. M. There will be a preliminary prayer meeting on Thursday, Nov. 12th. The Lord's Day morning meeting is for Christians.

There will be accommodation for all saints who come from a distance free.

It is desired that these meetings be for the honor of and in subjection to the Lord Jesus Christ. A few of His servants will be on hand.

Toronto is sixty miles from Pittsburg on the Cleveland & Pittsburg R. R., and thirty-four miles from Bellaire. Further particulars may be learned by writing to W. J. McCandless, Box 151, or to Thos. Booth, Box 319.

This is on the way west to Chicago Conference.

It is hoped that all the Christians who can do so will be present, and that all saints will make these meetings a subject of prayer before the Lord.

New Bedford Conference, was, we believe, very good, and more largely attended than ever before. Bros. Munro, Smith, W. Matthews, F. Crock, John Gill, of Boston,

Oliver and Halyburton took part.

Bro. Halyburton writes; "Bro. Oliver and myself have been resting since the Conference. We purpose starting off again on October 2nd for New York, Philadelphia, Harrisburg, Pittsburg, Toronto, Ohio, and on to the Chicago Conference. This is our purpose, but carrying it out is another thing.

Brethren Matthews and McGill, have gone to Westerly for a week or two of meetings. Some I hear have been professing to get saved since they left.

Brethren Blair and Scott have gone to New Brunswick, Can.," etc.

Standish, Mich., Conference was good. The attendance to us far-away among the Michigan lumber was quite a surprise, and no doubt God is among the dear saints in these out of the way places.

On Lord's Day afternoon after supper there were eight baptisms, one of them an Ex. Ex.

We have just heard of two cases of conversion since then in the place. The meetings have been kept up. Bro. McFadyn stayed two evenings, and Bro. James Kay came after him. Will the Lord's dear people remember these dear saints in His own presence.

Not a few of our large city easy-going Christians would be better off "roughing" it for a little time in rough country districts.

MEXICO.

We are sorry to inform our readers that Mrs. Harris, who accompanied her husband from England for gospel work in Mexico, fell asleep in Jesus. She leaves a child of tender years in her husband's charge. This with the ordinary difficulties in prosecuting the work in that dark country is no ordinary burden. Will the Lord's dear people pray that God may give him sustaining grace.

We understand moreover that he and Bro. Stanger are parted from Mr. Bright.

Any letters for Brethren Stanger and Harris we will gladly take charge of.

Bro. D. Munro has gone to San Francisco Conference and is likely to remain on the Pacific coast during this winter. His address will be Box 1835, San Francisco, Cal. Bro. R. Telfer has gone to the Pacific coast also.

Copy letter from Mr. Knapp, who gave up his Presbyterian studentship and gave himself to the work of preaching and delivering tracts, etc.

"Alma, Kansas, Sept. 25, 1891.

Dear Brother in Christ:

I will be out of tracts in a week or so, and I wish you would send me some to Manhattan, as I go there from here. I would prefer "The Way of Salvation" and "What Must I Do to be Saved?" as I have plenty of the "True Ground of Peace." On the way from Tope-

ka to Alma Monday, a farmer overtook me and invited me to ride. I got in with him and asked him about his soul, and found that he had been anxious for some time. This was about noon and he invited and urged, and almost entreated me to stop all night with him. This would interfere with my plans, but God's hand seemed to be so manifestly in it that I could do nothing but stay. I told him God's way of saving sinners that evening, and the next morning he professed to have trusted Christ. While I was not perfectly satisfied with him, I could thank God for one anxious one and leave results with him. What our dear brother said about taking a valise with Bible and Concordance and going from house to house warning the people of their awful doom, put fresh courage in my heart, and I see now as never before, what a blessed privilege it is to do this work for His sake "Who loved me and gave himself for me." I make county seats my centre of "operations;" canvass them thoroughly and the country roundabout for seven or eight miles, and preach on the street evenings. I stop a week at a place, so by going north to Washington Co., and then east to Brown and Doniphan. I will (D. V.) be at K. C. about "conference." Matt. xix. 28 is becoming very precious to me, and John xv. 10 very real. When the devil tells me what a fool I am for thus spending my life, it seems as though God just

opens one of these "saints' windows" like Matt. xix. 29, and says, "Look! see what I have in store for you." So with my eye on the "glory" and the world's "rubbish" behind my back, I can say with one of old, "for me to live is Christ." It seems as though God willed that Bro. Moss and I should not be together. He knows best and we will soon all be together, ever to be with the One whom we seek to glorify and obey. May He ever have the the first place in our hearts, teach us, keep us, and come for us soon. I would be pleased to hear from you as I have no other means of learning how things are going with you at K. C. Ship tracts Monday, please.

Good bye. Peace be with you.

CHRIS. KNAPP.

ST. CATHARINES, ONT.

Special meetings for Christians will be held, D. V., in the Gospel Hall, corner of St. Paul and Queenston streets, on our Thanksgiving Day, Nov. 12. Hours of meeting will be 10 A. M., 2:30 and 7:30 P. M. A hearty invitation is hereby extended to all the Lord's people who can to attend these meetings. Those coming from a distance will be entertained free of cost. Will the Christians remember these meetings in their prayer meetings.

Any inquiries or correspondence will be cheerfully answered

by addressing Box 379, St. Catharines, Ontario.

JOLIET, ILL.

Christians who gather to the Name meet in Gospel Hall, 218 North Ottawa street, over Hobbs' grocery.

Many preachers can preach splendidly about man, while they can only mutter a few common-places about Christ.

CONSIDER THE TENDENCY.

In seeking to act for God we must consider the *tendency* of an action as well as the *in en ion*. Our intention may be good and praiseworthy. Yet, for want of duly considering the possible issues, we may produce quite a different effect from what we intended. It is quite true that in simply going by what is commanded in the Scriptures we do not need to care what the effect of our obedience may be. But there are many things in which we must wait upon God as to whether we should meddle with them or let them alone; and it is to such things we refer. If tempted to take up the sword, it is well to remember the word: "With good advice make war."

Not the brilliancy of success, but the purity of endeavor, will decide as to the value of a man's life.