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184, and 185.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

CHICAGO, JANUARY, 1892.

No. 1.

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DONALD ROSS,
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NOTES ON THE BOOK OF JUDGES.

JUDGES VII.—GIDEON.

(Continued from page 183, Dec. Record.)

Verse 1, 2. "*—The Lord said unto Gideon, The people that are with you are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me.*"

This was no question of fellowship in the privileges of Israel; it was not a question of the people being too many to bring out of Egypt. God undertook in His grace to bring them out of Egypt and bring them into Canaan. They were never too many for grace to deal with.

This chapter does not give us God's actings in grace according to His sovereign counsels, but rather gives light upon the principle of special call to service. It was a dark and evil day; a day in which Israel had sunk very low, and God was raising up special help—a special deliverer, and acting in special ways for the deliverance of His people. He knew one snare which His people were ever ready to fall into; and that was, taking to themselves all the glory and honor of any victory or success that the Lord might give them. All the Lord's servants are liable to fall into this

snare. If God uses us in His service, we are ever ready to take all the credit to ourselves and to defraud God of that glory which alone belongs to Him.

God is hindered from using many of us because He sees in us a disposition to take the glory to ourselves of any success that he may give us in His service. He is most careful that Israel shall be kept from the snare of saying, "WE got the victory." He will keep them in the place of dependence upon Himself, "*so that no flesh may glory in His presence.*" (1 Cor. I, 29.)

We see how the Apostle Paul renounced confidence in the wisdom and eloquence of the flesh. He laid aside everything in which he might naturally boast. In writing to the church in Corinth, which had fallen into this very snare, glorying in natural gift, and even in spiritual gift, he says: "*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, but Jesus Christ and Him crucified,*" &c.

Verse 3. "*Now, therefore, go to, proclaim in the ears of the people, Whosoever is fearful and afraid let him return and depart early from Mount Gilead,*"

&c. Read in connection with that Deut. xx, 1-9. In this scripture we have God's instructions to Israel in going to battle. God would have every element of weakness taken away from amongst them. God would have those who went forth in His name to fight His battles to be a people who were *confident in Himself*; and who renounced all confidence in self.

What a sad tale is told us here of the low condition of Israel. Two-thirds of the whole company that came out to do battle for the Lord, in the deliverance of *his people, returned when the proclamation was made. "Every one that was faint-hearted was to return home." If Gideon had not the assurance that God was with him how his heart would have fainted as he saw about two-thirds of the thirty-two thousand walk away home. How could any man's natural enthusiasm rise above such experience?

God wanted all the weak and faint-hearted of Israel to return to their homes. Why? Because in the hour of trial they would discourage and weaken their brethren. This faint-heartedness is infectious, it spreads from one to the other. One brave man will inspire bravery in the hearts of his brethren, whereas a faint-hearted one will make others to faint. *Alas, how many of us lack divine faith and courage!* and we thereby *weaken* instead of *strengthen* one another.

We ought to encourage ourselves in the Lord our God; and seek to be "strong in the Lord and in the power of His might." It is only as our realized strength is in the Lord that we can strengthen and help one another; if we ourselves be faint-hearted, if we are not *sure* whether we are on the right track or not, O then, how easy it is for us to spread disaffection and discouragement amongst others.

Verse 4. "*And the Lord said unto Gideon—'The people are yet too many, bring them down and I will try them for thee there,'*" &c. God knows that such is the hearts of man that it would vaunt itself, even if ten thousand had got the victory over the hosts of the Midianites, who were like grasshoppers for multitude; therefore God must make their number smaller still. *God can only use weak things.* We never find anything too weak or any number too few for God to use. Jonathan learned that lesson when he went out with his armor-bearer to the garrison of the Philistines, when he said: "*There is no restraint to the Lord to save by many or by few.*" (1 Sam. xiv, 6.) "Two of us are enough for God to use." That is the language of faith. Faith looks not on the instruments or the machinery, but at the power that holds and uses them.

So we have the people brought down to be further tested. Verse 5, 7. "*So he brought down the people*

unto the water, and the Lord said unto Gideon, 'Every one that lapped the water with his tongue as a dog lappeth, him shall thou set by himself, likewise every one that bowed down upon their knees to drink. And the number of them that lapped putting their hand to their mouth were three hundred men. And the Lord said unto Gideon, By the three hundred men that lapped shall I save you and deliver the Midianites into thine hand; and let all the other people go every man unto his place.'

I am not prepared to explain as to the distinction here drawn. Some have thought that there was divine instruction in the character of the three hundred that God chose as His instruments on this occasion. If one thirsty and tired in travelling under the heat of the sun reaches a stream, what more natural than to fall flat upon his face and drink freely and abundantly of the refreshing water. You would not be satisfied with what you could lap up in the hollow of your hand; you don't get a satisfying draught of it in that way. But if you are in a hurry to do something, you would not take time to lie flat on your face, but would take it up in your hands and drink it.

Some have thought that the test that God instructed Gideon to make was in order to manifest those who were most in earnest. All God's tests will result either in manifesting the genuineness of faith, or bring out the lack of real

trust in God. When God is going to use a little company for Israel's deliverance He tests them. And it is only the genuine true hearted ones that He will use in His service.

So we have here the number reduced to three hundred, to be used as God's army for the destruction of the host of the Midianites that were numbered by hundreds of thousands! God chooses the weak things in order that He may get the glory, and that the flesh may have nothing to boast of. God having thus thoroughly tested this little handful of men, He has pledged His word that with them He will save Israel.

May God work in each one of our hearts entire confidence in Himself. And may we get rid of the idea that *numbers*, or *influence*, or *wealth*, or anything else that we may trust in, can help us in our service to the Lord, or in any conflict with our enemies. In order to be used by God, the one thing that is needed is true, genuine, simple, childlike trust in the living God.

We have already seen the purpose that the Lord had in so reducing the number of those that went forth to this conflict. He knew the danger there was of the people glorying in their strength, and taking the honor of the victory to themselves, therefore He must so *reduce* their strength, that they cannot possibly glory in it. In his mercy He would so

weaken them that if a victory is given they must give the credit of it to the Lord alone. It is well for us that God does deal with us in this way; and that He takes means to let us know our weakness, He would have us glory, not in the flesh, but in Himself alone. "My soul shall make her boast in the Lord."

I doubt not that these three hundred men were true-hearted to the Lord. Although God will be served by that which is *weak* in themselves, yet he loves to use as His servants that which is *true*. *We may be weak and yet true-hearted.*

Verse 8, 11. We have here another instance of the tender care that the Lord has over His servants; and how he seeks to have in those that serve Him, assurance; first, that they are called of Him to the work; next, that He will be with them in it. You remember seeing how Gideon tested the Lord by the fleece; and how he thus obtained, to his entire satisfaction, the assurance that the Lord had called him to the service, and would be with him in it; and now we find as if God detected in his heart some slight doubt or question as to whether so small a company could possibly get the victory over the hosts of the Midianites; and the Lord takes means to establish his faith in Himself, before he goes down to the enemy.

Whatsoever service or conflict we are called to engage in, let us

understand and be assured of this, that God is well able to give us perfect, assured confidence before we enter into it. God would not have us undertake anything in doubt. *Doubt makes us unstable.* He would have us to be assured in heart of His presence and of the sufficiency of His grace. In whatever we undertake for God don't let us be satisfied with mere resolution or energy. Let us seek in everything that we undertake to have the confidence, the assurance, the certainty that God will be with us in it. Then we can count upon Him.

J. R. C.

CHICAGO CONFERENCE.

Nov. 26th to 30th, 1891.

The annual "Thanksgiving" meetings in Chicago are past, and with their burden of blessings and responsibilities will be met again at the Judgment seat of Christ. Solemn thought! The Lord grant that each one whose privilege it was to be with us, may seek by His grace to live out the truth ministered by Him, as in view of that day.

The attendance this year was larger than ever before. In these last closing days, the privilege of such seasons of refreshment and fellowship with God and fellow-saints, is inestimable, and should be more heartily appreciated by many of the Lord's people than they are. The Lord create a hungering and thirsting for God's blessed Word among His people,

and a consequent displacement in their hearts' affection of much that is only of the world, the flesh and the Devil. Oh! that we all might realize that there is nothing for us, in this scene where our blessed Lord was murdered, and from which He is still rejected, but that all our hopes, our interests and our supplies for time and eternity are centered in the Man at God's right hand. To remember this in the power of the Holy Spirit, would win our hearts from the love of the gold that perisheth, the Devil's subtle snare for the unwary feet of so many of God's people, or, on the other hand, the gilded frivolities, that abound everywhere. The Lord make us, His people, true to Himself,—with "lamps trimmed and burning," and "we ourselves like men who wait for their Lord." (Luke 12.)

THE PRAYER MEETING

on Wednesday evening was fairly well attended. After waiting on the Lord in prayer, Bro. D. Ross read and commented on portions of Gen. xviii and xix, contrasting the character and condition of two children of God, Abraham and Lot. Abraham the pilgrim, sitting in his tent door, was honored with a visit from the Lord, and had the privilege of providing a feast for Him. Later on, when God told him His secrets of judgment on guilty Sodom, Abraham had the opportunity of pleading

with God on behalf of the guilty people.

On the other hand, the Lord would not honor Lot with an interview. So He sent His messengers. Lot sat in the gate—He was a Judge! He was a gentleman! But tho' Lot was far away from God, and worldly, and where he ought not to be, yet God is a faithful God, and He could not destroy Sodom with Lot in it. "A living dog is better than a dead lion," and the poorest, meanest and most insignificant of God's people are better than the richest, greatest, and most pompous the world can produce. But God could not bless Lot in Sodom, He must have him out of there. And let us never forget that God's activities are according to God, and He will never have fellowship with sin, either here or hereafter.

Bro. Alex. Matthews followed by reading Psa. 139-1, and connected it with verses 23 and 24. "O Lord, thou hast searched me and known me." v. 1. This verse was a source of great trouble to me before I was born of God. I could stand straight before man, but God searching me, made me tremble. But that which made me tremble as a sinner, is my strength as a saint. There can nothing arise in this heart of mine, but God has searched out, and the Lord Jesus has died for. The eternal God who has searched me, has nothing against me. I have a peace *He* made, and tho'

my enjoyment may change, yet *He* changes not, for *He* who is on the throne of God is my peace. I look to *Him* and rest not in self, good or bad, but in *Him*.

Now look at verses 23 and 24. "Search me, O God, etc." What about us as saints? We profess to know God, to have peace with God, but what about us to-night? Oh! to think of it, we are loved with an everlasting love—a love never to be diminished, and owning and believing this *He* would have me go into *His* presence and say, "Search me, O God." Mark, it is not search *us*, but search *me*—try *me*. Oh! for an individual dealing with God at these meetings. We need more of it.

THURSDAY MORNING.

After reading requests for prayer, and much waiting on the Lord, Bro. D. Ross read John 17. All ministry should tend to a closer acquaintanceship with God and His Son. Some intellectual people glory only in that which is new to them—"new truth" as it is called—but we need something, however old it is, that will bring us into a closer acquaintanceship with *Him*. This chapter brings before us the "Lord's prayer." That generally so-called is the disciples' prayer, for tho' *He* taught it to them, it was *after that manner* they were to pray. This, however, is *His* own prayer on that last night before *He* was betrayed.

This section begins with chapter 13. Many of *His* disciples

had forsaken *Him*, the last of *His* foolish followers that left *Him* being Judas, and *he* seemed at last to have come to the conclusion that there was no money in the business. And beloved, there is no money in following *Him* yet!

1 Tim. 6-5 speaks of some who being "destitute of the truth," suppose that "gain is godliness." It's a mistake. Gain is not godliness, but "godliness with contentment is great gain." The prodigal of Luke 15 wanted the portion that was to be his—*now*, and he got it to his sorrow and disgrace. But God's pay-day is at the resurrection of the just—it's then *He* pays *His* bills.

In this chapter there are seven requests. Please briefly note them.

1st. Verses 1 and 5. The *glory* of the Son.

2nd. V. 9. For *His* own *but not for the world*.

3rd. V. 11. For *His* own that they may be *kept in oneness* (see Acts 1-14).

4th. V. 15. For *His* own that they may be *kept from evil*—or the evil one—the Devil.

5th. V. 17. For *His* own, their *sanctification thro' the truth*.

6th. V. 20. For those who should *afterwards believe* on *Him*;—this is going on yet.

7th. V. 24. That we may be in the *glory* with *Him*.

The prayer begins with *His* rejection, and our association with *Him* in it, and it ends with all

His own, inside, the sharers of His glory.

THURSDAY AFTERNOON.

Bro. Wm. Matthews read and commented on some of the "highways," mentioned in scripture. In Jeremiah xxxi, 21, we read: "Set thine *heart* toward the *highways*, even the way that thou wentest," etc., and, again, in Isa. 33, 8. "The *highways lie waste*, the wayfaring man ceaseth," This was a sad state of affairs in Israel, and it is equally so when such is the spiritual condition of the church of God. In Numbers 20, 17-19 Israel said: "We will go by the King's highway." This we might call the "*Highway of Salvation*."

We have been having the question pointedly put to us, "Are you born again?" and it is well to have this thoroughly established. We cannot be too sure of it. And none are saved who are not on the King's highway. It is true that all have not the same knowledge—and while some may be strong others are weak, but it is not so much a question of the strength of our faith, but of the One in whom we believe.

According to an ordinance in Israel, the man whose hand could not reach to the sufficiency of a lamb, should bring a pair of young pigeons. If he could not do even *that*, then he could bring a handful of fine flour, and the poorest in Israel could reach unto that. But whether it be a lamb, a pair

of pigeons or a handful of fine flour, all spake of Christ. And to know Him is to be on the highway of God's salvation—the King's highway. We sometimes sing:

"I'm a pilgrim and a stranger,
Rough and thorny is the road."

And I am always reminded of the saying of a brother that the thorns always grow on the sides of the road, and if we would but "keep along the middle of the King's highway," we would not get into the thorns.

In Isa. 7, 3, we read: "The Lord said unto Isaiah, Go forth now to meet Ahaz in the highway of the fuller's field." The fuller's work is to cleanse and whiten cloth. In this connection, we will speak of this as the "*highway of cleansing*." One way our God takes of cleansing us is to bring us together as we are, under the sound of His Word.

He would speak to us concerning our condition, as He did the church at Ephesus (Rev. 2), reminding us of our first love and first works. They always go together. Some one quoted recently at a dinner that portion which says the disciples "did eat their meat with gladness and singleness of heart," (Acts 2-46), and later, in looking up the word "singleness," we found it was also rendered "*simplicity*" and "*liberality*." Oh! brethren, have we the same singleness, simplicity and liberality of heart, we had at the beginning? Oh! to get down, as it were, by the "highway of the

fuller's field," and confess our sin and our wretched selfishness, and find Him "faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

"And I will make all my mountains a way, and my highways shall be exalted." We will call this the "*highway of exaltation and restoration.*" Brethren, do we esteem it as great a privilege to go to the weekly prayer meeting, as to hear some gifted brother deliver an address? Again, what about the closet—the secret prayer? In other words what about the highways of prayer? There it is. He is exalted, and our souls restored. A word to those not gathered to His name alone. Are you walking in the present ways, because you fear did you come out unto Him you would not be honored of man? "The ways of the Lord are strength to the upright." Let *Him* be exalted.

"An highway shall be there, and a way, and it shall be called the way of holiness." This we will call the "*highway of holiness.*" Are we walking in it? We sometimes forget that word "Holiness—without which no man shall see the Lord." Now we grieve over our sin and our foolishness, but we are going home, and that will end all our difficulty. What will it be to be there?

T. D. W. M.

(To be continued, D. V.)

DO YOU BREAK BREAD?

OR, WHY, WHEN, WHERE AND HOW SHOULD CHRISTIANS TAKE THE LORD'S SUPPER?

In the night in which Jesus was betrayed, after the passover supper, "He took bread and gave thanks, and brake it, and gave unto them" [His disciples], "saying, This is my body, which is given for you: *this do* in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke xxii. 19, 20.)

Jesus was about to go to the cross, and to the Father, leaving His beloved disciples in the world. He was going to prepare a place for them, and to return and receive them to Himself, that where He was, they might be also. And, knowing the heart's forgetfulness, and the cold influence of the world, He left with them ere He departed this one simple, loving request, "*This do* in remembrance of me."

Having offered Himself, the true Passover, upon the cross, and been buried in the grave, He was raised from the dead by the glory of the Father, and took His seat at the right hand of God. (Rom. vi. 4.) From thence He *again speaks* to the hearts of His own, *to the same effect*, by His servant Paul. (See 1 Cor. xi. 23.) And the writings of the apostles are words which *the Holy Ghost teacheth.* (1 Cor. ii. 13.)

For nearly nineteen centuries

has He lingered there in mercy and grace to sinners. But for this, you and I, dear Christian reader, had been shut out. What response then shall we make to Him who is our Savior and our all? It is not some hard thing He bids us do, but simply to remember Him who loved us, and gave Himself for us. (Eph. v. 25.) His precious blood has made our peace, and now He presents Himself to our hearts. How can any of His loved ones refuse to give Him joy by refraining to fulfil His loving desire?

It is of the utmost importance that every Christian should know His mind about this blessed institution, as Christendom generally has so widely departed from the simplicity of Scripture, robbing the Lord's Supper and the Lord's table of their true meaning, that many are in the greatest confusion on the subject. The Romanists in their masses, and the Protestants in their sacraments, have both distorted them from their true character and place in the Church. The former treat the Supper as a fresh sacrifice, thus totally denying the perfection of the one sacrifice of Christ once for all. The latter often make it a partial means of salvation. And frequently, too, unconverted persons are allowed to partake, whereas nothing can be plainer in the Word of God than that participation in the Lord's Supper is the privilege only of true Christians. And true

Christians are believers in Jesus, *who have eternal life and the Holy Ghost.* (John vi. 47; 1 Cor. vi. 19.) The Supper should never be taken as a means of getting blessing, but as a thankful remembrance of our Lord by those who have received blessing already. A true faith and godly walk entitle *members of the body of Christ* to a place at the Lord's table. It is the privilege of *all the children of God who are not scripturally disqualified.*

There are four points I now desire to lay simply before the reader—*Why, when, where,* and *how* are we to take the Lord's Supper? I will reply first to these four questions with quotations of Scripture, and then further endeavor to explain them.

WHY?

"This do *in remembrance of me.*" (Luke xxii. 19.)

"For as often as ye eat this bread, and drink this cup, *ye do shew the Lord's death till He come.*" (1 Cor. xi. 26.)

WHEN?

"Upon *the first day of the week,* when the disciples came together to break bread," &c. (Acts xx. 7.)

"For *as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.*" (1 Cor. xi. 26.)

"And *they continued steadfastly* in the apostles, doctrine and fellowship, and in break-

ing of bread, and in prayers." (Acts ii. 42.)

WHERE?

"Where two or three are gathered together unto my name, there am I in the midst of them." (Matt. xviii. 20.)

"If therefore the whole Church be come together into one place." (1 Cor. xiv. 23.)

"When the disciples came together to break bread . . . there were many lights in the upper chamber, where they were gathered together." (Acts xx. 7, 8.)

HOW?

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." (1 Cor. xi. 23-26.)

"I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we

are all partakers of that one bread." (1 Cor. x. 15-17.)

Having quoted Scriptures, let me now seek briefly to lead your heart further, beloved fellow-Christian, into the simplicity of it all; that our Lord may have joy in your loving subjection to His blessed wish, and that you may have joy in giving joy to Him.

The first point is—

Why then are we to take the Lord's Supper? In remembrance of Jesus, that our hearts may call Him to mind. The breaking of bread tells of His body given for us upon the tree; the drinking of the cup tells of His precious blood shed for us. In partaking of these memorials of His love we show the Lord's death. In the Presence of God, and of the holy angels, and surrounded by the unseen powers of darkness and wickedness—Satan and his angels—and a world of guilty and lost sinners, we announce the marvellous fact that the Lord of glory, Jesus the Christ of God, stooped to the cross of Calvary, suffered, bled, and died. We announce the most wondrous event that ever happened in the history of the universe, how that its omnipotent Creator as Man (sin apart) endured that awful shame and woe, that God might be glorified, the power of Satan annulled, and the question of sin met once and for ever.

But God raised Him from the dead, and gave Him glory, thus showing to all His estimate of the

one perfect offering. There sits the mighty Victor at the right hand of the Majesty in the heavens, awaiting the glorious moment, known alone to God, when He shall descend into the air to call His loved ones home. (1 Thess. iv. 15-18.) Christians then should be found fulfilling His words, doing this in remembrance of Him, and thus showing His death *until He come*.

"If a man love me, he *will keep my words,*" &c. (John xiv. 23.)

"He that loveth me not, keepeth not my sayings." (John xiv. 24.)

The next point is—

When are we to take the Lord's Supper? As to this the Lord has not laid down any positive command, but has fully indicated in His word what His mind is about it, and the spiritual believer, whose conscience is exercised, will not be slow to discern.

One thing is very clear, that every true, loyal heart will surely respond, "I should like to remember Him *often*."

Let us see what light the Scriptures throw upon it. In Acts ii. 42, we read that three thousand Christians, who had just been added, "*continued steadfastly* in the apostles' doctrine and fellowship, and in breaking of bread,* and in

* Breaking of bread was the commonly used term for an ordinary meal, and is sometimes employed with that meaning. (see Luke xxiv. 30-35; Acts 22. 11; xxvii 35, 36); but at other times for the Lord's Supper.

prayers." This passage clearly shows how they understood their Lord's words, and that the breaking of bread was not an occasional, but an oft-repeated act.

Again, in Acts xx. 7, it is recorded, "And upon the *first day of the week*, when the disciples came together to break bread, Paul preached," (or discoursed) "unto them, ready to depart on the morrow."

The first day of the week, or the Lord's day, is the day after the sabbath (Matt. xxviii. 1; Rev. i. 10), when our Lord rose from the dead. And we learn from this verse that it was the practice of the early disciples to come together on this day to break bread in remembrance of their Lord. This is the object assigned for which they assembled. Paul was there, and preached or discoursed to them after; but they did not come together to hear Paul preach, but to remember Jesus their Lord in His death.

Some may think, as they read this, that there is nothing here to show that the disciples came together *every* first day of the week. But let me remind you, dear reader, that we show the Lord's death *till He come*, and thus in coming together on the first day of the week it may be for the last time. Christ's coming again is so presented in Scripture, that His people may ever be kept in the attitude of waiting for Him. (Lake xii. 35, 36; 1 Thess. i. 9, 10.) And there never will be a

Lord's day that you may remain on this earth, but that if you open your Bible and read Acts xx. 7, you will find it saying, "And upon the first day of the week, when the disciples came together to break bread."

Further, we find, in John xx. 19, 26, that two successive weeks, upon the first day, Jesus stood in the midst of the assembled disciples, saying, "Peace be unto you," &c.

Again, in 1 Cor. xi. 25-26, we read, "This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

In many quarters the importance of the Lord's Supper has been lost sight of, and made a secondary thing. The pulpit is often brought into undue prominence, and the blessed remembrance of the Lord put into the background, as an *after-service* once a month, or less frequent still. May God in His grace lead any Christian who reads these lines to search His blessed Word, and follow it, instead of being led by the traditions of men.

We learn then from the above passages that the Lord's mind is, that His saints should break bread at least every first day of the week, oftener if suitable occasions present themselves, and continue stedfastly therein.

Our third point is—

Where are we to take the Lord's Supper? In Matt. xviii.

20 we read, "Where two or three are gathered together in" (or unto) "my name, there am I in the midst of them." My reader, ponder these words. There is a far deeper significance attached to them than many think.

Christ has gone from this world, and during His absence would have His saints gathered together unto His name. Note the words, "Unto My name." There, and there only, has our Lord promised His blessed presence in the midst. *Where?* "Where two or three" (or two or three hundred, as the case may be) "are gathered together unto My name." This shuts out all voluntary associations, and all independency, of whatever nature. Christ has not promised to be in the midst of such. Man has made sects, parties, systems, and organizations innumerable; there is a perfect Babel of names from one end of Christendom to the other.

But as one has said—

"Let names and sects and parties fall,
And Jesus Christ be all in all."

Mid all the confusion our resource is in God and the Word of His grace, and the promise is true to-day as on the day our Lord uttered it. His Presence is in the midst of the two or three gathered to His name. Unto *My* name, and no other—the name of God's Holy One. Meeting together as the members of an established church, or religious system or society, however earnest and well-intentioned some or all may be, is not

the same as gathering to Christ's Name. But some may reply, "But we have the Lord's presence with us." Granted, as individuals. This is true of every Christian, and many have a special realization of the fact when meeting anywhere where the Word of God is preached, and His praises sung, &c. But the Presence of Christ *in the midst* is *perfectly distinct* from this, and unless you are amongst those gathered together unto His name (Matt. xviii. 20), you have never known the reality of this precious truth. There is nothing like it elsewhere for God's dear people on earth. Are you thus gathered to His name?

And let me add, that the primary act, when gathered to His name, should be the remembrance of Christ in His death. The two or three, or twenty or thirty, or two or three hundred, as the case may be, gathered together thus are scripturally God's assembly. And on all occasions, when assembled thus, *Christ is there.* This is true of all assemblies of Christians so gathered throughout the length and breadth of the globe. Though thousands of miles may part the different assemblies, each one having local responsibility representing Christ, yet all form part of the one Church of God upon earth. *All saints* form part of the Church of God; while all saints gathered unto the Name of Christ are assuming to be the Church of God.

Christ died that He should gather together in one the children of God that were scattered abroad. (John xi. 49-52.) "He that gathereth not with Me scattereth abroad." (Matt. xii, 30.) The wolf catcheth and scattereth the sheep. (John x. 12.) Dear reader, are you *scattered* or *gathered*?

The unchangeable Word of God still says, notwithstanding all man's failure and self-will, and the wide-spread confusion of Christendom, "*There is one body, and one Spirit*" (Eph. iv. 4), and the responsibility of the Christian to endeavor to keep the unity of the Spirit in the bond of peace will never cease as long as he is upon earth. (Eph. iv, 3.) All Christians are one with Christ, and with one another, *called in one body.* (Col. iii. 15.) To belong to or join a sect is to be *sectarian*; to be charitable or large-hearted (as people say), and go anywhere and everywhere where Christians are found, is to be *all-sectarian*; to be gathered unto Christ's Name, practically recognizing that there is one body and He the Head, continuing stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers, is to be *unsectarian.*

Which are you—*sectarian, all-sectarian or unsectarian?*

And now, lastly—

How are we to take the Lord's Supper? Let the word of God answer: "*For I have received of the Lord that, which also I de-*

livered unto you, that the Lord Jesus the same night in which He was betrayed *took bread*; and *when He had given thanks*, He *brake it*, and said, *Take, eat*; this is my body, which is broken for you; *this do* in remembrance of me. *After the same manner also* He took the cup, when He had supped, saying, *This cup is the new testament in my blood*; *this do ye*, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." (1 Cor. xi. 23-26.)

Now, if you note this passage carefully, you must see that there is no thought here (neither can you find a trace of such a thing elsewhere in the New Testament) of a man, in any form or shape, whether pope, cardinal, archbishop, bishop, elder, priest, minister, or deacon, *presiding* at the supper.

It is *the Lord's table* and *the Lord's Supper*.

The *Lord Himself* took the head of the table when He instituted the supper, and it is essentially His table still. A human presidency, whatever form it may take, and however well-meaning, is an assumption of the rights of Christ. The Lord leads His disciples to spread His own table, and invites them as His honored guests to partake of His supper in remembrance of Him. *He is there to meet them*. Seated around His table, each heart in

communion with His, the Holy Ghost, who dwells in God's assembly, leads forth in worship, praise, and thanksgiving to the Father and the Son. (John iv, v, 23; Heb. x. 19-22, xii. 15; 1 Peter ii. 5.) He is all-sufficient, and leads *whomsoever He will* to give thanks, and break the bread, then all pass it round the one to the other, each breaking and eating a portion; and likewise the cup, each partaking of the wine. The Holy Ghost, if hearts are subject to Him, will guide and order all for the glory of God. And God is not the author of confusion (or unquietness), but of peace, as in all assemblies of the saints. (1 Cor. xii, 7-11; xiv. 23-40.)

Again, "I speak as to *wise men*," says the apostle; "*judge ye* what I say. The cup of blessing which *we* bless, is it not the communion of the blood of Christ? The bread which *we* break, is it not the the communion of the body of Christ? For *we* being *many* are *one* bread, (or loaf), "and *one* body; for *we* are *all* partakers of that *one* bread" (or loaf). 1 Cor. x, 15-17.)

He addresses Christians as wise or intelligent persons, exhorting them to judge what he says, and the verses which follow distinctly show how we are to take the Lord's Supper. It is all in the plural, and no thought of one man administering to others, which is the prevailing custom in many places. The cup which *we* bless, the bread which *we* break; for *we*

being *many* are *one* bread, *one* body. God's way is, that both the bread and the wine should be passed the one to the other. Thus we show our common interest in the death of Christ.

It is important, too, to remark that the apostle in writing to the Corinthians from Philippi, and that in speaking of the cup and the bread he says, "The cup which we bless, the bread which we break," not which *ye* bless and *ye* break, as though the Corinthian assembly were independent of the Philippian. "For *we* being *many*," he continues, "are *one* bread, *one* body," thus showing most clearly the oneness of God's saints everywhere. Christ is the head of *the body, the Church*. (Col. i. 18.) And "as the body is one, and hath many members, and all the members of that one body, *being many, are one body*, so also is Christ. For by one Spirit are we *all* baptized into *one body*," &c. (1 Cor. xii. 12-13.)

The Lord had but one table in Paul's day, and all God's saints everywhere were one, and remembered the Lord at that table. Man has set up many tables since, but man's failure and self-will in no-wise alter the Word of God; and it is the responsibility of each child of God, in the midst of the prevailing confusion, to find out where the Lord's table is, and there to remember Him.

But whilst enjoying this blessed privilege, let not any forget self-examination. To partake of

the memorials of Christ's love without this is to eat unworthily, failing to discern the Lord's body, and to be guilty of the body and blood of the Lord. (1 Cor. xi. 27-29. This will surely bring *present judgment* upon us from God, as in the case of the Corinthians; for He will not condemn (or judge) us with the world. (1 Cor. xi. 30-32.) Let a man examine himself therefore, and so let him eat of that bread, and drink of that cup. (1 Cor. xi. 28.)

One might add much more in detail in connection with this all-important truth, but the above will suffice for the object before us. May the Lord in His grace lead *you*, dear Christian reader, to ponder these things, and, like the Bereans of old, to search the Scriptures, and *see if these things are so*, and being assured of them, to carry them out practically at all cost for His glory.

"If therefore thine eye be single, thy whole body shall be full of light." (Matt. vi. 22.)

E. H. C.

CHRISTIAN CONFERENCE,
Hamilton, Ontario, on 14th, 15th,
16th and 17th January, 1892.

The Sixteenth Annual Conference of Christians gathered in the name of the Lord Jesus Christ will, God willing, be held in Hamilton on the above dates.

All the meetings will be held in the "Larkin Hall," on John street North, near King street.

Meetings will be as follows: On Thursday, Friday and Saturday at 10 a. m., 2 p. m. and 7 p. m. for praise, prayer and ministry of the Word on the Lord's day, 17th January, at 10 a. m., for Breaking of Bread, at 2 p. m. for the ministry of the Word, and at 7 p. m. for the preaching of the Gospel.

The Larkin Hall will be open all day on Wednesday, the 13th, from 8 a. m., where visitors are requested to call on their arrival, to register their names and addresses and receive cards of direction for their various places of residence while in the city. The Hall will be open each day of the Conference from 9. a. m. until 10 p. m.

Prayer meeting on Wednesday, 13th, at 7:45 p. m.

All communications should be sent to "Conference," 6 Princess street east, Hamilton, Ontario.

Arrangements will be made similar to those last year for the accommodation of Christians attending meetings, free of charge.

Reduced rates may be secured on the CANADIAN RAILWAYS by obtaining a certificate from the agent at the station from which you start, showing that you have paid full single tariff fare to Hamilton, and this certificate, upon being signed by the brethren who have charge of that work here, will entitle you to return at one-third the usual fare.

BELOVED BRETHREN AND SISTERS IN CHRIST: Our desire is that as many as can make it possible should attend these meetings, and

we would also seek your fellowship in prayer, that lasting blessing may follow them. Our God is able to do this for us, to whom be the glory both now and forever. Amen.

Hamilton, Nov., 1891.

TORONTO ONT. CANADA.

The Annual Conference will D. V. be held in Richmond Hall, Richmond street on the 22nd, 23rd and 24th of January 1892.

It is expected that a number of the Hamilton conference people will wait over for these special meetings.

The prayer of the Lord's people are requested that God may in grace come in and bless in His own blessed way whether in the cyclone or in the calm.

EVIL SPEAKING.

The evil speaker is like the city rag-picker who may be seen going along the slums, dirtiest streets, alleys, and shady sheltered places. In his hand is a staff resembling a broom handle. Stuck into its one end is a piece of strong bent wire or a long hooked nail. With this instrument he picks up all the clean or dirty bits of rag or paper within sight, and dexterously, without losing a step, deposits all in the open-mouthed receiving bag which he carries on his back.

"It is an honor for a man to cease from strife, but every fool will be meddling." Prov. xx. 3.

The Hamilton Conference will be held as usual about the middle of January, 1892.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

CHICAGO, FEBRUARY, 1892.

No. 2.

Address all communications and make orders payable to D. ROSS.

Bible Room 182 State street, Chicago, Illinois.

YEARLY NOTICES.

We expect (D. V.) to continue publishing OUR RECORD for 1892, on or about the first of each month at the old rates, viz.:

1 copy, post-paid.....	\$ 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 1881 to 1888, bound in cloth, and OUR RECORD for '88 '89, '90 and '91 free to any address for 75 cents, or the eleven for \$6.00.

As this is the only publication of its kind published on this continent, it ought to have double its present circulation, and if the Christians who receive it were true to the principles they profess, and to the Editor and Publisher that might be the case very quickly. It is not a money-making concern; but the opposite. The expenses of printing in Chicago are more than double what they are in the Old Country or in Canada.

We do not claim perfection for OUR RECORD. It is like all other human productions, savoring of man, but we do claim for it that it is calculated to be instructive and stimulating to those who prayerfully read it.

We ask from our subscribers the favor of making an effort to make the paper known.

The best way for gatherings is to make a collective effort and receive the paper in one parcel. This is cheaper for them and saves us much labor. EDITOR.

THE GOSPEL TESTIMONY.

We also publish the Gospel Testimony Monthly. Our object is the spread of the Gospel of the Grace of God over this immense continent wherever the English language is spoken.

As there are millions of people who never heard the Gospel of God's grace, and in addition to that now, through the progress of the down-grade ravings of unconverted preachers, millions more are led by their teachers into the mazes of Infidelity—persons who at one time believed about the things of God, now through their hired and paid teachers reject the truth wholly.

We ask you, reader, to have fellowship with us in sending the Gospel to the thousands on thousands who hear no Gospel of God and Grace.

With seasonable fellowship and help we sent out 10,000 Gospel Testimonies Monthly in 1891, and we would wish to be able to send out 20,000 in 1892. Pray for us.

We append Gospel Testimony rates for 1892:

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THE BOOK OF JUDGES.

CHAP. VII., 12.

(Continued from page 4.)

V. 12. "*The Midianites and the Amalekites and all the children of the east lay along the valley like grasshoppers for multitude,*" etc.

How liable we are to under-estimate the power of the enemy! As the people of God, He would have us ever remember that we have these terrible powers arrayed against us,—the world, the flesh, and the Devil, and all the host of darkness. And so here, as Gideon goes down toward the camp of the enemy, he discovers an immense multitude lying along the valley. Well might his heart tremble as he viewed them! If you and I only knew the powers of darkness that are in league against us: if our eyes were open to see the Satanic host ready to oppose us at every step of obedience to the Lord we would tremble too. Let us therefore not under-estimate the power of the enemy! But let us remember that greater is He that is for us than all that are against us.

V. 13. This dream that we have recorded here was of God. Many dreams we hear of are merely the exercise of a disordered mind and fancy. A barley cake overturning a tent! But, it was of God, who chooses the weak things to confound the mighty. Gideon could easily interpret this dream that God sent him, to hear and to profit by it.

V. 14. We see how God was already putting thoughts into the heart of the people as to His purpose in delivering His people. He had already given the assurance of victory to Gideon and now He is giving assurance of defeat to the enemy. Never let us be faint-hearted in the presence of all the powers that are against us. Let us ever remember that the victory is ours in the long-run. That whatever be the measure of defeat we may experience from time to time, in the end we shall finally triumph. So God encourages the heart of Gideon in this way.

V. 15. He has heard the recital of a dream by one to another; but it was the vision of God to him and he worships. It's good for us when God makes known to us His will and gives us the pledge and assurance of victory, it is well when in faith we worship. You will find several instances of this same thing in Scripture. As our hearts receive the revelation of the will of our God in the power of the Holy Spirit, we at once worship and adore the God of all grace. Every revelation and every victory which God gives us from time to time, ought to be fresh cause for us to worship our God. The Father seeks the worshippers in spirit and in truth. True worship is precious to God.

"Arise; for the Lord hath delivered into your hand the host of Midian."

Verses 16-22. Here we find what in the eyes of men must have

appeared utter foolishness, but it was God's way;—a way taught by the Spirit. They go forth to do battle for the Lord, each with a trumpet, an empty pitcher and a light. By these things which in the sight of men were utter foolishness, God was pleased to give them the victory. He gives it in such a way that man cannot glory in it, for man's strength or wisdom didn't come into the conflict at all. I believe there is a remarkable allusion to this in 2 Cor. iv. Here we have the apostles as the light bearers,—as the bearers of testimony,—as the preachers of the Gospel. Notice, God puts the light into their hearts first: God shines into their hearts, giving them the light of the knowledge of the glory of God in the face of Jesus Christ. (V.6). It is vain for us to make known the Gospel to others if the light of it has not shone first into our own hearts. First he must have the light in his own soul. So the apostle as he went about preaching the Gospel, had the light of the Glory of God shining in his own soul.

But the light could not shine out around the camp of the Midianites as long as it was inside the pitcher; and it was in the *breaking of the pitchers* that it shone out. We have a reference to this in these words: "*We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.*"

(V. 7.) Here the body is compared to an earthen vessel, which

is of little value in itself. The light can only shine forth as the vessel is broken. I don't believe the dying spoken of in 2 Cor. iv. is so much the thought of physical decay, as the death of the old man. God sends physical weakness to His people, He suffers them to become weak and to be subject to to many infirmities. It is not that God is necessarily more glorified in a weak body than in a sound one. He is obliged to take these ways in order to bend our stubborn wills and bring them into subjection to His own will. This is the dying referred to here. It is not the dying of our outward frames. Some of the most gracious, heavenly-minded servants of the Lord have strong, healthy bodies. May we know what it is to die daily to self. May we know what it is to pass sentence of death upon this old corrupt nature. That is the dying that the apostle refers to here. That daily dying is a precious thing in the sight of the Lord. When He sees us willing to deny self, to die to our pride, self-will, love of ease; to die to all that hinders us in living to God, He sees the end of Christ's death accomplished in us.

There is a death that is not to the glory of God: such as that in 1 Cor. xi. 30: "*For this cause many are weak and sickly, and many sleep.*" God takes His saints away from the place of fruit bearing because they are disobedient to His Word. There was no glory in that kind of death. God does

not take pleasure in thus afflicting and chastening His people. It is only as we die daily to self and sin that the life of Christ can be lived out in our mortal body.

J. R. C.

A boy was once tempted by companions to pluck some cherries from a tree which his father had forbidden him to touch. "You need not fear," said they, "for if your father should find out, he is too kind to hurt you." For that very reason," replied the boy, "I ought not to touch them, for though he might not hurt me, my disobedience would hurt him."

"CALL A CONFERENCE."

[We wish to present to our readers the following "Call a Conference," from "The Truth," a monthly periodical edited by Dr. Brooks, of St. Louis, Mo.

He and others who have stuck to the sects— notwithstanding their apostacy from what they did hold of the truth— now find that their unconverted preachers, whatever were their creeds and confessions are like the washed sow, returned to what is more congenial to their nature, viz: the filth of materialism and infidelity. Moreover, they see that they drag their unconverted congregations down with them.

The result is that the few converted ones among them are in a quandary, but what can they do? They are like the sinner who wants to be saved, and prays to be saved—but neglects that the only way to be saved is to believe on the Lord Jesus Christ, so these dear men say, "Call a Conference"—Why, the only thing to be done is to read 2 Cor. vi, 14-18, and go by it—i. e., to "come out from among them and be separate."

Therefore, as the instructions are there, they don't need to ask what are we to do? Sects always are unscriptural—Let them begin again at Acts ii, gather "to the name of the Lord," and

look to the Head for ministries and guidance. He is given to be Head over all things to the church—but the people in their so called rights have displaced the Head—and so the people hire, and the people rule, and the people pay, and the people assume the headship—the whole thing is being driven, not upon the rocks, but to the Devil.—ED.]

"CALL A CONFERENCE."

"Letters are frequently received from brethren in various parts of the country, expressing great dissatisfaction with their church relations. These letters come from Baptists, Congregationalists, Episcopalians, Methodists and Presbyterians, some of them ministers, some of them "laymen" as they are foolishly called, but all of them grieving over the deplorable condition of the ecclesiastical bodies to which they belong, and asking what they are to do? It is difficult to answer this question, but there are two or three things that are clear enough to those who have sufficient intelligence to know the truth and sufficient grace to maintain it at any cost.

The preachers are bound to preach the gospel, to know nothing save Jesus Christ, and Him Crucified, to stand with unflinching front for the infallible authority and errorless inspiration of all the Scriptures; and if they lose their places by reason of their faithfulness, let them do as the apostles did, when "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name," Acts v, 41. He who feed-

eth the ravens, upholdeth the sparrow in its flight, and counts the hairs of our heads, is the faithful God, who will not suffer them to be tempted above that they are able, but will with the temptation make a way to escape, that they may be able to bear it, 1 Cor. x, 13.

Those who are not officially preachers are bound to keep away from services conducted by men who do not preach the truth. The other day a Presbyterian brother wrote "My pastor is a 'higher critic,' ridicules the verbal inspiration of the Bible, denies that we are saved by the death of Christ as a sacrifice for sin, and indulges in the 'larger hope' of the final salvation of all men." The reply was, "Cease at once to attend his ministry. If there is another minister in your city who preaches the truth, go and hear him, without the slightest regard for his denominational name. If there is none, seek out a few like-minded with yourself, and meet together in a private house for prayer and study of the word. The Lord may have had you in view when He said, 'Where two or three are gathered together in my name, there am I in the midst of them.' Matt. xviii, 20. At all events, it is clear that you cannot any longer listen to such a man without being partaker of his evil deeds. See 2 Jno. 9-11."

The higher critics have already robbed us of Deuteronomy, and Leviticus, and Job, and the Psalms, and Daniel, and half of

Isaiah, and John, and Jude, and, according to the New York *Mail and Express*, Professor Vincent, the colleague of Prof. Briggs, Prof. Schaff and Prof. Brown in the Union Theological Seminary, has just informed the public that the Second Epistle of Peter is to be rejected. Prof. Briggs is back in his chair teaching infidelity, in defiance of the Assembly that condemned him, the Presbytery of New York City has just voted to let him go on, and the question that faces the Presbyterian church is the question put by Carlyle, "Niagara and After?"

Bad as it is here, it is equally bad or worse in other churches; and many desire a conference to be called, embracing all in every evangelical denomination, who cannot with safe conscience submit to this state of things any longer. Such a conference ought to be held soon, and a week should be passed together in prayer and earnest consultation, to find out what the Lord would have His troubled servants do in these 'perilous times.' Meanwhile, let them besiege the throne of grace for the arrest of the evils that threaten the destruction of His word and cause."

CHICAGO CONFERENCE.

NOV. 26 to 30th, 1891.

(Continued from pg. 8. Thursday afternoon continued.)

Bro. David Oliver followed by reading Prov. 4, 18; Psa. 92, 12-14, and Psa. 84, 7.

The idea in these last days seems to be that the *older* you get the *colder* you ought to be—you get. In nature, everything gets done as it gets old. But it should not be so with us. What progress have we made since this time last year? We will as we go on with Him have both clouds and sunshine. A brother was once asked: Have you 'no clouds? His reply was: "If I had not clouds, where would the showers come from?"

If we read Zech. 9, 17 (margin), we will find one cause of the lack of growth among God's children. "Corn shall make the young men grow (marg.), and new wine the maids." The young men have not been feeding on the old corn of the land, and the sisters have not been drinking of the new wine of Heaven, so they are stunted and don't grow. They may not have any open sins, but they don't grow. Saints don't fall down all at once. Peter went quite a length before he fell into cursing and denying his Lord. And Samson went a great length in trifling with sin before we find him with his eyes out, and making sport for the Philistines. But, blessed be God, tho' the Philistines cut the hair of his separation off his head, they couldn't pull out the roots, so the hair began to grow again, and Samson was able afterwards to do damage to the enemies of God and His people, and slew more in his death than in his life.

In 2 Pet. 1, we read of Christians who cannot see afar off—short-sighted ones. In John 8, 56, we read of one who could see afar off. "Abraham rejoiced to see My day; and he saw it and was glad." The Lord help us to be far-seeing Christians who can grasp things unseen but eternal!

Bro. D. Ross closed the meeting by referring to aspects of sanctification found in the Word of God. There is much said nowadays on this subject, and much that is unscriptural, and hence unreliable. It is well therefore to see what God does say. The basis of all blessing for time and eternity is THE BLOOD, hence we are—

1st.—*Sanctified by His blood.* "Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate; let us go forth therefore unto Him, bearing His reproach." Heb. 13, 12-13.

2d.—*Sanctified thro' regeneration by the Spirit.* "According to His mercy He saved us by the washing (laver R. V.) of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly." Titus 3, 5. "God hath . . . chosen you to salvation, thro' sanctification of the Spirit and belief of the truth." 2 Thes. 2, 13.

Sanctification by the Word of God.—"Sanctify them thro' thy truth, Thy Word is truth," John 17, 17. "Wherewithal shall a young man cleanse his way? By

taking heed thereto according to Thy Word." Psa. 119, 9. See Jas. 1, 22-23.

4th. *Sanctification thro' fellowship* with Him.—"But we all with unveiled face, reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." 2 Cor. 3, 18, R. V.

5th. *Sanctification thro' separation*.—"If a man purge himself from these, (vessels of dishonor in the great house) he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." 2 Tim. 2, 21.

6th. *Sanctified thro' the hope of His coming*.—"Every one that hath this hope set on Him, purifieth himself, even as He is pure." 1 John 3, 3, R. V.

7th. *Sanctification thro' the rod*.—"For they (the fathers of our flesh) verily for a few days chastened us after their own pleasure; but *He* for our profit, that we might be partakers of His Holiness." Heb. 12, 10.

With a short comment on each of those portions, and a word of prayer, the meeting closed.

THURSDAY EVENING. Mr. Jas. Erskine read 1st Kings, 3-5. I was struck in reading this, with the fact that when God asks the question of Solomon, "What shall I give thee?" he did not begin to speak of his own wants first. He had learned something of God in his father's house.

"According as he walked before Thee in truth and in righteousness and in uprightness of heart with Thee." We would like God to speak to us, but we would like Him to speak in our own way; do we not?

So much complaint has been made that things do not get a grip on our souls, but the blessing was given to David according as he walked before God in truth. You remember in the 119th Psalm, we have: "Thy word have I hid in my heart," and I think that the verse just before that gives the measure of capacity for blessings, which will just be as we are walking in truth and uprightness of heart before God.

Now perhaps we think we are not so bad as others, and we do not need to be laid down so low. The more we get into the presence of God, the more we loathe ourselves and the more we desire God to speak to us. There is no use in trying to beat about the bush at all, we had better get to the root of the matter at once, and if there is anything hindering God's blessing in our individual case, it is better to get rid of it.

"The hearing heart." I venture to say this is about the first thing we would need. The heart laid bare and open that God could speak to us. Habakkuk, iii, 16. It seems there is no other thing for us but God has again and again to come in and bring us down. You remember what God says

about it. "Keep thy heart with all diligence," and I think it was a beautiful request that Solomon made. He wanted a "hearing heart." God gave Solomon wisdom and largeness of heart. Now this seems to me so beautiful, but we find in the 9th and 11th chapters that the heart which he desired to have open and laid bare before God, got filled with other things.

I for one could not say that my heart was laid as bare as I would have it to be; but I am sure that I have learned in a little measure that it pays to keep in with God. In trouble it is the only safe place to go, and it will pay, dear brethren and sisters, to get this hearing heart.

You will remember our Lord and Master, how He could speak of being "wakened morning by morning," for He was living in fellowship and communion with His Father. That is what it is to have a hearing heart. To walk in uprightness before God. "Search me, O God." There will be no real blessing if everything is not laid bare,—we must come down to this point, for God will not have fellowship with the evil.

Bro. A. Mathews followed: The Epistle to the Romans is not only the first Epistle as put in the order here, but from its character, is also the first. Romans begins at the very bottom, in contrast with Ephesians, which begins at the top. God comes out

to us, but we need to be brought in to God, and therefore let me say this: I believe if the Epistle to the Romans is not in some measure learned first, there can be no real progress, and I have tried in some little measure to bring this before my own soul and others, but I have been convicted in conscience that I have not done it enough. But notice this, the tendency to-day is to get into the airy fancies that are floating in the air.

The *Gospels* give us the walk of the Lord Jesus Christ on earth. The *Acts* are the acts of the Holy Ghost on earth. The *Epistles* are for the instruction of the saints.

Now turn to Col. 2-20. How often well-meaning people pervert this portion of God's word and confine it to abstaining from intoxicating drinks. Now I have no patience with God's people meddling with drink at all, but this is said in connection with the doctrines and commandments of man. "Touch not, taste not, handle not." That is plain enough, is it not? It is a self-denying thing to do, but still it is a satisfying thing. In Romans 6, we have, "*Dead to sin;*" Romans 7, "*Dead to the law;*" Col. 2, "*Dead to the world.*"

I hear people speak to-day lightly, of seeing their lost condition. Many may say, "I will be lost if I am not saved," and they may go on and on and hold with that, but did you ever hear a man

or woman say, "I am lost and will not be found."

The Son of man came to seek and to save that which is lost. He will never miss one, but oh! what joy when the soul first sees its Redeemer, and then the soul begins to sing. "I'm standing on Redemption Ground." There is not a soul here that is born again but what has begun that new song which will last for all eternity. Be assured, friend, if you have not from the depths of your heart blessed God on Redemption Ground, you should look to it before it is too late. Everyone that is born again has sung it. There is joy, there is peace, but that is not all. There had to be redemption by power as well as redemption by blood. Whether you rejoice in it now or not, if saved you have at one time rejoiced in redemption truth, or as another has called it, "crucifixion truth. Jesus died for you, but have you entered into God's mind, "I died with Him?" The Cross of Christ speaks deeper far than the death of Christ. "I am crucified with Christ." Until there is an entering into that there will be no real depth to the former things. There is nothing separates like death. It does practically, it does completely in every way separate.

What is sanctification? Not what some people imagine—getting pleased with yourself and floating up. Quite a different thing. The man who gets into God's sanctification, gets a smaller

opinion of himself, and the deeper he gets into it the less he thinks of himself.

In the 5th chapter of Romans it speaks of sins, and it speaks of the ground of those sins put away. Christ delivered for our offenses and raised again for our "justification." There is the whole question of sin settled forever. I have peace with God about it all. But I ask you what troubled you after you were born again? It was not so much the bad things you did, but you wanted to be pleasing to God and you found there was a terrible thing in your heart which you thought would be away, and there it was still with you. Did that not trouble you? If not, I am afraid about you.

It is sin in here that troubles. How were my *sins* gone? By Jesus bearing them for me. And what about my *sin*? He died for my sins and my sin. God reckons that I died with Him on Calvary's Cross. According to law and justice I am a dead man to my sin, just as a tyrant that had me for a slave. People can reform you if you will, but you are a slave to sin and it tyrannizes over you, but now we are born again and justified through His blood.

There are three things called the flesh. The flesh of my body: "my kinsman according to the flesh," and "that which is born of the flesh is flesh"—the Adam nature. In the reckoning of God it was my old self which was judi-

ally crucified on the cross, and I became dead to sin, there it was judicially put an end to, and there on the cross I died in the person of my substitute, not only *in* Him but *with* Him. That is, as to the law and justice, but notice as to the outward state the difference between standing and state.

Sin is there; but it has lost its reigning power on the ground of righteousness. It is grace that reigns. His grace reigning in your soul and mine. The law comes in and says: "You shall do this or be accursed." Grace says: "See what I have done for you." A man proves that something is very wrong if he says, "I practice sin and cannot help it." He is practically saying he is not born again. Sin is not merely swearing and telling lies. It is iniquity. Sin is just lawlessness, and lawlessness is pleasing yourself. What a terrible thing it is for men and women living in insubjection to God,—living in disobedience to Him and yet speaking of holiness.

Friends, I am afraid we are getting asleep and it needs an awakening power to get into God's realities. In Minnesota last year when I was there a man said, "I like christianity and believe in it, but I cannot do with that clean cut." My friends, *death* is a clean cut. Are you practically entering into it? Death and resurrection with Christ is beautifully symbolized by baptism.

But the next thing is "dead to

the law." Notice how that holy, holy law of God, that law that knows no mercy, curses every one that comes under it. Many are glibly saying, like Israel of old, "All that God says we will do." God took them at their word and the judgment of that law came upon them.

Rom. vii. The old husband and the new. The law has dominion over a man as long as he lives. Now friends, how many of you are alive here? For one sin (and people would call it a very little sin), Adam was cursed from the presence of God, and that one sin has permeated the whole of mankind since. What must be thy record? Men look lightly on sin now and lightly on the curse; but look, friends, that holy law came upon me in the person of my substitute and killed Him on Calvary.

I am not under the law but under grace. What does that mean? that I will break the law? No, friends, it means that I will do far more than keep the law. In Ephesians we read, "Let him that stole steal no more." That is far more than law, is it not? The law killed me, and this is crucifixion truth again. Do you know the bridegroom of the heart? Friends, this comes nearer. What is that blessed figure? It is to our dull hearts something we can really understand: how gracious is our God. Shall we live to please ourselves? No, but to be married to the Son of God who

died for me, and to bring forth fruit to God through Christ, and oh! to be practically entering into it.

And friends, God leaves us here, and what is it for? To live comfortably and bring up families and keep out of mischief? But what am I here for? That we may, in communion with Him, bring forth fruit to God. To do things pleasing in His sight.

Col. ii. This is sanctification again. Have we become dead to the world? "God forbid that I should glory save in the cross of the Lord Jesus Christ, by whom I am crucified unto the world and the world unto me." But let me tell you this: There is no real break with the world till one practically enters into this being dead in Christ to the rudiments of the world.

In Ephesians—"They walk according to the course of this age." Now that means more than the world. It just means the moral aspect of things, the worldly religion and the worldly tone of everything. Each child of God is just a foreign missionary. Now is that the aspect we are entering into? *It is terrible to contemplate the condition of heathendom, but oh, let me speak it solemnly, it is more terrible to contemplate christendom.* I believe it is more solemn for christendom than all heathendom, for the time will soon come when the Lord will shut the door on christendom but there will be a wide door open for

heathendom.

Oh! dear friends, I ask again, has there really been a break with the world? Have I lost my citizenship here and gained a citizenship above? I ask, is this practically entered into? Dear friends, the religious world may look fair, but remember it was outside in the wilderness that John had to be taken to see the harlot of Babylon. I speak from the deep feelings of my soul and what I see with my eyes. Oh, it is souls deluded down into hell by a worldly religion. Oh, that my eyes were tears that I might weep day and night. Have we entered into the depth of it?

Let me come a little bit closer. What about your family life? Friends, are your children being trained for God or the Devil? Is earth and their prospects here filling your mind. Remember the Lord is coming and you ought to be in dead earnest. I remember a man in Canada said: "I had some reformation ideas in my mind, but a brother quoted one verse that swept them all away forever. It was this:

"Tell me the old, old story,
That I may take it in,
God's wonderful redemption;
God's remedy for sin."

I pray God that you may enter into this crucifixion truth, for you need not be told then to be separate; you would be grieved not to be. Friends, I would ask, if the Lord should come to-night could you regret being too separ-

ate from all this sin, either in your families or your persons? Take care of that day promptly, and seek in the presence of God to live in separation to Him. May the Lord bless His own word.

IS CHRISTIAN BAPTISM FOR THE REMISSION OF SINS?

The subject of Baptism is so much misunderstood, and so warmly advocated as a means by which God forgives or saves, that it will be well to look at God's Word briefly on it. Real Christians are perplexed about it, and unsaved people are deceived by a wrong use of it. Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly* DIVIDING the word of truth." 1 Tim. ii. 15. If we do this all will be plain.

To tell many that baptism has nothing to do with saving us would only cause them to pity our ignorance; but that it has not will be seen from a careful consideration of God's Word.

Paul says, "I am not ashamed of the Gospel of Christ; for IT IS the power of God unto salvation to every one that believeth." Rom. i. 16. He also says, "Christ sent me not to baptize, but to preach the Gospel." 1 Cor. i. 17. The Corinthians were saved by the Gospel, as we see in 1 Cor. xv. 1-5: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye received, and wherein ye stand, BY

WHICH ALSO YE ARE SAVED For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures," and that He was buried, and that He rose again the third day, according to the scriptures.

From these scriptures we learn that the way to be saved is to BELIEVE the Gospel; and the substance of the Gospel is Christ's death and resurrection for us. This is God's good news for man—Christ dead and risen. Baptism does not help to save, or surely the man that was made all things to all men that He might by all means save some (1 Cor. ix. 22) would not glory in withholding it from the Corinthians. "I thank God I baptized none of you; but Crispus and Gaius," (1 Cor. i. 14,) he says.

There is no need in saying that Apollos baptized them for him. We have no doubt that they were baptized. What we see is they were saved apart from baptism. If baptism were one of the means by which they were saved, then Paul is wrong in saying, "In Christ Jesus I have begotten you through the Gospel," 1 Cor. iv. 15, for he did not baptize them.

Would any preacher, who preached that baptism is one of the means by which we are saved, write to his converts that he was thankful that he did not use that means to them? Surely not.

What Paul preached is seen in Rom. x. 8, 9, What saith it? "The

word is nigh thee, even in thy mouth and in thy heart; that is the word of faith WHICH WE PREACH; that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him the dead, thou *shalt be saved.*" There is no mention of baptism here at all. Indeed when he was asked personally, by the jailor, "What must I do to be saved?" he answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." If many were asked the same question in our day, they would say, "Believe, repent, and be baptized, and continue faithful, and thou shalt be saved." And if any would attempt to show them the way of the Lord more perfectly, they would be told, "If any man preach any other gospel, let him be accursed."

No doubt there is a terrible curse resting on, and in store, for any that will preach any other gospel than PAUL preached. But where did Paul ever preach baptism for salvation, or in any way connected with salvation? Let men take heed.

That Mark xvi. 16. says, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," we know. But the note in the margin of the Revised Version puts from verse nine to the end of Mark xvi. in the utmost uncertainty. It says, "The two *oldest* Greek manuscripts, and some othe authorities, omit from verse 9 to the end. Some other

authorities have a different ending to the Gospel." Eusebius and Jerome, who were eminent scholars in the fourth century, tell us that Mark xvi. 9-end was wanting in *nearly all* the Greek manuscripts of their day. Whether it is part of God's Word or not is uncertain. If it is, we shall find the Apostles preaching in accordance with it. We never find anything like it.

People tell us that Baptism saves us, quoting 1 Peter iii. 21 *in part*. The passage reads, verses 20-22, "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight souls were saved by (through, R. V.) water. The like figure whereunto even baptism doth now save us (NOT *the putting away of the filth of the flesh*, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Baptism is here figured by the water—not the Ark—of the flood of old; and we are distinctly told that baptism does *not* put away the filth of the flesh.

We would ask, Did the water save Noah, or did the Ark save him? Surely the Ark, for the people who were outside the Ark perished. *He was safe before a drop of water fell.* So, dear reader, if you are safe in the Ark (Christ) you ought to be baptized, but if a stranger to Him, being baptized will do you no good before God.

but it is evident they mean the same thing.

To the Jews alone was said; "Repent, and be baptized . . . for the remission of sins." Indeed, nothing but Jews are preached to till after Stephen is stoned. Some think others were preached to on Pentecost. But if you will carefully read verses 5, 14, 22, 36 (and 39 with Dan. ix. 7) of Acts ii. you will see that it is a mistake. God did not give up Israel as a nation till they rejected the Holy Spirit's testimony of Christ risen, by slaying Stephen (who was the "message" of Luke xix. 14.) Read Peter's address in Acts iii. 12-26. We can only afford space to quote ver. 26 "Unto you *first*, God having raised up His Son Jesus, sent Him to bless *you*, in turning every one of *you* from his iniquities."—Could any one dare to tell people to-day that if they would repent and be converted God would send Jesus, verses 19-21? See also v. 31, "Him [Jesus] hath God exalted with His right hand to be a Prince and a Savior, for to give repentance *to Israel*, and forgiveness of sins." At the persecution of Stephen, the scattered ones seem to have known that God was only yet dealing with Israel, for we read in Acts xi. 19, that they "travelled as far as Phenice, and Cyprus, and Antioch, preaching the word TO NONE BUT UNTO JEWS ONLY." Paul was a Jew, and heard the Gospel of the Circumcision (of the Jews.) After the Apostle of the Gentiles is saved, Peter is sent to open the

kingdom to the Gentiles. All are afterwards dealt with on the ground of being guilty before God. All are told that "through this man (Jesus) is preached the forgiveness of sins, and by Him ALL THAT BELIEVE are justified from all things." Acts xiii. 38-9.

You will read the Acts in vain to find baptism for the remission of sins even hinted at by any of the apostles in their preaching after the door is thrown wide open for all in Acts x.

Reader, if you are a Jew, and lived before the death of Christ, you would need to keep the Law for life—"The man that doeth them shall live in them." Gal. iii. 12. And if you were a Jew, and lived when Peter was preaching the gospel of the circumcision, you would need to repent and be baptized for the remission of your sins. But if you want to get your sins remitted now in God's way, read Acts x. 43, "Whosoever believeth in Him shall receive remission of sins." Paul's answer to the question, "What must I do to be saved?" is "Believe en the Lord Jesus Christ, and thou shalt be saved." And any other answer is only "another gospel," and will bring its preacher under the curse of Gal. i. 8.

If you are saved, then you ought to be baptized, for baptism is God's ordinance. If you are unsaved, a clear knowledge of what baptism is for will not save you. You must come to Jesus, and him that cometh He will in no wise

cast out. Matt. xi. 28; John vi. 37.

(To be continued.)

HAMILTON (ONT.) CONFERENCE.

This sixteenth yearly conference is over. We had the privilege of being at the first when the work, etc., was all new and some of us were strange to one another. There is a great contrast now.

Once more we had the privilege and joy of meeting with many of the dear old Saints of God whom we have known from the very first. It is not likely we shall any more see their faces in this life. May the Great Shepherd keep them.

These annual gatherings have not been so largely attended for years as on this last occasion. There seems to be an attracting power emanating from a meeting living in practical Godliness and oneness of mind and soul while meetings of a different character repel.

From these last special and blessed meetings we missed three of the Lord's dear servants who were wont to be present and take an active part. They are Brethren Donald Munro, of Toronto, who is at present in California; James Campbell, who is now in New Zealand and slowly recovering from a serious break down, and Wm. Mathews, who is meanwhile located in Boston, Mass.

The Lord was very gracious to us at these largely attended meetings. Often the word was with

power and freshness, saints were restored and refreshed, sinners also were awakened to see their lost condition.

The Hamilton gathering is alive, and has yet the freshness and vigor of youth. In addition to their other christian and proper methods of spreading the truth there is the peculiar feature of a mute class in their Sunday school, taught by a deaf and dumb christian teacher. As far as is known to us this is a novel feature in the Work, and as we bring this fact to the notice of our readers we doubt not the prayers of many of the Lord's people will be drawn out on behalf of the "Deaf and Dumb" class in Hamilton, Ont., Sunday school.

NOT AFRAID, BUT ASHAMED.

One day, as a friend was sitting with us at the tea-table, he mentioned the fact of the death of an eminent minister of the gospel, and speaking with "bated breath," he told us of the solemnity of his dying words. Just before he passed away, a friend asked him, "You are not afraid to die?" "No," said he, turning his fast-dimming eyes on his questioner, "No, I am not *afraid*, but I am *ashamed!*"

These words thrilled me through and through. I shall never forget them. They constantly recur to me, and I feel as if they must be my last words also, when I come to the banks of the river. My feet have many times almost

touched its cold waters during my long illnesses, and I can speak from experience as to this sense of "shame" when the Angel of Death has drawn nigh. One's past life looks so mean in the light of eternity, God's patience and forbearance are more apparent and amazing, and the hideous vitality of sin and self is seen as never before. Lost opportunities, selfish indulgences, ingratitude, shortcomings, lack of love and want of zeal, all seem to cry in chorus: "Yes, God has forgiven you, but you can never forgive yourself."

SEL.

INTELLIGENCE.

Much of the labor in winter is among the Lord's people in special Conference meetings. This is undoubtedly much needed and might be more useful than it is, were we all more in the Spirit.

Conferences have been held in Kansas City, Boston, Philadelphia, Forest, Orillia, Hamilton, and as we write there is one going on in Toronto. We have not mentioned all of them, but these are the best-known. In Detroit, Mich., the first one ever held was held this season and our brethren were much encouraged by it and we expect the "Detroit" Conference will become a permanent institution. Kansas City was much larger than ever before and the Lord was graciously present.

Special meetings were held again this year in Victoria, B. C. Our dear brother Munro and

Robert Telfer were present. They write of encouraging times. Since then Mr. Munro has returned to San Francisco, and we understand Mr. Telfer is coming East to Toronto.

NEW YORK.

We hear of a proposed Conference for New York to be held about February 22nd., (Washington's Birthday). Those desiring full information can communicate with W. H. McWhirter, 67 Halsey St., Astoria, L. I.

"WORK WHILE IT IS DAY."

An eminent servant of God, suffering from chronic disease, consulted three physicians, each of whom declared, on being questioned by the sick man, that his disease would be followed by death in a shorter or longer time, according to the manner in which he lived, but they unanimously advised him to give up his work, because in his situation mental agitation would be fatal to him. "If I give myself to repose," inquired the aged preacher, "how long gentlemen, will you guarantee my life?" "Six years," answered the doctors. "And if I continue preaching?" "Three years at most." Well, gentlemen," he replied, "I should prefer living two or three years in doing some good, to living six in idleness."

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3 JOHN, 12.

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VOL. V.

CHICAGO, MARCH, 1892.

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THE BOOK OF JUDGES.

CHAP. IV.

[In publishing these profitable lectures in their order the manuscript of Chap. iv and v went astray in the course of mailing. We now have it recovered. We will resume again with Chap. viii.—ED.]

V. 1-3 Israel was sold into the hands of Jabin, King of Canaan, and twenty long years they were oppressed by this monarch, ere they made their cry to the Lord. It takes a great deal to break down our stubborn necks. How many of us have been deprived of peace and blessing many a time which we might have enjoyed had it not been for the pride of our heart. Israel was slow to break down and acknowledge their guilt before Jehovah.

V. 4. Here the Lord goes out of His usual way and calls a woman to the work of judging Israel. Being a prophetess, she is in possession of the mind and word of the Lord, and God chooses her to make known His will to Israel.

It is not said that she went about the country in a public way, but that she kept her place under her own palm tree, and Israel came to her to get from her lips the mind of the Lord.

V. 6-8. We see here a man called to the work who was lacking in that personal, individual faith that God could honor. God was prepared to use Barak, and He would have honored him, but he partly leaned upon this woman, and partly upon God. Deborah is the one who has faith in God. This reminds us of Lot; he leant upon Abraham. Lot was

never honored of God, whilst Abraham was. I fear a great many of us are leaning upon one another. As long as the one we lean upon goes right we go right, but when they are removed the one weak in faith turns aside. Let us search our hearts to see whether we are going step by step on our journey through this life trusting in the living God, or whether we are leaning upon others.

V. 9. Thus God was rebuking Israel by raising up a woman to do the work that ought to have been done by men.

V. 7-15. What becomes of the nine hundred chariots when God comes upon the scene and leads on His people? Before the Almighty God they are nothing. How abundantly this is shown throughout scripture! Whenever plod comes to the help of His people no enemies can stand before them, "for God is greater than His foes." It is not by machinery or by great multitudes that we are to overcome the enemy; what we need is the presence and power of God with us.

V. 17-24. One would naturally recoil from such an act as Jael committed. There is only one explanation of it. I don't believe that the act of Jael would have been commended by the Spirit of God if it had been a mere ruthless act of cruelty.

It was an act of faith; and that is the reason she is said to be "blessed above women" (v. 24).

She saw in Sisera an enemy of God and of His people. She acted as the executor of God's judgment. Infidels may cavil as they like. They fail to see what was God's purpose for the time being. His purpose was to deliver Israel from the terrible oppression of the enemy. And this woman was in fellowship with God just as Deborah was. This is not the character of the faith that we are called to in this dispensation. It is for us to know what God's purpose is in *this* day, and then to act in harmony with it.

God has a different object in this dispensation—it is the manifestation of His grace in this poor world over which Satan is the god and prince. May God bring us into real practical fellowship with His own thoughts that we may receive His blessing in all we do.

Chap. v. 2. "Praise ye the Lord for the avenging of Israel when the people offered themselves." That is what God waits for. He could not come forth and manifest His power on behalf of His people until they willingly offered themselves to Him to be used by Him for His glory. "Thy people shall be willing in the day of Thy power." (Psa. cx. 3.) God shows Himself in power when by His grace the hearts of His people are willingly surrendered to Him. May God lead each one of us to yield ourselves unto Him as those alive from the dead. (Rom. vi. 13.)

V. 5. The reference here is to the glory of the law by God through Moses to Israel.

V. 6-7. The public highways were deserted, travelers walked through byways to avoid the enemy who placed themselves in their way to attack and rob them. The inhabitants could not dwell in safety, therefore the villages were uninhabited. That shows what terrible bondage Israel had been under through the oppression of their enemies; and how bitterly God suffered them to be chastened on account of their departure from Him.

V. 8. They chose new gods." You find frequent reference in Israel's history to new gods. New things are not always true things, and what is true is not always new. The new gods that were always cropping up were altogether false. They chose them, however. This proceeded from their own corrupt, deceitful hearts.

"There was war in the gates," because their God, Jehovah, was set aside by them and other gods chosen in His stead. Therefore God suffered them to know the bitterness of war. This was one of the means that God used for the chastisement of His disobedient people. When God in the time of David judged him for his sin in numbering the people, He gave him the choice of three modes of chastisement, viz.: seven years of famine; to flee three months before their enemies; a three days of pestilence. (1

Kings xxiv. 13). David allowed God to choose, and when God was left to decide He chose the *shortest* mode of judgment—three days of pestilence. God makes short work with judgment, but He lingers over grace. His dealings with Israel were of the nature of discipline. And so He suffers them to be subjected to war, with all its horrors and alarms, because they forsook Him and chose other gods.

“Was there a shield seen among forty thousand in Israel?” We see from this how their enemies had deprived them of the very means of defending themselves. God takes away from them every thing upon which they might lean. So God takes away from us one prop after another upon which we may have been leaning in order that we might be compelled to depend entirely upon Himself; and to find all our resources in Him.

V. 9. “My heart is towards the governors of Israel that offered themselves willingly among the people.” This giving of themselves willingly to the service of Jehovah was a thing that knit the heart of Deborah to them. Whenever there is a hearty offering of ourselves to God to be used by Him there will be a knitting together of such hearts.

“Bless ye Jehovah.” That comes in beautifully here. Thus acknowledging that it was the grace of Jehovah that enabled them to offer themselves to the

Lord.

V. 12. “Arise, Barak, and lead thy captivity captive.” A similar expression is used concerning the Lord Jesus in Eph. iv. 8 and Ps. lxxviii. 18.

V. 14. There were some of the tribe of Ephraim who were prepared to take up the conflict against Amalek, against whom God had sworn wrath forever.

V. 15-16. “For the divisions of Reuben there were great searchings of heart. Observe that these divisions, whatever they were, prevented them from united aggressive efforts against their enemies. They were like a paralyzed people: they sat down to listen to the bleatings of the flocks. Division paralyzes all aggressive efforts of God’s people. How sorrowful to think of it! Satan in these days is bringing in amongst the saints roots of bitterness, difficulties, questions, and problems which lead to division and alienation amongst the people of God. In many cases, alas, there is very little concern about it, no searching of heart. When such things exist in the assemblies of Saints it is a call from God to “great searchings of heart.” We are always prone to think that *we* are in the right. We ought ever to have lowly thoughts of ourselves. Let us remember these exhortations, “Let each esteem other better than themselves.” (Phil. ii. 3.) Let no man “think of himself more highly than he ought to think.” (Rom. xii. 3). God would have His people to search

their hearts in His presence and seek to know His mind concerning these things.

Satan is trying by various means to bring about divisions among the saints. He is inventing knotty questions and getting the minds of the saints absorbed in seeking to unravel them and thus their energies and attention are diverted from the Lord's true work. When questions and difficulties arise amongst us, don't let us allow our minds to be too much occupied in trying to solve them. Let us unitedly take them to the Lord and spread them before Him. He will, if it be for our profit and for His glory, unravel them for us. But when difficulties occur and the saints get taken up with them, difference of judgment arises, and Satan ever on the watch, suggests "DIVIDE" and the flesh at once responds. Our hearts are sore as we look all around and see the divisions that Satan has wrought amongst the saints of God. Division! division! and no searching of heart about it. The divided state of God's people ought to lead us to confession and humiliation before Him. What do we see all around us? Saints fighting with one another instead of with the enemy. There ought to be searchings of heart as to where these divisions come from. I am persuaded that they are not of God. If there was humbling of heart before God about these things He would show us a way to unravel Satan's puzzles without

division.

V. 17. That is one tribe that didn't unite with the rest of Israel in conflict with their enemies. They didn't think it worth their while to cross Jordan. Probably they would be too much taken up attending to their own flocks, and Dan too much occupied with his commerce, to be concerned with what was going on in Israel and to discern what God was ready to do on their behalf.

V. 18. Honorable mention is made here of Zebulun and Naphtali. They "jeopardied their lives unto the death." They went right into the front of the battle for the sake of the liberty of Israel and the honour of Jehovah.

V. 1-9-20. Deborah perceives that there was a higher power than man against Sisera. It seems as if the very stars in their courses were fighting against him.

V. 21. "O my soul, thou hast trodden down strength." What a remarkable expression to come from the lips of a feeble woman! She sings as she beheld the victory that the Lord wrought through her faith. All the power of Sisera and his nine hundred iron chariots fell before a woman! She saw that it was the God that her faith laid hold upon that had given the victory—that His strength had been perfected in her weakness.

V. 23. They came not to the help of the Lord against the mighty. They would not put their lives in jeopardy for the

liberty of Israel, therefore there was a curse upon them. Alas, how like we are to them. How little are we willing to do and dare for God and His truth and His saints!

CHICAGO CONFERENCE.

NOV. 26-30, 1891.

(Continued from page 27.)

Bro. Halyburton read Rom. xiv, 7-9. You will notice the thought here is the Lordship of Jesus Christ. We are not our own, and thank God for that. Those of us who have entered into it in any measure, find it is blessed, and the more we enter into it, the more we seek to enter into it. That is always God's way with us. Every time we hear the voice of the Son of God, it creates the desire to hear it again, and the more we hear it the more we want to hear it. He died and He lived, that He might be Lord both of the dead and the living. Now we must not forget who the Lord Jesus Christ was. The Eternal Son of God who was with the Father from all Eternity. He laid His glory by, He came right down into this world, and He was born in a stable, cradled in a manger, and this is our Lord Jesus Christ. He became poor that He might reach us. It showed that nothing but the death of Jesus could deliver us and make us free. The feast of unleavened bread began at the passover and went on for seven days. Think of us being under the power of sin, what does it mean? All of us who are born again know what it means. Under

the power of the Devil—under the power of the flesh, that flesh we have been hearing of. As truly, dear friends, were we slaves as were the children of Israel down in Egypt.

Just think of what comfort this is—God looking down on this company and what does He see? The fruit of that awful but glorious death that the Lord Jesus Christ died upon the cross. Let me tell you, my dear unsaved friend, a look at Jesus on the cross of Calvary will bury your sins. Mr. Spurgeon when he was a young man went into a meeting-house and heard a man preaching from "Look unto me, all ye ends of the Earth, and be ye saved, for I am God and there is none else." The preacher fastened his eyes upon the troubled young man, and said, "Young man, if you will obey my text, it will make you happy." He did it and was saved. And just as truly as one look of the bitten Israelite at the serpent on the pole saved him, you can be saved by one look at Jesus on the cross. Moses struck the rock and the water flowed out, and they drank and lived, and the same water that was in the rock was in them, and the very life that is in Jesus on the throne is in the child of God down here.

Three cities in scripture are taken as a type of the World, and God delivers His people out of each of them. 1st. *Egypt* is one of them. "Who is God that I should obey his voice?" said

Pharaoh. But God delivered His own out of it. 2nd. *Sodom* is a type of the world, and just notice the character of it. It was so filthy that God had to blot it out of existence. But He delivered His people out of it. 3rd. *Babylon*. 1. The wealthy world; 2, the filthy world; and 3, the religious world. It is the will of God that we live in separation from this guilty world that crucified the Lord Jesus Christ. (1st John, 1.) not only separate from the world, but brought into fellowship with God the Father, and God the Son, and God through the Holy Ghost. And fellowship one with another.

J. M. Carnie closed the meeting by commenting on Rev.xxii-20. We all know how last words are treasured—sometimes they are pleasant memories, sometimes they are sad. It is an awful thing to see poor sinners going into eternity wailing they are lost, but I have no doubt there are some of you here to-night that if you were going to eternity and we were listening to catch your last utterance, it would be, "I am lost, lost forever." Before this meeting opened to-night a young lady said to me frankly in answer to my question, "Is your soul saved?" "No, it is not." I want to say to you, that dying as you are the last words you speak, if you have consciousness, would be, "I am lost." What a memory for saved friends to cherish, what a memory to cling to them. "Behold, I come quick-

ly." The echo of those words has never died out in our world. It is true the most of men and women care nothing about the Lord's coming. They say, if it is mentioned to them, "The Lord is slack concerning His promise."

Coming to the conference the engine that was pulling the train that we were in, ran into a wagon containing two men; they were uninjured, and they claimed that the engine had not whistled; and the conductor came to us and asked one man after another, "Could you swear to the fact that the engine whistled?" But we could not—we were accustomed to travel, and accustomed to hearing the whistle of the engine. And thus it is that the funeral bell has tolled so long upon this poor Earth, that the people think nothing of it. The most people who are going to Hell are profoundly asleep.

Brother A. Matthews spoke of the wine of Babylon. Some of us take an occasional look into that line of thing. I do not know of anything that stirs up my energies more than just to hear of how the people are being drugged and poisoned to death and damnation. Now I should like to urge and press this one thought before we separate to-night. The Lord is coming. "If any man love not the Lord Jesus Christ, let him be accursed when the Lord cometh." That blessed hope, that happy hope, with the fulfillment of that hope are all the joys of Eternity.

IS CHRISTIAN BAPTISM FOR THE REMISSION OF SINS?

(Continued from page 31.)

We will look at John iii. 5 for a little, as it is often confidently quoted as proving beyond question that baptism is used in the new birth. It reads, "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We are told that the "water" here means baptism. We ask simply, How do you know that it means baptism? They tell us that water means water. In John iv. 14, Jesus says, "But whosoever drinketh of the water that I shall give him shall not thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." How would it do to say that "water means water" here? They say, "We know from other scriptures that this is a symbol that Jesus is using."— You will also see "*from other scriptures*" that "born of water" in John iii. 5, has nothing to do with baptism. We saw before that baptism is a *burial*; but here Jesus is talking of a *birth*. Why do men not believe scripture means a birth when it says a birth? Or why do they say that baptism means birth when Scripture tells us that it means a burial? It would be a blessing for people if they would let God speak for Himself, and not palm upon Him their ideas.

That Nicodemus understood what Jesus meant, and was "born

again," is seen by reading John vii. 50-52; xix. 39. The man that was ashamed to come to Jesus in daylight at first is seen in these verses standing up for Him amid the scorn of others, and when His own disciples fled. No doubt, the "Teacher that came from God" was able to, and did make Nicodemus understand what He meant by being "born of water and of the Spirit"; and, blessed be God, His own words are left to us in John iii. And there is no need of reading more than Jesus said to him to see how a person can be so born again.

We believe a careful study of Ezekiel xxxvi. 24-28; xxxviii. 1-15 would show what is meant in John iii. 3-10, and why Jesus asked, "Art thou a master of Israel and knowest not these things?" But Nicodemus did not understand, and so Jesus goes on to make it plainer. He says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have Eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 14-16. The phrase "born again" is dropped, and "have everlasting life" is used instead; but they mean the same, as you may see from 1 John v. 1: "Whosoever believeth that Jesus is the Christ is born of God."

This is very plain indeed to

any who will be taught by the Bible alone.

Still, it may be asked, What is the meaning of "born of water?" We shall now look what "other scriptures" say. Jesus says, "Ye are clean through the Word which I have spoken unto you." John xv. 2. Here the word of Jesus is said to have the same effect as water has: it cleanses. "Christ loved the church, and gave himself for it; that He might sanctify and cleanse it with the washing of water *by the word.*" Eph. v. 25, 26. As water cleanses by displacing the dirt, so God's Word displaces our own opinions by "thus saith the Lord." See also James i. 18. "Of His own will begat He us *with the word of truth,*" not baptism. 1 Peter i. 23 is similar. "Being born again, not of corruptible seed, but of incorruptible, *by the word of God,* which liveth and abideth forever." Paul says, "In Christ Jesus I have begotten you *through the gospel.*" 1 Cor. v. 15.

You can search the Bible from Genesis to Revelation, and you will never find that any one was born again by baptism.

We believe the Word that tells us that "Christ died for the ungodly," and "whosoever believeth hath everlasting life"; and when we believe in Christ, the Spirit imparts the life of Christ to us—this is eternal life.

Dear reader, we entreat you to receive Jesus, for "As many as received Him to them gave he power

to become the sons of God, even to them that believe on His name; which were born . . . of God." John i. 12, 13.

HAMILTON SPECIAL MEETINGS.

JANUARY 13th, 17th.

The annual meetings in Hamilton, Ont., have closed, and as they were profitable for those who were privileged to attend, it is thought that a few notes of the Scriptures read, and a few of the comments thereon, which linked them together, might again be helpful to the readers of OUR RECORD. Being at the best, fragmentary in character, they can only be intelligently appreciated, as they are read, Bible in hand. May the Lord graciously give blessing on the written as on the spoken message, for His own Name's sake.

WEDNESDAY EVENING

was as usual devoted to prayer, on behalf of the coming meetings, and a sense of dependence on God was manifest. Bro. John Smith referred to a few Scriptures. Psal. xxvii. 7-8; especially the latter verse, "When Thou saidst, seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek." The Spirit of God uses the Word of God for correction, reproof, and instruction in righteousness. Perhaps this word is to create in our souls a longing for God at these meetings. No doubt various reasons have been at work in bringing us here. Have we come with the object of seeking His face?

We miss some faces here that we have been accustomed to see with us in years gone by, and the Word of God ministered through them has done us good. But God lives! and we just need to get into His conscious presence, and say, in reply to His word, "Seek ye my face";—"Thy face, Lord, will I seek."

In 2 Sam. xiv. 24-25, we read of Absalom, who was allowed to come back from the land of exile to Jerusalem; but the fact is suggestively stated that, "he saw not the king's face." Now verse 25 tells us he was a beautiful man—outwardly. There was no blemish in him. And verse 26 tells us he had a great head from which he pulled two hundred shekels of hair yearly; but with it all, he could not and did not see the king's face. It may be there are some of us here, and there is no outward blemish on us, and some have great heads, and we know a great deal of truth, and, it may be, love to display it when we get a chance, but what about seeing the king's face? What do we know about it? Oh, let us get into His presence tonight, and say, "Search me O, God!" In Isa. lix. 1-2, we find the reason why God's face was hid from them. "Your iniquities have separated between you and your God, and *your sins have hid His face from you*, that He will not hear." If any of us are like that, with sin unconfessed—sin indulged—we need not expect to see the king's

face until all is judged and confessed and put away. The Lord help us in all honesty to do so.

THURSDAY MORNING.

A brother read Exod. xx. 18-21. Here we have the giving of the law, and that amid the thunderings and lightnings, and the noise of the trumpet and a smoking mountain. Its effect is immediately seen upon the people, for they "removed and stood afar off." The law could not do aught else for them. It could not give them confidence or peace. It could not give them access to God's presence. At the manifestation of God's holiness, they took the place that belonged to them—afar off.

Each of us here, saved by grace, remembers something of such an experience. Conscious of our sinful condition, and the just demands of a holy and drighteous God, we trembled, and instinctively, took our place—the only place we felt truly belonged to us—afar off.

But look at Exod. xxiv. 1. Here are the representatives of Israel called upon to worship God. They are under law, hence see the position—"Worship ye afar off." They could not draw nigh. The blood of bulls could not and did not take away sin. In the sacrifices, sin is *remembered* but not *remitted*. (Heb. x. 3 and 18.) Hence, the worshipper is kept at a distance from God, and thus worships afar off. And remember,

these were a chosen and—typically—a redeemed people, walled in by the rite of circumcision, favored with the choicest promises, the custodians of the “oracles of God”—a highly favored people indeed,—the seed of Abraham, Isaac and Jacob.

Read Eph. ii. 13. “But now in Christ Jesus, ye who sometimes were far off, are now made nigh by the blood of Christ.” If you read verses 11 and 12, you will find this was not written of the seed of Abraham, not of the circumcision, but of Gentiles, the uncircumcision, those who were aliens from the commonwealth of Israel; strangers to the covenants of promise, people without God, without Christ, and without hope. By *birthright* as well as on account of their sins they were “afar off.”

But, see what He had done for them, aye, and for us too—uncircumcised sinners of the Gentiles, saved by sovereign grace of God. “Ye who sometimes (or at one time) were afar off, are made nigh by the blood of Christ.” Oh, the grace of God! What the Law could not do and did not do, grace—free, unmerited, undeserved—has thus done, not unrighteously, but in perfect righteousness, by the blood of Christ. This is perfect and absolute, and the standing of the youngest and weakest of God’s saints, as it is of the oldest and strongest of them. But let us not forget that *position* in grace always brings with it consequent *privilege* and *responsibility*. Sol-

emn thought!

Hence, we read in Heb. x. 20, “Having, therefore, brethren, boldness—or liberty—to enter into the holiest, by the blood of Jesus,” &c. What a contrast this is to Exodus xxiv! There the best men in all Israel are called to worship God, and yet it must be “afar off.” But here are sinners of the deepest dye, brought nigh by the blood of Christ—saved by grace, and not only so they are given liberty or boldness, not to worship “afar off” but “nigh”—even into the very holiest—through the rent veil of Jesus flesh.

Then we are continually finding out that we are a *needy* people, and more, we will always be a needy people, to the end of the chapter! Here again grace comes in, and in Hebrews iv. 14–16, we read of a great high priest, and a throne—not of judgment but—of grace, where mercy may be obtained and grace sought to help in time of need. The word is, “Let us draw near,” or “Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

Last of all, in James iv. 6–8, we are exhorted to “Draw nigh unto God, and He will draw nigh unto you.” Here is *responsibility*. We are gathered together, as we were hearing last night, to seek His face—and here we have God’s order. We have first the plain, yet solemn statement: “God resisteth the proud, but giveth grace to the

humble." This principle is sure and eternal. Then comes the word, "Submit yourselves unto God." Are we ready for it? Satan will be against it and do all in his power to keep us from submitting ourselves to God. But the next word is, "Resist the Devil, and he will flee from you." We have nothing to fear from our God. He means our good, and, even in His woundings, He is tender and gracious, as we sometimes sing:

"Even when He chideth, tender in His tone,
None but He shall guide us, we are His alone."

Let us, therefore, "Draw nigh unto God and He will draw nigh unto us," and prove to us that if we "humble ourselves under His mighty hand, He will lift us up." The cause of most of our trouble is, we are continually seeking to lift ourselves up, and God's way is always the opposite. He kills and He makes alive again. He brings down and lifts up. He bringeth down to the grave, and lifteth up. It's a principle of God's kingdom. No blessing to the proud, but both blessing and peace to the humble. May we then humble ourselves under the mighty hand of God, and He will exalt us in due time. If this is not done, we will go home feeling that we have lost time and money, in coming, for we will not be reached by God, and what will avail all else, if we do not meet God and be blessed by Him? The

Lord help us to be honest in the matter; we need not fear to draw nigh. It will reveal our sinfulness, but it will also reveal His grace and faithfulness to us.

Bro. D. Oliver asked our attention to Isa. lviii. 1. "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." This was not an exhortation from God to go to the heathen, and shew them their sins. It was the sins of His own people He wanted made known. These were a religious people, a people that drew nigh unto God with their lips, but their heart was far from Him. They had responsibility, but God makes them to know their sins, before He makes them to know their responsibility.

Have we come together to have a meeting with the Son of God? Or, have we other motives in coming here? It may be some one is indulging sin, and yet would like something comforting here, by which they might be able to cover it up. The Lord grant, then, that He may have some one here who will "cry aloud and spare not." We saw from Isa. lix. 1-2 last night, that sin indulged was the cause of the most of prayers being unheard. In Isa. lix. 20, the sin question having been settled the Redeemer will come into Zion. Then comes Restoration. "Arise, shine," &c. Isa. lx. 1. First trouble, and then the rest—first the bitter, then the

sweet—first the killing, then the making alive again. His way, as we have just been hearing, is to first deal with sin, and then come in, in graciously restoring us.

Bro. John Smith read Isa. lxiii. 7, "I will mention the loving-kindness of the Lord, and the praises of the Lord according to all the Lord hath bestowed on us," &c. This is something like what we have in Eph. ii, 7. "In the ages to come He will shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." What a pity that we are not all in a condition, that we need mention only the loving-kindness of our God! We would then have a praise meeting indeed!

(To be continued.)

DR. CASE'S LETTER FROM CHINA.

SHI-TAN, China, }
Jan. 7th, 1892. }

My Dear Brother in Christ:

Several numbers of "OUR RECORD" have reached me here. I have been interested in noting the movements of the servants of the Lord in Gospel work, and in feeding some of the sheep of the pasture. I rejoice to see that you still have strength enough of body, and have grace enough of soul, to "keep at it," on the old lines. "Whether they will hear or whether they will forbear" is surely a word for heralds of the Cross in this last decade of the

nineteenth century. I suppose we all need stirring up at times; most workers for Christ easily drift into "the rest and be thankful seat;"—that arm-chair of Satan, in which so many Christians are sleeping while the vast majority everywhere are rushing on to the blackness of darkness forever.

I would that we all knew not only what it is to work for and with God, but to be "*always abounding in the work of the Lord!*" A little incident which I heard or read some years ago often comes to my mind; you probably have heard it. In brief, it is this: A missionary in a heathen land had been working for a long time without seeing any results. He was growing discouraged and was thinking of giving up the work, when one day a native Christian came to him with a number of verses of *original poetry*. The reader took the paper and looked at it: the first verse read thus:

"Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on."

The second verse read the same, and so on to the end of the "hymn." He doubtless, as we do, smiled at these verses, in very common measure, with these two short words, and yet it was a message from God to his soul; and he made up his mind that by God's grace he would "*go on.*" May we do the same!

I have no patience or sympathy with the popular preachers and religious writers of the day, who brand every man as a pessimist who dares to look at things in Christendom as they are and compare them with the Word of God. The verdict in every such instance must be, "weighed and found wanting. But these wise-aces think that every argument, every proof can be met with the disdainful epithet—*pessimist*. In the judgment of such, all who see and contend that the personal coming of the Lord Jesus is the only cure for all the evils in the professing church and among the nations of the earth—all these are so branded. Well, we are all content so to be thought of.

And yet there is a danger in being too much taken up with the dark side of things. We get occupied with our failures, personal and assembly; and no wonder if we grow discouraged. I have always thought that there is much truth in that saying of D. L. Moody: "God cannot use a man that has lost hope."

I had no idea of writing this way when I took up my pen, but I was led on to it by a sentence or two in the November "RECORD." It is said that soon Assemblies will not be able to hold their own; and instead of being aggressive they will be on the defensive. It may be so. And yet I am sure our business is to stave off that day as long as possible, and to do all that we can to stir up believers

to live for God and eternity, and to labor with more zeal than ever for the saving of men and women from sin and the judgment to come. I do not need your spoken assent to this: for what have the past forty or more years of your life been but a carrying out of this? Yea better: you, more than most men, have set the example of "aggressive work,"—shaming some of us younger ones into attempting a little on the same lines. May your bow long abide in its strength, I am sure is the daily prayer of many both in Britain and America.

Shi-tan is situated about a hundred miles south of Chefoo. It is a small port and fishing-town, standing at the head of a bay off the Yellow Sea, about ten miles from the coast line. At our back we have a good range of hills, so that we have both sea and mountain air. The climate is much like that of New York as to cold and heat, but the atmosphere, I think, is much drier. So it is very healthy. In fact, the complaint, by those who know it, is that it is too exhilarating; and unless workers take great care they attempt too much, and the nervous system suffers, headaches, insomnia, etc., coming on.

You may remember that there are seven of us here now—Mr. and Mrs. Steven, who reached China a little more than three years ago; two Miss Moores, who came here about eighteen months ago; Mr. and Mrs. Dawson, who

Western States. But it seems true of China in a marked degree. In one or two instances we have reason to believe that they have been "born again;" and we are longing to see others laid hold of by God's Spirit.

There are several good-sized towns and scores of villages in this district, with no one in them to witness for God's Son. Three of these we would much like to see occupied by missionaries, and we hope that they may be ere long. But before this can be properly done we shall need more men and women. We hope that *God* will send forth such to these parts. Any such coming commended by fellow-saints in whom we have confidence, will receive a hearty welcome. Do not forget us in your prayers, dear brother.

I was lately out on a preaching trip with Mr. Steven. We were accompanied by a native brother, who helped Mr. Steven in preaching. Some hundreds heard the simple gospel, and many gospel portions and tracts were scattered. We try and reach the people at the markets, where sometimes many hundreds assemble. Crowds followed us to the inns, and were not always very civil. Two or three came wanting to know more about "the doctrine."

We also visited two or three native Christians living all alone among the heathen, and what that means it is impossible for us to imagine; months alone with no one near who loves Christ's name,

landed in China early last year. Several of us as yet have to give the most of our time to the language. Every one knows of the difficulty in mastering this tongue. There is a saying, which is supposed to have originated with one of the early Jesuits in this country, to the effect that "the language was invented by the Devil to keep the gospel out." And I presume the most of us at times think with regret of the Babel-tower builders. And yet with prayer and hard work we do not despair of, after time, being able to speak the gospel to the people around us.

Much has been done in the past two years to make known God's message to the people of this district. I believe very many have a more or less clear knowledge of God's provision to meet their need as sinners. There have been, and still are going on, the plowing and the sowing, and we are hoping soon to have a time of reaping. At present we cannot speak of great crowds coming to hear, or of many inquirers. It is a great mistake to think of the heathen as longing and praying for the gospel. Their *need* of it is as deep as hell and as high as heaven; but needing it and wanting it are not the same thing. The saddest aspect of the whole matter is the *indifference* of the natural man to things spiritual and eternal. Of course, this is not peculiar of China; it is true of the unregenerate wherever they are found, as you can bear testimony to as to your ungodly

and with all the soul-deadening things of darkness around. How glad were they to see us and to have a little fellowship; and I am sure, to them not the least esteemed privilege was that when in the place in the inn, where we were staying, we closed the door and took our place around the table to remember Him, till He came. As I saw these dear souls I praised God that the *Good Shepherd* was also the *Great Shepherd*; and able to tend and feed every lamb of His flock, no matter how far they may be from others.

One morning on that journey we had started very early; it was cold but very bright moonlight; the light was beginning to break in the East, Mr. Steven and I were walking along, when all at once we heard a great outcry from a woman. It was strange to me, so I asked my companion what it meant. He replied: "Probably that woman's baby girl has just died, and perhaps while it is still warm they are taking it away *to throw it to the dogs!* I could not but say in my soul, "How long, oh Lord! how long shall these things be?" Again I say the people of China need the gospel, and it is the duty of Christians to give it to them. It is God's desire, it is Christ's command—every creature. Once more I would ask prayer for us here, that we may be kept right with and be used of Himself; and pray for every one in China who knows the gospel and is seeking

to preach it. The Assemblies in the States and Canada I often seek to remember in prayer—many of them daily.

With christian love to yourself and all with you who belong to the household of faith.

Yours in the Lord Christ,
J. NORMAN CASE,
care of Price & Co.,
Chefoo, China.

WORK AND WORKERS.

Brethren J. Blair and George Telfer have had a series of Gospel Meetings in Iowa, with some success. The latter returned to Kansas City, and Bro. Blair continues his meetings in Dunkertown. He asks prayers for his well attended meetings and opened doors.

Bro. John Rae of Brandon, Manitoba, has been for some time engaged in the work at Winnipeg.

Brethren Oliver and Halyburton have had a series of meetings in Lisle, Ont.

Brethren Lamb and Beveredge have had a series of successful meetings in Galt. They have gone to Clyde for a like purpose, and ask the prayers of the Lord's people on their behalf.

Bro. W. P. Douglas has located in Hamilton, Ont., for the work.

Bro. R. Telfer is returned from the Pacific coast to Ontario. Bro. McLure has been continually plodding away there at the work in Ontario.

Bro. Crook is located in Philadelphia and working around as

doors open.

Bro. Mr. Wm. Mathew has located in New England. His address is 140½ Washington street, Cambridgeport, Mass.

Bro. John Martin from Aberdeenshire, Scotland, has also located in Boston somewhere.

Bro. T. D. W. Muir, in returning to his home, Detroit, Mich., from the Canadian conferences, visited quite a number of the Ontario gatherings.

John Smith has been at home in Stratford for a little.

Bro. Munro has had a series of Bible Readings in San Francisco, and was proposing to have similar meetings in Oakland, Cal.

In Kansas City, the Christians have had a series of meetings.

Max I. Reich and family have arrived in Glasgow, Scotland.

Wm. Wilson of Whatcheer is working in Iowa with some success, and sees a spiritual birth now and then.

We hope, D. V., by and by to have the precious privilege once more of going to break up some new unbroken prairies. For this we long exceedingly.—[ED.]

DENVER, (COLORADO.)

The Union Hall, corner 35th and Lawrence sts., is now opened by the Christians for Gospel work, and it is requested that God's people pray for the presence and blessing of God in this new effort.

WM. FAULKNER.

We are glad to learn that our

brother, who suffered so much in Central Africa, is now at Bath, England. He still requires crutches, and intends to stay in England until he is able to lay them aside. After that he expects to be able to visit his old native city, Hamilton, Ont., Canada.

We give one extract from his letter to a brother in Canada:

"On arriving at the coast to take the steamer at Benguella, I found Mr. W. T. Currie, a missionary from Toronto, lying in bed nigh unto death with a serious trouble. He was carried on board the steamer, and at once began to improve; also three of the Jamaica colored men you may have heard of; they went to Africa last year with Dr. Johnstone, and three more—six in all. Only two of them are in Africa now (one came back before) and they are likely to return to Jamaica also. The whole affair is very sad. Still the fact remains that there are hundreds of thousands in Africa who never heard the Gospel. The need is immense."

[To this we will add that there are hundreds of thousands on this continent who never heard the Gospel. Yet probably there would be more fruit in Africa after a certain amount of work than after an equal amount in this country. The Africans are not so poisoned and prejudiced against what people call Christianity as with us, for they never saw the spuriousness of the profession as we see it.—ED.]

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

CHICAGO, APRIL, 1892.

No. 4.

Address all communications and make orders payable to D. ROSS.
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P. S.—We continue, D. V., publishing GOSPEL TESTIMONY and RECORD.

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THE BOOK OF JUDGES.

NOTES OF AN ADDRESS BY J. R. C.

CHAP. VIII.

(Continued from page 19.)

Verses 1-3. In connection with these verses read Prov. xvi, 1: "A soft answer turneth away wrath."

We have here a beautiful illustration of this proverb; the soft answer put an end to the strife.

Let us ever meet ill-treatment and unkindness, whether from our brethren or from the world, in the spirit of Christ. Let us, in our behavior toward one another, exhibit the love that beareth all things. It is the sharp answer that stirreth up strife. When attacked and misjudged by others, we have the blessed opportunity of exercising the precious graces of long-suffering and meekness. We shall have no need to exercise these graces in heaven. It is here, whilst in the body, that we are called upon to bring forth the fruit of patience, long-suffering and forbearance with one another. God permits us to have these trials and testings in order that we may have the privilege of showing kindness, gentleness and meekness, and learn patience, submission and self-control. We naturally want to get rid of all these things that we have to contend and bear with in our brethren. It may be that we have been long and sorely tried with some troublesome brother; we would like to get rid of him altogether: but God would have us re-

ceive blessing through him. The first thing we have to learn and cultivate is the meekness and gentleness of Christ; and these are the means that the Lord employs to teach us this grace.

Verse 4: "Faint yet pursuing."

Turn again to 2 Cor. iv. 15: "He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Our resurrection is guaranteed and pledged in the resurrection of Christ. Verse 15: "All things are for your sakes, that the abundant grace might through the thanksgiving of many abound to the glory of God." God is ordering all things, in his Providence, for the sake of His children. What an object of interest is the Church of God in this present world! All heaven is looking down upon us, angels, principalities and powers learn the wisdom of God as they behold the operations and manifestation of the Spirit in and by His people on the earth.

"Though our outward man perish, yet the inward man is renewed day by day." Whatever the apostle's personal conflict, he is determined there will be no slacking in him. He will wear out, not rust out.

May God give us His Spirit of faith that speaks because we know; not speaking in doubt, but speaking what we believe. And whether it be the work of the

Gospel of the care of the flock of God—it is one entire testimony—he is determined to go on until the Lord comes. Though “faint” in the flesh, he still “pursues.”

There is no question of giving up; though the outward man perish, the inward man is renewed day by day. It is beautiful to look at the daily things referred to in Scripture. There is the taking up of our cross daily; and there is the daily bread that we receive from our Heavenly Father; and there is the daily renewing of the inward man through feeding upon the Heavenly manna. We are not promised a week's bread at a time, but we get it day by day. Thus we are kept in the place of constant dependence in the living God.

Verse 17: “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” May God give us this blessing that looks beyond the things around us to the great unseen eternal realities. May we live with respect to what is eternal, and not have our soul's vision filled with earthly things. Paul was not looking at the earthly things; his eyes were fixed and his heart set upon eternal things. He knew that the path he was treading would bring him daily sorrow, reproach and difficulty; although he was broken-hearted at the condition of the Church, yet he says, “I will go on in testimony for the Lord in the Gospel, because all

these afflictions and all these trials are working out a far more exceeding and eternal weight of glory. There is a day coming when it will be recompensed.”

“O how will recompense His smile
The sufferings of this little while.”

Though Gideon and the three hundred true-hearted ones that were with him were faint and feeling the heat and burden of the day, yet they didn't slacken; they pursued still.

Verses 5-6: Whilst God would not have us to be taking sides amongst the people of God, He would have us to be taking sides with Him in His conflicts; and so here Gideon claims that the men who are following him should be supplied with bread; but he gets no response. Gideon said to the men of Succoth, “Give, I pray you, loaves of bread to the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna. And the princes of Succoth said, “Are the heads of Zebah and Zalmunna now in thine hands that we should give bread unto thine army?” They say, “Do you expect us to take your side before you get the victory? We'll wait and see what the result will be before we commit ourselves to the one side or the other.” That is what the world does. You and I know that Christ *must get the victory*; and whatever be the persecution or reproach that it brings us, we must side with Him. Let us be clear about that—that we take sides

with the Lord Jesus in every controversy.

Verse 7: "And Gideon said, 'Therefore, when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briars.'" That is not the kind of answer that we are called upon to give under any such circumstances. There be many who would weaken our hands and discourage our hearts and lead us to give up the conflict for the truth of God. It is not for us to answer them as Gideon answered the princes of Succoth. We are of a different spirit. It was perfectly right that Gideon in his day should take up that stand against these men, just as Elijah called down fire from heaven to consume the enemies of His people. Remember what's said of James and John in Luke ix., 51-56, when they entered into a city of the Samaritans and they would not receive them: "They said, 'Wilt thou that we command fire to come down from heaven and consume them?'" Mark what the Lord said to them: "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them." It was not the day of judgment, but the day of grace; and God would have His people to be in fellowship with His own testimony at the time. But here with Gideon was a day of judgment, a day that the wrongs of God's people were being avenged;

and Gideon was in fellowship with God in what he was doing. This is not the character of our resistance even when persecuted by the enemies of God. Read 2 Thess. i., 3-11, in connection with this subject. There is a day of righteous recompense coming. Just as God is not unrighteous to forget the service of His people, He will recompense them when the Lord comes. So He will not forget the stumblingblocks cast in their way; the evil speaking brought against them, the reproaches flung at them—God will avenge it all. So we have the promise, afterward fulfilled, that when Gideon had gained the victory he would execute judgment upon these men.

Verse 22, &c. "Then the men of Israel said unto Gideon, 'Rule thou over us, both thou and thy sons and thy son's son also, for thou hast delivered us from the hand of Midian.'" Here we find Israel desires to have a hereditary line of kings in the flesh. Instead of attributing the glory of their deliverance to Jehovah, they attribute it to the human instrumentality that God used. O, the unbelief of the human heart! How slow and unwilling we are to acknowledge God's grace; and how prone we are to glory in men. The world likes to have their man to look up to and to glory in. Even the people of God fall into this snare also. How often they glory in the servants of Christ; the instruments which He uses instead of glorifying Himself.

The Corinthian saints committed this sin. May the Lord save us from this evil. They say to Gideon, "Come thou and reign over us." What does he say? "I will not rule over you, neither shall my sons rule over you." Noble testimony, beautiful self-renunciation! Gideon knew right well that it was the grace of God that had given them deliverance; he therefore says, "Let the Lord rule over you." Don't let us be the servant of men. God has exalted the Lord Jesus to the place of authority, and our business is to let Him rule over us. Rule in any sphere is useless except it be carried out in the Spirit and according to the mind of Christ, whether in the family or in the assembly.

V. 24 to 27.—"And Gideon said unto them give me every man the ear-rings of his prey. . . . and they spread a garment and did cast therein every man the ear-rings of his prey and Gideon made an ephod thereof, and put it in his city and all Israel went a whoring after it; which thing became a snare to Gideon and his house." It is very striking in the scripture to see how often we find the most noble testimony for God marred and spoiled by some exhibition of the weakness of poor human nature; Gideon would not rule over them nor would he appoint his sons to rule over them, but he has within him a craving after something—some remembrance of what he had done—some little monument or

reminder of what he had done for them; and this thing becomes a snare to Israel. Thus we see that the very man who had been used by God in Israel's deliverance from their terrible bondage, is the very man who led them back into idolatrous ways. How we need to watch that we turn not aside to the right or to the left, but go on straight with God. The danger is within us in our own deceitful hearts, prone to wander from the God we love. Here was a sad failure at the close of a noble life of faith and confidence in God. In reading the lives of the Kings of Judah, such as Jehosaphat, Asa, Josiah and Hezekiah, you find in their latter days failure. There are few whose path is like the morning light which shine brighter and brighter unto the perfect day. May they be beacons, to warn us from falling into like evil ways. Let us beware, as we become old, of being led aside from the path of faithfulness to God and His word. Let us seek to go on with God day by day, and step by step as His grace shall enable us; and to go on thus till Jesus comes to take us to be with Himself.

"Oh, for Grace to end well."

Chap. viii. 28-35.—Although Gideon's action in making the ephod shewed that there was something greatly lacking in his faith, nevertheless it was not a good sign in Israel that they did not show kindness to the one whom God had used in their de-

liverance. True faith, whilst it recognizes God FIRST, will also recognize the instrument that He uses. It is apparent that their casting off of Jehovah led to the unkindness which they showed to the house of Jerubbaal!

Let us learn from this not to trust in man; if we do so we shall be greatly disappointed. Let us also learn that it is pleasing to God to recognize those whom He uses in His service for the help of His people.

We find this principle in several scriptures. In Cor. xvi. 15-16, we see that it is the will of the Lord that we should recognize and submit to those who serve and minister to the saints according to His will. Also in Heb. xiii. 7, 17, 24, we see that those who in the grace and power of God are serving, guiding, helping and ruling His people ought to be acknowledged, helped, and prayed for and submitted to. They ought to feel that they have the gratitude and heart's confidence and affection of those they have been seeking to serve.

HAMILTON SPECIAL MEETINGS.

(Continued from pg. 44. Bro. John Smith's address in Isaiah LXIII, 7, continued.)

Look at verse 8. "Surely they are my people, children that will not lie; so He was their Savior." This is astounding! Speaking as one who might expect that the grace bestowed on them would bring forth the fruit correspond-

ing herewith. Now, after all He has done with us, in saving and gathering us together, separating us from the nations around, might He not expect that we would be true, "children that would not lie." Every time we have gone down into the world, we have been denying the place into which grace has brought us, and lying—saying, that God was not a satisfying portion.

Then look at verse 9: "In all their affliction, He was afflicted," &c. What grace! And is it not true, that any affliction we have ever had, has only been in its results like the fiery furnace into which Shadrach, Meshach and Abednego were put—giving us a chance to walk with the Son of God, and burned some of our bands from off us. See the activity of grace herein displayed. For them He was afflicted—He saved them—He redeemed them—He bare them—and He carried them all the days of old.

Verse 10; "But they rebelled, and vexed His holy Spirit, therefore He was turned to be their enemy, and He fought against them." What a solemn word! He will not send us to hell. He has covenanted to see us through to the glory, but He will fight against our ways. He may hedge up our path but it is in grace. He does so that He may bring us to Himself again. Being God, He must act like God, so in verses 11 to 14 we find He remembers the days of old, and deals with them accord-

ing to the grace of His heart. This is how He would do with us, for He changes not, He is always the same. May we then, like Israel in chapter lxiv, acknowledge our sin, and like them also in chapters lxv. and lxvi. we will know the joy of restoration, and be made a blessing to others.

THURSDAY AFTERNOON.

Bro. J. Halyburton opened the meeting by reading Isa. xl. 1-9. Here we have three cries. The first, vs. 1-2, is that of *grace*. The second, vs. 3-5, that of *glory*—and that is before us. God would set it before us in those meetings. Saved from hell, from the power of sin, from darkness and from the Devil. And our power is to walk in the enjoyment of all this. We were hearing a little about joy this morning. And let me say, when you get a joyless Christian, you get a weak and worthless one! Grace and glory are set before me, and Satan well knows if he can get me into sin, it brings in doubt, want of joy and darkness. And a joyless Christian is not likely to be a holy one.

Bro. Henry Groves, who has now gone to be with the Lord, was at a meeting of the Lord's people, and was addressing them on the subject of joy in the Lord. He was seeking to encourage the younger saints to go on in the ways that be in Christ, and to rejoice in the Lord continually. In the midst of his address he said: "I have been now 40 years converted, and

I am just 40 years happier than when I believed." What a testimony! Such a testimony ought to lead us to self-judgment and confession, and bring us on our faces before God. We have been saying that here we have grace and glory, and grace suits me, for I am a sinner. Glory suits Him, for it is His by right. But I am in Him, so His glory is that into which He will bring me by and by.

But see verses 6 and 8. For an illustration of "All flesh is grass," read Acts xii. 18-24. There is a man sitting on a royal throne, and filled with pride, and God smites him, and he is eaten of worms, because he gave not God the glory. The flesh will not give God the glory. We have heard of men disturbing gatherings, creating troubles in them. Oh, if it were understood how solemn a thing it is, we would be down before God, seeking grace that we might not be in any wise the cause of such, in any of the assemblies of God's saints. It's the pride of the flesh that is the root of it all. God blew on Herod's flesh, and it withered—for the flesh 'always withers before the breath of God. But see in Acts xii the result that followed. "The Word of God grew and multiplied." Surely if at these meetings He blows on their flesh, the result will be the same. See also Dan. x. 17-19. In the presence of God Daniel's natural strength is taken away from him, and his comeliness is turned into

corruption. *Then* he was lifted up and strengthened by the Spirit of God. Is this the effect of the teaching I have received? If not, I shall simply get my intellect exercised and get proud and heady, and probably because of this, be a troubler of the people of God. The Lord deliver us from this!

Bro. W. P. Douglas followed by reading some scriptures relating to the life of Barnabas.

1st, Barnabas was a man of consecration. "He having land sold it." Acts vi. 36-37. It would be well for those who take part in assembly matters to take a lesson here from the life of Barnabas. He was a man of property. There was no *command* that he should sell it, but it was the palmy days of the Church's history, and the people of God were not needing commands to make them let go their hold on the world,—they were filled with God, and such was the power of God with them that when they had a prayer meeting the place where they were assembled was shaken with the Holy Ghost. And is it any wonder that their preaching had power? Sometimes God's people think of those days, and they blame the preachers of today for not having more power. But let us not forget that it is easier to *criticise* preachers than it is to *pray* for them.

But we were noticing that Barnabas was a man of consecration. There are men who are taking

oversight—so-called—among the saints, and they are characterized by one thing, chiefly, and that is their intense worldliness—they are adding dollar to dollar, acre to acre and house to house. And yet they would ask us to acknowledge them as God-appointed overseers! Let us see consecrated men, men of the Barnabas stripe, and we will acknowledge them as our guides, but we will not bow to worldliness and covetousness.

2nd, Barnabas was a man having the confidence of his brethren. Saul of Tarsus had been converted (Acts ix. 1-10), and going to Jerusalem assayed to join the disciples there. But they were afraid of him and were loath to receive him. Barnabas, hearing of this, came and declared how Saul had met the Lord Jesus and had been preaching Christ in Damascus, the result being the brethren received Saul. Barnabas *was* a man who had the confidence of his brethren. If you have not the confidence of your brethren, do not press yourself or your ministry on them. "By pride cometh contention." Most of our assembly troubles come through men pressing themselves forward, in whom the brethren have not confidence. How sad and solemn!

3rd, Barnabas was a man commissioned and commended by his brethren. Acts xi. 19-24. A work of God had been going on at Antioch, and Barnabas was commissioned by the Church at Jerusalem to go and see the grace of

God there. He was glad when he saw it. He could identify and recognize and thank God for it. Brethren, there is a danger of doubting everything. It is related of Dr. Vanderkempf—a man who exchanged a high social position and a life of ease and luxury in Austria, for a hut among the Bushrangers and Hottentots of South Africa, that he might preach Christ to them—that he thanked God for everything in which he could see any of the evidences of the workings of God's grace. The example is good.

Thus, *4th, Barnabas' conduct and character was godly.* He saw the grace of God and was glad. Some men are envious when they see some one else blessed and used of God, and they do not seem to be able to speak an appreciative word concerning it. But Barnabas was a good man and full of the Holy Ghost, and envy found no place with him.

5th, But Barnabas was a determined man. See Acts xii. 25 and Acts xv. 35-41. God is the faithful chronicler of His people. God might have closed the record of His servant's life at chapter xii., but no; there was one sad event that must be told out faithfully, and so we have the painful incident of the sharp contention between Barnabas and Paul—those two honored servants of God. "Barnabas determined to take Mark with him." Possibly in that word "determined?" we have the secret of the trouble; and, doubt-

less, you have there the sad cause of many of the contentions between God's saints, yes, and God's servants. Men determined to have their own way, carrying out their selfwill at all costs. As a brother said to me once, after a meeting in which we tried to help in the reconciliation of some brethren who were at variance, and using bitter and hard language toward one another: "If I think you a better man than I am, we get along all right, but when I think I am a better man than you, we are sure to have trouble." The Lord help us to learn these lessons, both from the excellencies and the failures of God's people.

Bro. D. Ross read and commented on Hebrews xi. We are in danger of becoming self-satisfied,—thinking we are getting on all right. This chapter humbles one. Here is the Spirits' record of men who lived before the cross, and who lived for God. That which made them men of fame was not high social position, or abundance of money,—I don't suppose there were any millionaires among them—but that they believed God. But let us remember there is difference between faith and presumption. Faith takes hold on God, and believes what he says. Presumption thinks or concludes something, but without anything from God to back it up. We will notice three aspects of faith:

1st, God's word as to creation. The geologist takes his crowbar, hammer and chisel and digs into

the strata of the earth to find out about the creation. Paul had a shorter way. "By faith we know that the worlds were framed by the Word of God, so that things which are, were not made of things which do appear." God had spoken, and it was done. God reveals this, and faith believes it, asking no questions.

2nd, God's word as to the Cross.

Abel presented a little lamb to God, and it was accepted for him. By faith we present that which we have received—Christ on the cross—Christ for the sinner—Christ for God. So it is not my prayers, works or benevolence in which I believe, but I shelter under the blood, and am saved.

3rd, God's word as to our work.

Enoch walked with God. How can I walk by faith? By going by the Book day by day, believing and practicing all I find there. Infidels may try to get along without God and His Book, but they who are the people of God cannot. Enoch walked with God longer than the earthly course of any of us will be, and then God took him—as if He could do without him no longer. The Lord help us to go on for Him in the world—Amen.

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

Say not, my soul, from whence can
God relieve thy care;
Remember that Omnipotence hath
servants everywhere.
His methods are sublime, His ways
supremely kind;
God never is before His time, and
never is behind.

"Be Thou Their Arm Every Morning."

ISAIAH xxxiii. 2.

"Be *Thou their Arm!*" Lord Jesus,
be it so,
And "*every morning*" may we for-
ward go;
Upheld by Thee no weakness can we
know.

"*Leaning on her Beloved!*" Oh, may
we,
Blest Bridegroom of our hearts for-
ever be
Thus walking in *close fellowship* with
Thee.

"*Shall gently lead!*" Ah, 'tis a three-
fold chain,
Each coil doth bind me closer, as
again—
"*From strength to strength*"—sounds
out the sweet refrain.

Encouragement.

"Heaviness in the heart.... maketh it stoop, but a
good word maketh it glad."—I ROV. xii. 25.

When you run the Christian race,
And are foot-sore,
You would find the hills less steep,
And the little ruts less deep,
If you *leaned* more.

When you weary of the fight,
And are heart-sore,
You would find your foes less strong,
And the fight would seem less long,
If you *prayed* more.

When the poisoned arrows pierce
To your heart's core,
You would feel the wounds but slight,
And your fears would soon take flight,
If you *hoped* more.

When you drop the robe of joy
That your soul wore,
You would find it once again,
Get much peace and lose much pain,
If you *praised* more.

Does your spirit long and sigh
For that bright shore?
You would wait more patiently,
You would work more heartily,
If you *loved* more.

Controlling or Drifting.

"For David indeed to his own generation having ministered by the counsel of God, fell asleep."—Acts xiii. 36.

There are some aimless young men who though Christians are always waiting for something to turn up. They are continually drifting—the creatures of circumstances, and serve neither themselves nor any others.

"David served his own generation." He had an object and a purpose. His treatment of the lion and bear that helped themselves to a lamb out of his flock, indicated his character, which was more distinctively still evinced in his sling encounter with the giant, Goliath of Gath; and, after years of activity, both friends and foes owned him as a "man of war."

PURPOSE.

Like Daniel, David had a purpose, and notwithstanding his otherwise sad mistakes he adhered to that purpose. "He served his own generation and kept at it while his life lasted, and fell asleep." But he served according to the *counsel of God*—God's way of service.

THE OBJECTLESS PRAYER.

To-day we were told of the Christian man who stretched out his long prayer of glittering generalities unto a wearisome length. The leader of the meeting (who is fairly well-known) lost all pa-

tience and cried out, "Ask something and sit down."

THE MIND OF THE LORD.

Many are laboring away where they are and looking to the Lord for guidance as to the future. No doubt whatever "The meek will be guide in judgment, and the meek will He teach his way." Psalm xxv. 9. The mind of the Lord is sufficiently indicated by His Word, which is, "Go ye to all the world and preach the Gospel to every creature." Mark xiv. 15. "And that repentance and remission of sins should be preached among all nations, beginning with Jerusalem." Luke xxiv. 47-49. Acts i. 8. In this last scripture we have the scriptural order: 1st, Jerusalem; 2nd, all Judea; 3rd, Samaria; 4th, the uttermost parts of the Earth.

ARE YOU, READER, IN DOUBT?

You need not. The Gospel has never yet been preached in all the field described in the above four enumerations. If you want to obey Him there are your marching orders—go! go, and do as He said; and if you have no private ends of your own to serve, He will direct as He did Paul. In Acts xvi. 7, we read, "After they were come to Mysia they essayed to go to Bithynia, *but the Spirit suffered them not.*" The Lord wanted to lead them into Macedonia and did so. "I being in the way the Lord led me." Gen. xxvi. is the general principle, and reader, if you are not in the way,

He will not lead you. Get on His way of obedience and His leadings will be yours.

LAZY LISTLESSNESS.

If you sit down lazily and say, "I am waiting on the Lord to give me His mind before I stir," to you the Word of the Lord is, "Whatsoever thy hand findeth to do, do it with all thy might." &c. Ecc. ix. 10. Are you doing it where you are?

EXCUSES.

After the return of the captivity from Babylon, the Israelites looked first after their own houses, and excused themselves thus, saying, "The time has not come, the time that the Lord's house should be built." "Then came the Word of the Lord by Haggai the prophet, saying, "Is it time for you, O, ye, to dwell in *your ceiled houses*, and this house lie waste?" It is the easiest thing possible to make a lazy pillow out of God's sovereignty. If the farmer acted so he never would sow seed, and the tradesman would never make a beginning if he reasoned in that way.

READER,

If you are a Christian young man do something—and do it now, millions are perishing. What are you doing? If you can't talk you can give tracts. If you have no money to buy tracts or no health and strength to give them away, can't you do something at a Throne of Grace? Are there no

backsliders to recover? No sick to visit? and no tried or tempted to encourage and relieve?

Do something! In the name of God we press on you.

Serve "your own generation" according to the counsel of God, and then fall asleep or go to meet the Lord in the air.

PRAYING AND WATCHING.

Is it not a sad thing that we should think it wonderful for God to hear prayer? Much better faith was that of a little boy in one of the schools in Edinburgh, who had attended a prayer meeting, and at last said to his teacher who conducted it:

"Teacher, I wish my sister could be got to read the Bible; she never reads it."

"Why, Johnny, should your sister read the Bible?"

"Because if she should once read it, I am sure it would do her good, and she would be converted and saved."

"Do you think so, Johnny?"

"Yes, I do, sir; and wish, the next time there is a prayer meeting, you would ask the people to pray for my sister, that she may begin to read the Bible."

"Well, well, it shall be done, John."

So the teacher gave out that a little boy was very anxious that prayer should be offered that his sister might begin to read the Bible. John was observed to get up and go out. The teacher thought it very rude of the boy

to disturb the people in a crowded room, and so the next day, when the lad came, he said:

"John, I thought it very rude of you to get up in the prayer meeting and go out. You ought not to have done so."

"Oh, sir," said the boy, "I did not mean to be rude; but I thought I should like to go home and see my sister reading her Bible for the first time."

Thus we ought to believe and watch, with expectation for answers to our prayer. Do not say, "Lord, turn my darkness into light," and then go out with your candle as though you expected to find it dark. After asking the Lord to appear for you, expect Him to do so, for according to your faith, so be it unto you.

Position and Condition.

It ought to be every believer's aim to please God and to obey the Lord Jesus Christ at whatever cost. It is very sad that so many Christians make it their business to please themselves and cast the claims of God's grace on them behind their back as of no importance.

It is a most blessed privilege for a child of God to be in the right position. There has been but a very small number of God's people in the right position, who were able to rise above the contaminations of a wrong position. Yet there are many Christians claiming to be in a scriptural position who are in a far more

withered condition than some who are mixed up with a great many improper things. It is true there are a few who instead of being controlled by their surroundings do in fact control them and rise above them all.

It has been a great loss to us that so many Christians make position everything, and yet the only position they can claim is that they do not have fellowship with the sects in their worship, but break bread every Lord's day morning with separated ones.

TRUE COURAGE.

Chrysostom, before the Roman Emperor, was a beautiful example of true Christian courage. The Emperor threatened him with banishment, if he would still remain a Christian. Chrysostom replied: "Thou can't not, for the World is my Father's house—thou can't not banish me." "But I will slay thee," said the Emperor. "Nay, but thou can't not," said the noble champion of the faith again, "for my life is hid with Christ in God." "I will take away thy treasures." "Nay, that thou can't not," was the retort; "for, in the first place, I have none that thou knowest of; my treasure is in Heaven, and my heart is there." "But I will drive thee away from man; thou shall have no friend left." "Nay, that thou canst not," said the faithful witness, "for I have a Friend in Heaven, from whom thou canst not separate me. I defy thee—

dina, Ont. He gets a good hearing.

Brethren Varder, R. Benner and Monkman are working away in Manitoba with success and joy.

Bro. Munro has been having Bible Readings in Oakland, California, and is at this date in San Francisco.

Brethren Lamb and Beveredge have had a series of Gospel meetings in Morristown, Ont., with good results.

Bro. J. J. Sims, of Toronto, has been having a series of meetings in Belleville and in that vicinity, with blessing.

Brethren R. Telfer, W. J. McLure and W. P. Douglas have been having a considerable blessing for some time among the "Far-back" people of Ont.

Bro. Burge has been having meetings at Denver, Col.

Jas. Kay is still working around Standish, Mich., and T. D. W. Muir is at home in Detroit.

Tent season is approaching though meanwhile March 14th is not very like it in this latitude of Chicago. However, the weather will come all right in due season. Will the Lord's people be praying that His own sent servants may be guided into their proper fields of labor for the Master.

PHILADELPHIA.

The Christians of this city have begun another meeting for the

convenience of those who live up town.

Saints gathered to the name of Jesus meet for Breaking of Bread every Lord's Day morning at 10:30 in Iron Hall, 1604 North Front St.; also Gospel Meeting 7:30 p. m. Old Meeting, south part of city, 1113 South Broad St. Meetings same hours as above; also a Prayer Meeting Thursday evening at 8 o'clock.

Christian Conference at Saginaw, Mich. On 8th, 9th and 10th of April, 1892.

Christians gathered to the name of the Lord Jesus Christ will, God willing, hold a conference on the above dates in Saginaw, for praise, prayer, and mutual edification. All the meetings will be held in *Armory Hall, South Hamilton Street*. Meetings will be as follows:

Friday and Saturday 10 a. m., 2:30 p. m., and 7 p. m., for Praise, Prayer, and Ministry of the Word. On the Lord's Day, 10th April, 10 a. m., for Breaking of Bread; 2:30 p. m. for the Ministry of the Word, and at 7 p. m. for the Preaching of the Gospel.

The Gospel Hall, corner Cass and South Hamilton streets, will be open on Thursday, the 7th, from 9 a. m., where visitors are requested to call on their arrival to receive directions for their various places of residence while in the city.

The conference will be opened

by a prayer meeting on Thursday, 7th, in Gospel Hall at 7:30 p. m. All communications should be sent to *Conference, 323 South Mason St., Saginaw, (W. Side,) Mich.* Arrangements will be made to accommodate all Christians attending the meetings free of charge. So, dear brethren, pray for these meetings that God may be glorified in them in these dark days, and that we, His children, may be blessed, and sinners saved. "To Him be glory both now and forever. Amen."

Christian Conference in London, Ont.

**FOR PRAISE, PRAYER AND MINISTRY
OF THE WORD:**

On Good Friday, April 15, and two following days, the meetings will be held in the Gospel Hall, cor. Colborne and Horton streets.

The Conference will be opened by a Prayer Meeting on Thursday, the 14th, at 7:30 p. m.

Meetings as follows: On Friday and Saturday, at 10 a. m., 2 p. m. and 7 p. m. On the Lord's Day (April 17th) at 10:30 a. m., for Breaking of Bread; at 2:30 p. m., for the Ministry of the Word, and at 7 p. m., for the Preaching of the Gospel. The Believer's Hymn Book will be used during these meetings.

The Hall will be open on Thursday from 6 p. m. and on the other days of the Conference from 9 a. m. until 10 p. m., so as to give to visitors (who are requested to call as early as possible

after arrival) to receive cards of direction for their various places of residence while in the city.

Arrangements will be made to accommodate all Christians attending the meetings, free of charge.

All communications should be addressed to R. M. Lavery, 146 Bathurst St., London, Ont.

London is a railway centre, and can be easily reached by Grand Trunk, Canadian Pacific and Michigan Central Railways. (The latter via St. Thomas.)

The usual holiday excursion rates of fare-and-a-third for the return trip will be given by these roads, extending from Thursday, the 14th, up to and including Monday, the 18th of April.

The offering on Lord's Day morning will be used to defray the expenses of Conference.

May the Lord draw us into fellowship with Himself, and may our hearts go out in prayer about this Conference, so that when we come together we may really enjoy times of refreshing from the presence of the Lord.

We extend to you, Brethren, a cordial *Welcome*.

JOHN M. DENTON,
W. J. PLEWES,
J. M. REID,
R. M. LAVERY.

LONDON, March 5th, 1892.

P. S.—We shall be pleased if intending visitors will advise us beforehand, so that we may be better prepared to make arrangements for them.

Our Record.

Registered at Chicago.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

CHICAGO, MAY, 1892.

No. 5.

Address all communications and make orders payable to D. ROSS.

Bible Room 182 State street, Chicago, Illinois, till May 1st.

SPECIAL NOTICE.

As intimated already, we have given up the Bible Room, 182 State St., and the unsold remains of the stock has been removed to Avondale, Ill.

Mr. R. Bultmann, Avondale, Ill., will receive all orders and meet as far as possible the orders of our customers, and will receive also all moneys that may be owing.

No doubt he will do his utmost for the Lord's sake to scatter the truth far and wide.

All communications related to the Gospel testimony ought to be addressed to C. W. Ross, Seneca St., Elgin, Ill.

And all communications about OUR RECORD should be addressed to D. Ross, Box 385, Portland, Oregon, till further notice.

YEARLY NOTICES.

We continue publishing OUR RECORD for 1892, on or about the first of each month at the old rates, viz.:

1 copy, post-paid.....\$	05	2½d.
1 copy, per year, post-paid	50	2s.
5 copies " " " "	2 00	8s.
10 " " " "	4 00	16s.
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50 " " " "	18 00	72s.

We have the volumes of the Barley Cake for the years from 1881 to 1888, bound in cloth, and OUR RECORD for '88 '89, '90 and '91 free to any address for 35 cents, or the eleven for \$3.00—i. e., half price.

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THE BOOK OF JUDGES.

NOTES OF AN ADDRESS BY J. R. C.

CHAP. IX.

(Continued from page 53.)

Verse 1. This was entirely a fleshly compact. There was no recognition in it whatever of God, or of Israel as His people. It was altogether a thing of fleshly connection and association. Abimelech son of Gideon goes to the people of his mother's house; evidently, they were far from being a Godly people. How very often in that which professes to be the service of God fleshly relationships with their likes and dislikes come in forming little cliques and parties, which are the source of infinite trouble, because God is not recognized, and the children of God are not recognized as God's people. In all our dealings with the children of God we should recognize them as such; not because they see exactly what we see, or hold exactly what God has taught us, but because of the deeper and grander truth that they are the Lord's. It does not follow from that, that we are to do as they do, or support them in any unscriptural course; but we ought to love them and seek to help them because they are the children of God. And so in the assembly, we ought to be on our guard against forming natural links and associations. How often it happens that when some root of bitterness springs up in an assembly producing aliena-

tion and division it can be traced to fleshly relationships and associations.

Verse 2. There was no king in Israel at the time God raised up instruments according to His sovereign will through whom He chose to grant a reviving and deliverance to His people; but there was no king or succession of kings in Israel, so that they desire that the sons of Jerubaal or one of them should reign, was not of God, it proceeded from their own corrupt hearts.

Verse 4. Baal-berith had been made their God; and it is made to do service in this Satanic work. It matters not what it is that we make our God. If we make anything else the object of our trust than the living God, then our idol may help us on in evil ways, but can only hinder us in that which is right in God's sight.

"Abimelech hired vain and light persons which followed him." Let us take care whom we follow. there is such a thing as "having men's persons in admiration because of advantage." (Jude 16v.) There is a great deal of that in the present day. It is advantageous to have men who occupy an eminent position in society—men who are wealthy and great in the eyes of the world—to head the subscription list for schemes for human amelioration, and even in furtherance of Evangelistic schemes are chosen as patrons and chairmen because of their worldly

position and influence—God is not in it.

The men of Shechem are ready to follow this wicked man in any iniquity that he attempts to lead them into.

Verse 5. Read in connection with this verse, Joshua xxiv. 22–26. It is very remarkable how these men having in heart departed from the Lord, and having no idea of carrying out His will still seek in some way to connect the name of God with the iniquitous end they have in view—this work of darkness, of making this wicked child of Belial King. This wicked transaction took place at that very spot where the great stone was set up which was a witness that Israel had promised never to deny their God. There is nothing so hateful to God, and so desperately Satanic as that which is done under the cloak of Godliness—the outward form, but the power denied. Read 2 Tim. iii. 1–5, in connection with this: “Having a form of Godliness, but denying the power thereof; from such turn away”—the attaching of the outward form of religion or the name of Christ to that which is of men and not of God, only makes it worse and not better; it only deepens and intensifies the darkness. Let us turn away from it all. We are as much responsible to “turn away” from iniquity under the cloak of Godliness as from the open wickedness of the world.

Jotham, the youngest son of

Gideon, having hid himself was saved from the massacre of his brethren. We find very frequently in the Scripture that there is some special work of grace in the youngest of a family. Generally speaking the little ones are looked down upon by the older members of the family, because God manifests His grace in them. Abel, Joseph, and David are examples. Jotham was not much thought of, but from all we read of him we would gather that there must have been the operation of the grace of God in his soul.

Verse 7. Mount Gerizim stood over against Mount Ebal with a valley between them. These were the mountains upon which the Children of Israel were to stand when they entered the land. The blessing was to be pronounced upon the Children of Israel from Mount Gerizim and the cursing from Mount Ebal. Jotham takes his stand on the Mount of blessing, as much as to say, I take my stand on the side of God. There is no blessing to be got in any other way. He knew that God would not hear Abimelech and those that followed him, as long as they were going on in their wicked ways. By a Divinely taught parable he endeavored to reach their conscience, as Nathan sought to reach David's conscience by the same means; conscience if trifled with becomes harder and less sensitive to the impressions of the Spirit of God, until it become what is called in Scripture a “sear

ed conscience." The skin that has been seared with a hot iron becomes thick and hard, and feels nothing. God intends to teach by the conscience being seared as with a hot iron, that if sin be trifled with, and not confessed to God, the effects of it may, so to speak, wear off, and we may think it has done us no harm; but the conscience has insensibly become harder and harder and less sensitive to its effects. There is only one way of keeping the conscience from becoming hard, and that is by dealing with God about sin, and thus realizing continually His forgiving love through the blood of Christ. This is the only way whereby the conscience may be kept tender and clean. May God impress upon our hearts the importance of keeping a clean and tender conscience.

Verse 8. "The trees went forth on a time to anoint a king over them; and they said unto the Olive tree, reign over us." The olive was probably the most useful and valuable of trees; it only bore its fruit after many years of labor; and it continued to bear its fruit for many years after.

Verse 9. "But the olive tree said unto them, should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees." The olive oil was that which was used in the anointing of the High priest, also in the burning of the lamps standing in the sanctuary. That olive oil—the pure olive oil was

beaten out of the olive berry—type of the Spirit of God whereby God is honored and by whom man is honored and blessed. The priest and the king were anointed with oil—type of those who are made kings and priests unto God by the anointing of the Holy Spirit. It is only by the Spirit that we can be made a blessing to man. God could bestow no higher honor upon man than in bestowing the gift of the Holy Spirit. There is deep truth in what Jotham said to them concerning the olive tree.

The trees had not mentioned in their bargain that the Olive must leave its fatness in order to reign over them. One would naturally say, what necessity was there for the olive to leave its fatness; could it not retain its fatness, and yet reign over the trees? There are always two sides to Satan's bargains. When a proposal is put before you of promotion in the world look at the evils of it, and see whether there is not underneath it a latent bargain that you will give up your fatness. Many a child of God has gone on well for a time, walking in the power of the Spirit bearing fruit unto God till a time came when he was offered promotion; he accepted it, and leanness of soul was the result. Let us beware of promotion, whether it come from the north or from the south; if it does not clearly come from the Lord, reject it and retain your fatness

Verses 10, 11. "And the trees said to the fig tree, come thou and reign over us; and the fig tree said unto them, Should I forsake my sweetness, and my good fruit and go to be promoted over the trees?" If the olive tree spoke of honor to God and man, the fig tree speaks of the sweetness of the fruits of the Spirit. If promotion sometimes makes a man lean in soul, it also robs him of the spiritual sweetness that he once had. He may get on and up in the world, but he has lost that sweetness and grace that mark those who are walking in fellowship with God. Let us therefore not accept any promotion that would rob us of our sweetness and good fruit.

Verse 12. 13. "Then said the trees unto the vine, Come thou and reign over us; and the vine said unto them should I leave my wine which cheereth God and man and go to be promoted over the trees." This wine points to the precious blood of Jesus; it is that which cheers the heart of God and the heart of man. How does it cheer the heart of God? He delighteth in mercy. God never provided Himself with a joy so costly as the joy of showing mercy to the guilty. He could not do that without shedding the blood of Christ. The precious grape must be crushed; He must be wounded and bruised; and that blood must be spilt before God could have joy of pardoning a guilty sinner. Now-a-

days the parable of the Prodigal Son is made to teach that the Lord may shew mercy to the guilty without any atonement being made for sin. But no parable is intended to teach all sides of truth. This shows the father's joy in welcoming back his long lost son; other scriptures teach abundantly that reconciliation would be upon no other ground than the shedding of blood. O, the joy to the heart of God pardoning and welcoming a guilty sinner! That is how the blood of Christ yields joy to the heart of God, and what is it to us, when with a burdened conscience feeling the weight of guilt, when with a heart broken, there seems nothing but the blackness of darkness forever before us. O, the joy of seeing that precious blood that cleanseth from all sin. Are you feeling the lack of power for honoring God and blessing men? Are you feeling the lack of the sweetness and good fruits? It may be that you have lost the joy in fellowship with God; that once you found in the blood of Christ. Have you the same joy to-day as when after God saved you, you took the cup for the first time into your hand at the Lord's Table and drank the wine? or have you lost it? Perhaps you have prospered and got on in the world, got married and a family growing up; things may have prospered as far as earth is concerned, but you have lost your joy! When some worldly honor is put before us, or

a situation with better inducements; weigh it before God, ponder over it in the light of His presence, it is there we shall see what it is worth and the special dangers and temptations which beset such advancement. Cleave unto the Lord, and walk in His way; and accept promotion from none but Himself, and you will find that *all His paths drop fatness.*"

Turn to John vi. 14, 19. "Then these men when they had seen the miracle that Jesus did, said, This is of truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take Him by force to make Him a King, He departed again into a mountain alone."

There is the Olive, the Fig tree and the Vine; there is the One who possesses ALL the excellencies of all the fruit trees of the Garden of the Lord; there is "the chiefest among ten thousand, the altogether lovely"; there is the only One fit to be King over the trees, and the trees have come and asked Him to be their King! But no, He will not. Satan came to Him, and said, "I will give you all the kingdoms of this World and the glory of them," but He rejected the offer. And when the people would come to take Him by force to make Him a king he would not have it. He would accept promotion from none but His Father. He will rather go down to the depths of the agonies of the Cross if that be His Father's path to

the Throne than accept the glory of this World's dominion from any other hand. Let us learn from that to seek promotion only from God in His own way and in His own time.

Verses 14, 15. "Then said the trees unto the bramble, come thou and reign over us," &c. The bramble well known to us in this country, whose berries we have gathered and eaten is not what is referred to here; it is simply a prickly and thorny plant that yields nothing for human food; a worthless thing that will only prick you. This bramble has no objection to be promoted. The Lord Jesus said to Israel, "I am come in my Father's name and ye receive me not; if another shall come in his own name, him will ye receive." (John v. 42.) There is a day coming for this poor Christ rejecting World when they will have the king of their choice whom they will own and submit to. He will be the Bramble—not the blessed Son of God with the fatness and joy and fruit of the Spirit. Not the Son of God, but the Antichrist—the bramble—that is what is coming to this poor Christ rejecting, devil-deluded world. It will put its trust in the bramble; in the man of its own choice, "And all the World will wonder after the Beast." He will have power not to give life, but to kill. Such will be his power that "he shall cause small and great, rich and poor to receive a mark on their right hand

and on their forehead, that no man might buy or sell save he that had the mark, or the name of the Beast." (Rev. xiii. 16, 17.) Even now the elements are at work that are preparing the way for that man that all the world will exalt.

What will be the result of the bramble being King over the trees? The bramble said, "If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not let fire come out of the bramble and devour the Cedars of Lebanon." Think of putting trust in a prickly thorn, and abiding underneath its shadow. O, how terrible will be the consequence of this poor world's acceptance of Antichrist!

Verses 16-23. We see the application of Jotham's parable. Let us beware of the friendship of the world. Let our companionship be among the people of God, and will find blessing in it. One has only to read this chapter closely to see the providence of God on behalf of His people. Although there was no king in Israel at this time, nevertheless in the midst of it all we discover the hand of God. Faith can see Him in it all, although probably, the people were too blind to recognize it. And so it is still, amidst all the confusion and disorder that we see around us there is the living God, and faith can see the truth of that Word of His. "Be not deceived; God is not mocked; for whatever a man soweth that

shall he also reap. For he that soweth to the flesh shall of the flesh, reap corruption, and he that soweth to the Spirit shall the Spirit, reap life everlasting." (Gal. v. 7, 8.) Sowing and reaping are governed by an inexorable law. You cannot sow one thing and reap another; you reap according to what you sow.

Verse 56. In those dark days of Israel's history there was over it all a living God, by His providence ruling or overruling for their good.

CHICAGO CONFERENCE.

C. W. Ross:

Dear Friends: We have been nearing a great deal of what we might call destructive truth, and I feel unwilling that the meeting should break up without some constructive truth. Destructive truth is good in its place, but alone it only results in anarchy. Anarchists, whether civil or religious, do not call forth our respect, and there are the two kinds emphatically. Civil anarchists are those who assail all existing political institutions and have nothing to put in their place. Religious or ecclesiastical anarchists are those who attack all existing religious bodies and systems, but have nothing of a positive kind to substitute. Now I would like to read a few scriptures on the constructive side. Has God got anything in the way of an ordered institution? Has He given us anything? If so, what is it? Let us read first of

all in the 1st book of Samuel, chapter 25. Here we have one of the pictures with which Scripture abounds. A picture that may help us to understand the direct teaching of the New Testament. To apprehend its bearing let us remark that at the time of our chapter David is the true but outcast king of Israel. He has been chosen of God and regularly anointed by His prophet. Another, however, is on the throne, chosen of the people, but rejected of God. David does not seek to establish his kingly rights, but retires before the opposition of the usurper king. Time after time he is put in peril through the vindictive attacks of Saul and at last becomes a wanderer dwelling in the wilderness. Then the people of Israel are put to the test. Those who know the leadings of God gather around him even if he is a fugitive and thus cast in their lot with the Lord's anointed. This chapter that we have read brings the matter to an issue in a household and the two parties are distinctly seen. It is a beautiful picture of what took place in Israel in a later day when David's son and Lord became the outcast one. First you will observe, David sends to Nabal a message of peace. He had been to Nabal, a friend and protector, doing him and his household a good turn in a time of need. Now he asks for some recognition, some acknowledgement and the only answer he gets is a gruff denial, in the insult-

ing words "Who is David? Who is this son of Jesse?" The young men whom he sent out returns empty handed, with nothing but insults from Nabal for all his kindness. So with our Lord. If you turn to the gospel by Mathew you will find a king of the house of a family of David, but not on the throne. He is an outcast and as he wanders up and down among His people He shows then only kindness and grace. He has !
 ing for the sick, sight for the blind, rest for the weary, and all these He ministers unto the people with an unstinted hand. But follow the gospel on to the xvi chapter, verse 13, and you will find the answer of Israel to all His messages of peace. And He got it from the lips of His own, even as David before Him. Those men, who had gathered around Him had been sent out with messages of peace, (see chapter x.) but a little while before they had fed the starving multitude in the wilderness, and now in our chapter he asks the question, "Whom do men say that I, the son of man, am?" The replies are various, but all of them are insulting, they all dishonor Him and disregard His claims. They cannot speak of any who give him any recognition, for the nation through its rulers and leaders with almost one voice, a voice that finds an opportunity to be heard later on says, "We will not have this man to reign over us."

But return for a moment to the

chapter in 1st Samuel. Though Nabal the head and ruler of the house, says "Who is David?" another in the house, the weaker vessel too, says, as she bows before him, "My Lord." Read her noble address, and see how she turns her back on her husband and gives him his true name. It does not look like the action of a faithful wife, to call her husband a fool and bow before a stranger calling him lord. But everything must go before the solemn fact that before her is the Lord's anointed and that her husband has acted the part of an enemy. David accepts her person, but sends her back to her husband. Ten days afterwards the Lord sets her free from the yoke of her husband, by smiting him with death, and she becomes David's wife and companion in exile, afterwards to share the throne with him. Now come back to Mathew xvi. Although the great mass of the people, the rulers and chief priests are arrayed against the Lord, there are a few, not great ones, for their spokesman is an unlettered fisherman, and to the question, "Whom say ye that I am?" they say, "Thou art the Christ, the son of the living God." They know Him and even when the final scene comes and He is put to the last and worst shame by the nation, they amid weakness and failure cling to His blessed person. And when He is about to leave them, having risen from the dead, He

tells them to go back to Jerusalem, there to wait for the promise of the Father. This brings us to the first chapter of Acts, and in this chapter we have the few in and upper room in Jerusalem. Although they are in Israel they are in heart no longer with their nation, for their nation has crucified the Lord of glory. But then they are not with Him for He has gone to glory and so they remain in that strange position—linked outwardly to Israel, the murderous nation, but in heart linked to Him whom they have not now. How long do they thus remain? Only ten days, for when the day of Pentecost was fully come the Holy Ghost descended on them, uniting them to the One in glory and cutting them loose from the nation of Israel. So we read in 1 Cor. xii. 13. For by one Spirit are we all baptized unto one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Thus the old bonds are broken, and new ones are formed. By the Holy Spirit they are now linked to Christ in glory, and all old relationships are dissolved. "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus," Gal. iii. 27-28. They have died with Christ and are risen with Him and, moreover are seated in Him in heavenly

places. What part or place has Christ in the world now? None whatever. He is dead to it. What part has the church in the world? None either, for it is identified with the dead Christ, even as Abigail left the household of Nabal when death released her and became David's companion. This is as it ought to be, as it is in the purpose and intention of God. But alas! I read the other day "What a mighty factor the church is in politics." This is all wrong, all false and yet it characterises nearly all the professing body today. But to return you observe here we have a well-ordered system, formed by the Spirit of God. It is called the body of Christ, the bride, and various other names in Scripture, but in every case it is something formed and being formed by God. To speak then of forming a new denomination is in fact denying the presence and work of the Holy Ghost. He joins first to Christ in glory and then to each other. The evil of sectarianism is expressed in the question, "Is Christ divided?"

Then as to joining anything, let me use this illustration. If the family to which I belong were to have a reunion, why should I join it? Simply because I am already a member of the family. So I join myself to the people of God gathered to the name of the Lord Jesus Christ because I am always one of the people of God—that is to say, I take the place outwardly

and bodily that God has already given me. To do anything else is rebellion against the truth of God. God did not make me a Baptist, He did not make me a Presbyterian or anything else of that kind. Had He done so, it would be my place to cast in my lot with them. But He made me a Christian, He united me by His Spirit to Christ and to all who are Christ's. I cast in my lot therefore and take my place among those who recognize no other bond. He says, "Where two or three are gathered together in My name, there am I." His name is the center which alone he will recognize by his presence and I want to be where He is. It is not a church I seek. This is a mistake many have made and it has landed them in Romanism where are to be found all that appeals to man seeking a church merely. There is antiquity and authority and pretension and many a man is satisfied with these. But as we have seen, the beginning of the church was the faithfulness of a despised few to the Lord Jesus when the great mass rejected Him, and those who really get to know church truth yet are those whose hearts are going out to Him amid the general unfaithfulness. Many there are who can find fault with all that is around, but that is all. May the Lord give us to know in reality the positive side of gathering to His Name to find Himself the source of all joy, of all blessing, of all ministry, yea, of all that we need.

SATURDAY EVENING.

Bro. Wm. Wilson read Eph. 6-10 - 17. The expression "The faith" to which reference was made last evening, is becoming more and more precious to my soul, and we need to understand the import of it and live more in the power of it.

In this epistle we see we are seated in the heavenlies, but in the chapter from which I have read we see we are practically down here and that we have to face the storm—the stern realities of the world, and the wiles or methods of the Devil. We do not find much regarding progress in this epistle. The fact is, we are *in Him*, and we cannot get farther than that; but there *is* the standing steady, and maintaining the place in which He has brought us.

Now here is the Armor of God to enable us to do it. It is all here. We are to put it on, and He will give us the victory. Purpose of heart is needed in order to accomplish anything. The Lord grant it unto us.

Bro. A. Matthews followed by reading Heb. 13-7. Saints by the call of God, are all His own. In this they are on a level. As we were hearing last evening — all are on a level as regards worship; but in service and gift there is a great difference as in a family of fathers and children. Gift and rule are distinct from worship. In this verse we learn that the end of

their faith was, "Jesus Christ the same yesterday, to-day and forever."

How does He convey His mind to us as regards the yesterday of the Cross, the to-day of the Throne, and the to-morrow of His coming again? It is by *His truth*. There is not a thing in all his deceit, that the Devil seeks to bring to bear upon me, that there is not something in me to say, "Amen," to it. But God says, "Be not carried away with divers and strange doctrines," etc. v. 9.

The moral leaven of 1 Cor. 5 is terrible and gets condemnation; but the doctrinal leaven of Galatians receives from God a greater condemnation. The fornicator of Corinthians was restored, but Hymanus and Philetus, who erred regarding the truth, we never read of being restored.

To-day's Christianity is a mixture of Christianity, Judeism and Heathenism. If Judeism, in the days of the Lord Jesus was corrupt, what is to be said of the corruption of Christendom! And what is the cure? "Out unto Him!" We have an altar, but it is outside. Christ on a cross! He was outside, separated from the filthy religious mass. Is it too low a place for you? Oh if the heart be really taken up with the Man on the Cross surely you will be found out unto Him.

The trespass offering brings before us a sinner convinced of his sin, and bringing his offering—, confessing his guilt. Think of

Christ outside bearing your sins! your trespass offering! If one sin drove Adam from the garden, what about the many sins of a guilty sinner? But, blessed be God, He has had more through the Cross of Christ, than ever I lost in Adam.

But since I've been lord of God, and know it, I look at myself, and say as never before, "Oh what a bad man am I!" Then I look at the perfect offering, and learn that God accepts me according to the value of that offering.

Oh, the vile ungrateful heart that would take the benefit of the trespass and sin offerings and yet shun the rejection of Christ outside the camp. On the Lord's day morning when I come into his presence, and sit at His own table to remember Him, what shall I say? Shall I not be more grateful than even before seeing I have a week of sin that He has put away, and thus another week's experience of the riches of His grace?

Israel also ate of peace offering, Part was for God on the Altar. Part for the Priest, and part for the worshipper. Sin, all settled—no word of that—now for a feast! Does it not remind one of the parable of Luke xv? The father feeding on the fatted calf and the Son sharing it with him. My soul can only take in a little of what God has given me. He has given me His all, and I do not ask Him to give more. All I need now is the grace that will en-

able me to revel in the rich display of grace, and feast with Him. Then we'll come to worship and He will be the object of it all.

T. D. W. M.

A FEW WORDS ON BAPTISM.

What is the meaning of baptism? we are often asked. In Rom. vi. it is burial with Christ, Col. ii. 12. We are baptised "into" Christ. See the revised version of Math. xxviii. 19; Acts viii. 16; xix. 3; 1 Cor. i. 13, 14.

It is well to notice the difference between "in" and "into." In the Greek we only have the command to baptize "in" the name once, Acts x. 48, This is seen in the R. V. This word "into" has often perplexed Christians, and has been used by those who hold baptism as a means of salvation to deceive people.

It is plain and full of meaning to us if we see it as given in 1 Cor. x. 2. Here we find that those who came out of Egypt "were all baptized unto (or 'into' eis) Moses in the cloud and in the sea." Surely no one would say that they were literally immersed into Moses, but into all that he represented as Jehovah's commander. By that they confessed that they would obey him as Jehovah's man for them. Hence we read, "And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and *his servant Moses,*"

also in Acts xxi. 21. To forsake the law was to forsake Moses.

Before they came through the Red Sea they were under the command of the taskmaster of Pharaoh, but there they changed masters, they were baptized into Moses. It was not the Red Sea, but the blood that screened them from Jehovah's wrath. They were first saved by the blood, then baptized. Before they were justified by blood they obeyed the taskmaster, but after they passed through the sea they said *by so doing*, "We are no longer servants of Pharaoh's man—the taskmaster—but of Jehovah's man—Moses."

This is very simple for us. Before we were justified by His blood (Rom. v. 9) we were under the dominion of sin—"Ye were the servants of sin," Rom. vi. 17. We all remember how hard was our taskmaster. The question now is, shall we continue in (or "to." See Greek) sin? That is, shall we go on, after we have been washed in His blood, following our own self will? Or are we to have a change of masters. The Spirit answers: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by the baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also *should walk in newness of life*," Rom. vi. 3, 4.

In our baptism we confess that we are done with our old master—

Ex. xiv. 31; xix. 9. This is seen sin—forever, and now for us "to live is Christ." Alas, how few of us remember our confession very long! How sad it is that we "go back" on our new Master so soon.

In baptism therefore we change masters by confession. Sin shall not have dominion over us, Has Christ over you?

Baptism is not only a change of masters by confession, but a change of place. The Red Sea severed Israel from Egypt and put them in the wilderness, thence in Cauaan. If we entered into our confession by baptism, would this world be anything but a "wilderness wide?"

In the baptism of the Holy Ghost we lose our place in Adam, but are placed in Christ. "In one spirit were we all baptized into one body, 1 Corr xii., 13, R. V.

In the baptism of fire the unsaved only will partake. They will lose there place in earth or hell for a place in the lake of fire.

If this were practically entered into what a change would be soon seen among us. The filthy tobacco, the love of money, the pride of dress and furniture, the grasping after lands, lots and houses would all be given up that we might be found in Him. The poor unsaved would be thought of. We would be saying, "All that we are or have, or hope to be or have is for Christ Jesus OUR Lord."

W. W.

GO ON.

Fellow-believer,—Do not, for the Lord's sake, rest on your lees (Jer. xlvi. 11). Speak for Jesus to perishing souls! Let the very shame that you have been dumb so long constrain you to tell out to the world what great things the Lord hath done for you. Cease being a savor of death, playing into the devil's hands, and being used as his instruments in blinding precious souls to the glorious beauty of Jesus.

Don't talk of being called; your orders are plain from the Master, "Let him that heareth, say come" (Rev. xxii. 17). Speak not of open doors and opportunities, they are thick around you. You are a steward (1 Pet. iv. 10), and soon, face to face with God, will have to give an account of your stewardship. In season, out of season, preach the Gospel (1 Cor. xv. 1-4). It will not take five minutes of your time to tell the way of salvation to an unconverted soul. Cast the Christ you have received upon many waters (Eccl. xi). "Gather with me," Jesus says—and the fields, how white they are unto harvest! Thousands of souls are passing into a Christless eternity, dying for lack of knowledge of a Savior.

You have that knowledge, and, in God's sight, I ask—dare you withhold it?

"Freely ye have received freely give." Like John, be a voice of Jesus; and often, when the message

is given and the voice died away, the Mighty One will be left in the hearer's heart (Luke iii. 16). Don't set before sinners doctrine or denomination, but a loving Jesus—not salvation, but the Savior that brought it. Remember in faith, you labor not alone, but with God (1 Cor. iii. 9). Speak as in His presence, and in sight of eternity. One is your master, even Christ (Mat. xxiii. 28). Wait at His blessed feet (Prov. viii. 34); receive your orders from Him; obey them; then go back to His feet again, and tell how you did your work.

Heed not the world—you are not of it, and may not appear of it (John xvii. 16). Let the living Christ in you (Gal. ii. 16) work unhindered and unchecked by self; let your one motive be the Father's glory. Your eye will then indeed be single, and the whole body full of light.

Hoping to see you soon at The Rapture.

A FRAGMENT BY CHRISTIAN EVANS.

If I were to represent to you in a figure the condition of man as a sinner, and his recovery by the Cross of Christ, I should do it somewhat in this manner. Suppose a large grave-yard, surrounded by a high wall, and with only one entrance by a large iron gate, fast bolted and barred. Within these walls are thousands and tens of thousands of human

beings, of all ages and of all classes, by one spiritual disease bending to the grave which yawns to swallow them up. This is the condition of man as a sinner; and while man was in this deplorable condition, Mercy, the darling attribute of Deity, came and stood at the gate, looked at the scene, and bending over it exclaimed: "O that I might enter and bind up their wounds! I would heal their sorrows, I would save their souls." While Mercy stood at the gate weeping, an embassy of angels, commissioned from the court of Heaven to some other world, passing over it, paused at the sight. And seeing Mercy standing there they said, "Mercy, can'st thou not enter? Can'st thou look on the scene and not pity? Can'st thou pity and not relieve?" Mercy replied, "I can see;" and in tears added, "I can pity, but cannot relieve." "Why can'st thou not enter?" "Oh," said Mercy, "Justice has barred the gate against me, and I cannot, I must not unbar it." At this moment Justice himself appeared, as if to watch the gate. The angels inquired of him why he would not let Mercy enter? Justice replied, "The law is broken, and it must be honoured. Die, they or Justice must." Suddenly there appeared among the angels, a form like unto the Son of God, who addressed himself to Justice, saying, "What are thy demands?" And Justice replied, "My terms are stern and rigid; I must have a substitute

for their health, I must have ignominy for their honour, I must have death for their life. Without shedding of blood there is no remission." "Justice," said the Son of God. "I accept thy terms: on me be this wrong; let Mercy enter." "When," said Justice, "wilt thou perform this promise?" "Four thousand years hence, upon the hill of *Calvary*: without the gates of Jerusalem, I will perform it in my own person!"

The deed was prepared and signed in the presence of the angels of God; Justice was satisfied, and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the Patriarchs, by them to the Kings of Israel and the Prophets; by them it was preserved till some of Daniel's seventy weeks were accomplished; then, at the appointed time, Justice appeared at the hill of *Calvary*, and Mercy presented to him the important deed. "Where," said Justice, "is the Son of God?" "Behold Him!" said Mercy, "at the bottom of the hill, bearing his own cross;" and Mercy then departed and stood aloof at the hour of trial. Jesus ascended the hill, while in His train followed His weeping Church. Justice immediately presented to Him the deed, saying, "This is the day when the bond is to be executed." When He received it, did He tear it to pieces and give it to the winds of Heaven? Oh no! He nailed it to the cross, exclaiming, "*It is finished!*" Justice

called down holy fire to consume the Sacrifice: holy fire descended, it swallowed up humanity; but when it touched His Divinity, it expired and there was darkness over the whole heaven; but glory to God in the highest, on earth peace, and good will towards men.

ILLUSTRATIONS.

"An illustration is a window in an argument, and lets in light. You may reason without an illustration; but where you are employing a process of pure reasoning and have arrived at a conclusion, if you can then by an illustration flash back light upon what you have said, you will bring into the minds of your audience a realization of your argument that they cannot get in any other way. I have seen an audience, again and again, follow an argument, doubtfully, laboriously, almost suspiciously, and look at each other, as much as to say, 'Is he going right?'—until the place is arrived at where the speaker says, 'It is like—' and then they listen eagerly for what it is like; and when some apt illustration is thrown out before them there is a sense of relief, as though they said: 'Yes, he is right.'

"Illustrations, so called, ought always to be clean, accurate, and quick. Do not let them dawdle on your hands. There is nothing that tires an audience so much as when they have to think faster than you do. You have got to keep ahead of them. With illus-

trations, there should be energy and vigor in their delivery. Let them come with a crack, as when a driver would stir up his team. The horse does not know anything about it until the crack of the whip comes. So with an illustration. Make it sharp. Throw it out. Let it come better and better, and the best at the last, and then be done with it."

He knows, He loves, He cares
Nothing this truth can dim;
He gives His very best to those
Who leave the choice to Him.

PERSONAL AND GENERAL.

T. D. W. Muir, has had a course of Tabernacle Lectures illustrated by a model, in Detroit. The meetings were well attended and fruitful in results.

James Erskine and Bro. Bush have had a series of Gospel meetings in Fort Scott, Kansas. The attendance was good and there are some results.

Bro. Wm. Matthews has changed his address from Washington street, Cambridgeport to 64 Wendell street, Cambridge, Mass.

Lowell Conference on Thursday, April 7th, was good. One who was at it writes: "We had a shower of ministering brethren there, who gave themselves to the ministry of the Word and to prayer. It was unusual in these parts, our brethren Oliver Halyburton, Martin Blair, Crook and Wm. Mathews were present."

Bro. Jas. Campbell, in New Zealand, is improving in health, but

still proposes to remain in the British Colonies a little longer. The saints of God ought to avail themselves of prayer for the full recovery of our dear brother.

Bro. Benner, of Orillia, Ont., has been on a preaching tour by and near Muskoka, and there was "something good done for eternity."

J. M. Carnie has been at Sparta and enjoyed good meetings. He had a good hearing.

Large and good meetings at Saginaw, Mich., Conference; John Smith, W. P. Douglas, R. Dickson, J. Hicks, J. Ray, R. Jamieson, Robt. Hicks, and T. D. W. Muir, were the preachers present.

Bro. D. Munro is in San Francisco, Cal., conducting profitable and highly appreciated Bible Readings.

The Editor of this paper intends (D. V.) to go to Portland, Oregon, as soon as he can get ready with a Gospel Tent for the summer season. His address will be *Box 385*. Will the saints pray for success in Gospel ministry.

SPECIAL MEETINGS

FOR CHRISTIANS will (D. V.) be held in *Music Hall*, Front street, STRATHROY, Ontario, Lord's Day, Monday and Tuesday, 22nd, 23rd and 24th May, 1892.

HOURS OF MEETINGS

as follows: Monday and Tuesday, at 10 a. m., 2:30 and 7 30 p. m.,

for Praise, Prayer and Ministering the Word.

LORD'S DAY, 2:30 p. m., Ministering the Word. 7 p. m., Preaching the Gospel.

Also, Prayer Meeting on Saturday Evening, the 21st inst., in the Gospel Hall, Caradoc street. A cordial welcome is extended to all the Lord's people.

Dear Brethren in Christ:

Please pray for these meetings and also make a special effort to attend them yourselves. This may mean some self-denial and a little expense on your part, but what is that compared to the joy of sitting and feasting in the King's presence, and having the unsearchable riches of Christ ministered to our souls.

"The time is short," and our Lord by His Holy Spirit tells us (in Eph. v. 16) to redeem the time, because the days are evil, and what so befitting the saints of God as to come together to wait on Him in prayer for our present need and the need of all His people: "Not forsaking the assembling of ourselves together . . . but exhorting one another, and so much the more as ye see the day approaching." (Heb. x. 25.)

[Board and lodging will be provided Free of charge.]

Address: "CONFERENCE," Box 316, Strathroy, Ont.

Breaking of Bread at Elkhart, Ind., at "Shiloh" Post Hall, near P. O., at 12 o'clock, noon; Gospel meeting at 2:30 p. m.

Our Record.

Registered at Portland.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

PORTLAND, OREGON, JUNE, 1892.

No. 6.

Reader, you have in your hand the first number of OUR RECORD printed, published and registered in Portland, Oregon.

We are come to this city for the purpose of opening a Gospel campaign in a tent, as the Lord may enable us.

Owing to broken health, Bro. Jas. Marcus, of Elgin, Ill., accompanied us, in the hope that the Lord may bless the change of work, climate, etc., to his restoration, and thus be able to relieve us of much of the work that always and of necessity accompany Gospel tent work.

On arrival in this city we were both delighted and refreshed with the beautiful dry weather, which was such a contrast to the May weather of Illinois and of all the Middle States in the Union this spring.

The few of the Lord's people who gather together (professedly) to the Name gave us a most hearty reception, meeting us at the depot and anticipating our wants.

We fondly hope that God, in grace and love and mercy, may enable us to walk in the light, and that God may cause us to practice and preach the same truths.

Our well-found tent (manufactured by C. J. Baker, of 104 W. Third street, Kansas City, Mo., a beloved bro. of sterling integrity in his business, as in all other things) is pitched on a healthy, rising ground lot, corner of Seventh and Ash streets, East Portland.

Our meetings are advertised for 7:45 all week evenings, and on Lord's days, breaking of bread at 10:30 A. M.; lecture to Christians at 3 P. M., and gospel at 7 P. M., and we make no collections.

We ask all saints into whose hands the RECORD may fall to pray for us that the word of the Lord may have free course and be glorified "as among you."

OUR RECORD

Is published on or about the first of each month at No. 14 East Seventh street, East Portland.

The rates are:

1 copy, free by mail.....	\$.05
1 " " " " for a year.....	.50
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The volumes of the "Barley Cake" for the years 1881—1888 bound in cloth, and OUR RECORD for '88, '90 and '91 will be sent free to any address by Robert Bultmann, box 47, Avondale, Ill., for 75 cents, or all the volumes for \$6.00.

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EASTER—LONDON CONFERENCE (ONT.)

The meetings were fairly well attended, everything considered. Galt, Hamilton, Stratford, Strathroy and outlying smaller places and country districts being represented.

Bro. Smith took the lion's share of responsibility, but there were present Douglas, Hicks, Dixon, McDonald, T. D. W. Muir, Goodfellow, Kernahan, and possibly one or two more who at times preach the word. Dear Bro. Ironside (Allan) was there in his failing health, and spoke very feelingly and impressively about Jesus, our loved and loving Lord. Many tears were shed, and doubtless many a heart was touched. Then there was ministry for the understanding and mind as well, and not a little that fitted home very closely indeed. John Smith's words were aimed with remarkable precision, and some are thinking of them yet. At the London Conference the facts were brought before us that though there was oftimes a desire expressed for Ephesian truth, three chapters in Eph. were to unfold the truth about our standing, and three were given to unfold responsibility concerning our walk.

Put away lying, ye that are seated with Christ in Heavenly places.

Children obey your parents, ye children that are seated with Christ in Heavenly places. Fathers provoke not your children to wrath. Husbands love

your wives, ye that are seated with Christ in Heavenly places. Servants be obedient to them that are your masters, ye servants seated with Christ in Heavenly places.

This is God's way of it, and this is the best. In Corinthians three classes of men are brought before us. The Natural, the Spiritual and the Carnal. The Carnal ones went in for the exaltation of men. "I am of Paul," "I of Apollos," etc. That carnality showing itself in envying strife and divisions, Paul would correct saying, "Who then is Paul, and who is Apollos?" Not man exalting men are required, but men who will exalt God and God's Christ. The man who seeks honor for himself and a place for himself will get but a low place in the esteem of his brethren, but the one who exalts Christ will secure all the distinction that is good for him. Some preachers are so vain and conceited that you dare not say to them, "I enjoyed the word at your mouth to-day." Their pride would be so much fed, there would be no tolerating them. If such an one be seen downcast, then in wisdom a word of cheer might be given, as was given to the man who after twenty years preaching declared his intention of giving it up for no fruit was seen. Then one in the audience spoke and declared he had been converted through the disheartened preacher. With this the preacher said: "Here goes for another twenty years."

Let the man who thinks he knows anything know he knows nothing, yet as he ought to know. Who has comprehended Johns iii., 16. Not one in the hall, though likely all could quote it accurately. Not one present knows the depth of its meaning, the significance of that little word "so." It is not so much intelligence as spirituality that is needed. It is not the consequential man who never asks a question and never acknowledges his ignorance that progresses in the school of God, but the one who is humble enough to consent to learn.

Paul did not teach that God's gifts to the church were to be despised, for to these same Corinthians he afterwards said: "Though ye have 10,000 instructors in Christ, yet not many fathers, for in Christ Jesus I have begotten you through the Gospel." So Paul had a claim on the Corinthians that none others had. In Israel's day there was a priesthood acknowledged. Levites were appointed to their place and service, and there were the remaining thousands of Israel. Yet all these only picture out to us the relationship unto God, into which our God has brought His people now. Denominationalism and consenting to sanction it, instead of being regarded as a weakness on the part of some Christians, should be regarded a sin and crime, inasmuch as the Lordship of Christ is ignored and the province and prerogative of the Spirit of God is disregarded.

As priests, the children of God not simply have come to God, but coming daily is their watchword, and one service is never to be lost sight of—the responsibility of keeping oneself in the love of God. Ephesians were charged: "Take heed to yourselves and to all the flock." Timothy's instructions were in

the same strain: "Take heed unto thyself." This is the primary responsibility of the child of God. On the docks at shipyards the last thing done was to fix the ship's compass, and by some means it was managed so that notwithstanding all the steel and iron and everything around attracting the needle; the needle was made to point unerringly and straight to the North Star. The Christian's responsibility is to have the heart fixed on God, and be on such terms with Him that as the needle oscillates till it points north, so the constant resting place for the heart is the positive presence of God.

Moreover at sea constantly the Captain takes his bearings and ascertains his latitude and longitude, and if cloudy weather is on, there is a good deal of guessing to be done. The Christian mariner on life's sea needs to take his bearings and ascertain his whereabouts, finds out if he sails under a cloud or in a fog, and be watchful and wary, lest he runs on a reef or against an iceberg.

Every child of God is likewise a servant—is a servant as well as a worshipper. The servant-girl in the kitchen serves; the man who saws wood serves; with needle and thimble the tailor serves, and so in each and every walk of life. It is not the man who preaches only who serves, nor yet does such an one only live by faith. For faith in God is and should be the normal condition of every soul. Yet are there servants and servants.

If any man to-day says: "I am a prophet," "I am an apostle," we tell him: No, we don't believe you, for in the church the apostles and prophets are in the foundation, and are now unseen; but evangelists remain, and the mark of a true one is found in this, he

years for the salvation of souls. All who have the gift of evangelist may not have to leave their callings and their homes. Some are forced out, and some go out tremblingly, perhaps at first using crutches, which ultimately they can dispense with.

So too does the Pastor remain. Not men who boast of their care for Saints. If some men had been in Samson's place quickly would be heard: "I killed a lion," but the true Pastor's work is done with the eye of God upon him, and because of the love borne to the person of Christ.

Teachers too have their place, and the truth unfolded by them should be accepted with thanksgiving as from God, but oh, the spirit of democracy amongst the Lord's children to-day, is that which has its counterpart in the world where the evil spirit prevails. "Jack is as good as his master," and the place of rule in the assemblies of God's Saints is sought by those who neither rule their own spirits, nor much less do they rule their own houses.

Extracts were quoted and read from Deut. 33, and Gen. 49. In these chapters the blessings of Moses and the blessings of Jacob are recorded. Reuben was to "live and not die," and in the only true sense of the word the Christian lives. Judah's hands were to be sufficient for him, and were to be in the neck of his enemies. The Christian is to have every spiritual enemy by the throat. Take smoking and chewing tobacco, for instance. How many have the habit by the throat, or how many are enslaved thereby?

Levi ignored the claims of nature and knew neither father or mother, nor did he acknowledge his brethren when decision for Christ the Lord was required. The claims of God were first in Levi's

estimation. There are some Christians comparable to a certain fish that in myriads float past the vessel that crosses the Atlantic. Catch one and you can press it into any shape you please—the jelly fish—a fish with no *backbone*. Some Christians go with the wind. If the wind blows from the north they face the south, or if the wind is from the south they face north, and thus all round the compass.

John the Baptist was not of this class. He was not a reed shaken of the wind. Rather than go with the wind and shake to favor men he will have his head chopped off.

When trial came upon Aaron and the people said: "Up, make us Gods," Aaron consented, fashioned a golden calf, built an altar before it, audaciously proclaimed a feast to the Lord, offered sacrifices unto the golden calf and rose up to play. The Children of Israel were made naked before their enemies, even as professed leaders of God's people to-day countenance denominations and sectarian practices, meantime professing to be a separate people. No more separated than I am, say many an one who never gathered unto the Name of the Lord. Because of Levi's devotion to God, God privileged them to be teachers of His judgments and His law.

Benjamin—little Benjamin—was to dwell in safety, and the Lord would cover him all the day long. If we are only little enough we too shall know the blessedness of the covering God affords.

Joseph was the bearer of very much precious fruit; he was to bring forth by night and by day.

Zebulun was to have from the treasures of the sea and from the treasures hid in the sand.

Some of God's children are willing to take what lies on the surface of the sand,

but they have no time to dig beneath the surface, for after business hours—during which hours they can make ample provisions for any reasonable family—after business hours the said Christians must needs spend their time, some of them over bugs and butterflies and beetles, some over fancy chickens, some over bees, etc., etc.—no time to dig into the sand—and the results are made apparent on Lord's Day morning in the meagre worship given to our God, notwithstanding the vigorous efforts made to produce something.

At the beginning of the meetings prayer was offered that the voice of God might be heard throughout the meetings, and towards the close a brother in delicate health, and it would seem with a fore-knowledge of what he himself soon was to see, most affectionately urged his fellow Saints in the language of John ii. 5.

“Whatsoever He saith unto you do.”

The Conference closed with a children's meeting on Monday night, and doubtless many will often look backward with interest and profit to the London Conference meetings at Easter, 1892.

I send these sheets along. You may do just your own pleasure with them. This I suppose you would do anyhow, but I mean if they are of no value any other way, you may find them of interest to yourself personally, and perhaps one or two others might read them.

I myself have been trying to preach the word on the streets of this town nightly for about three weeks with varying interest and varying joy. There is much “room” in this locality amongst the unsaved, and doubtless there are needs in little gatherings around. With love in the Lord, your brother,

A. MCKELLAR.

Tilsonburg, Ont.

CHICAGO CONFERENCE.

NOTES BY E. E.

FRIDAY MORNING.

Bro. Muir read Eph. 2. Usually the second chapter to the Ephesians is given to the unconverted. We select portions of it, especially of the first part of the chapter, in order to bring before them their condition by nature and practice, but when we want something for the people of God we usually take the first chapter, which speaks of their being blessed with every spiritual blessing in Heavenly places in Christ—accepted in the beloved Son of God—redeemed by the precious blood—their sins forgiven according to the riches of God's grace—and their being sealed by the Holy Spirit of God until the day of redemption. All this we find in that first chapter, and it is no doubt a delight to speak of it as being the portion of the child of God. But, beloved, do not let us forget that the *second chapter* of the epistle is as really written to the Saints of God in Christ Jesus as is the first, and just as really does God desire the truth of the second chapter impressed upon the hearts and consciences of His own people as he does that of the first. God would have us, at such meetings as these, remember the grace that has made us what we are. I believe He intends that we should look back to the ‘hole of the pit from whence we have been digged.’ But the tendency with us is to become self-satisfied, and self-important, and to imagine that we are in some way or another specially favored by God because of something good found in us or about us.

I have no doubt the Church of God in Ephesus was composed of people whose past lives had vastly differed, but God in His grace had reached them and saved

them. There were certain of them at least that went in for spiritualism, and curious art—Acts xix. 19; on the other hand, there is no doubt there were honest religious people who had respectable characters among them. But God reminds them of one thing, that whatever their condition in the estimation of man had been, they, at least in His eyes, were dead in trespasses and sin.

Now you may dress up death in rags if you will, or you may dress it in broad-cloth and silk, but it is *death*. Whether it be the openly ungodly, or the man and woman spoken of as the respectable people of the social, moral and religious world, if unregenerate, God looks down on it and sees only death. And, there is only one thing that will do man any good. He must have life in Christ. The Prince in his casket, and the beggar in his pine box are alike dead. And the most respectable among us to-day, before they were converted, were in the same condition spiritually as the most degraded prostitute that walks the streets of Chicago. Everything that we have—do not let us forget it—we owe to the grace of our God. Our course was according to *this present age*. The course of the age does not always present the same form. Sometimes it will take the form of open ungodliness, sometimes that of reformatory measures and ways, and sometimes the religious form, as it did in Athens when Paul told the people they were 'too religious.' It is the world nevertheless, and the course of the world, be it openly ungodly, or ultra-religious, leads to the same end—*Hell!*

Bro. Charles Ross read Leviticus xvi. The congregation stood by, for it was a Sabbath of rest; they looked at and watched what was done.

You remember when the people of

God came back from Babylon, when they returned to their own land the first thing attended to was they set up the altar upon its base. They got that right and until it was right, nothing could be right, and I believe that with many of God's people, so far as their souls' experience is concerned, the altar has not been set upon its base. They have not appreciated, except in the feeblest way, what God has done for them upon the Cross of Calvary, which is our altar in this respect. We of course know that God teaches much of His truth to us in figures.

I remember a man telling me at one time that he wanted to get a Bible with illustrations. Now my Bible *is* illustrated, moreover, by an artist more skillful than any the world has ever produced. An artist who gives us pictures of One whose features he alone could portray; who alone knows him. "No man knows the Son but the Father." Who could give us pictures of Him who was with God through all eternity and will be to all eternity with God Himself? All this brings up before us that dark, dark scene at Calvary's Cross. You remember how we got to know Him. We were all sinners; we were conscious of a distance between us and God. God had taught us this: we had found it out in our experience. There was more darkness around us, God was to us surrounded by darkness, and where did we get to see Him? In a glimpse at the face of the Lord Jesus Christ. And where? At Calvary's Cross. There alone.

I have purposely omitted reading the verses that speak of the bullock for a burnt offering. Aaron needed the offering for himself, but our blessed Lord Jesus Christ needed nothing of that kind, for He was as He is now, "holy,

harmless and undefiled." And God's presence was ever with Him just on account of what He was. For He was morally, and in every respect, free from every stain except, of course, as it was imputed to Him only.

Aaron needed an offering for himself, and so we confine ourselves to that which was done on behalf of the congregation.

There were two goats taken—May be some of you say, "I know all about that." Then I say, I congratulate you, and I only wish I had your knowledge. You may say these are very simple things, but it has taken me many days to find out some of the simplest things of the word of God. I am altogether inclined to think that you are mistaken. These things are only to be learned in the presence of God, and, moreover, they can only be learned when we are in circumstances that God can teach them to us, and bring them upon us so as we can lay hold of them and make them our own.

Aaron takes two goats; they are presented before the Lord Jehovah; the lots are cast; one goat is called the Lord's and is taken, and what is done with it? It is slain and the blood is by the High Priest carried into the holiest, where nothing but that which is holy had ever been. To me it is one of the grandest thoughts in all God's word, that heaven itself is prepared for sinners. How is it prepared? By blood. That the very throne of God before which I will worship through all eternity, is already prepared for my reception. And how is it prepared? By the precious blood of our Lord Jesus Christ. Have you ever thought of that?

When the wonders of heaven were opened to Stephen what did he see? A man—but what man? A man that had upon his hands the marks of—what? A

life poured out; and he saw Him upon the right hand of God, and what did he do? He cried, "Lord Jesus, receive my spirit."

In the fourth chapter of Revelation we get another glimpse of heaven and the Lamb as it had been slain.

Do you ever think of it, that heaven is already prepared for the reception of sinful people? And, in fact, if it had not been for that we never would go there; and if brought there we would have shrunk back. We would have hesitated.

You never read such a scene as that at the death of Stephen recorded in the Old Testament. Oh, dear friends, had heaven been opened as it was then to Ezekiel, it would only have terrified. Stephen saw the blood upon the mercy seat and he said, "Lord Jesus, receive my spirit." That is a place I will be perfectly at home in.

"There no stranger God shall greet thee.

Stranger thou in courts above:

He, who to His rest shall greet thee,

Greets thee with a well known love."

You remember that dark night on Calvary. The Lord Jesus Christ had lived for over 33½ years in this wicked, wretched world. He had gone up to the Mount of Olives many a time and there He had met God. He had known what it was to meet God; had known what it was to have heaven itself opened and to hear God say, "This is My beloved Son in whom I am well pleased." But there was come an hour when He said, "Father, the hour is come." What hour? An hour He had never known. The hour in which He was to meet God (may I be allowed the expression, it is so hard to find words to express divine truths) he was there to meet God as an adversary. The One who had been in the bosom of God; who as man had known God as

His friend, and was now going forth to meet God not as a friend, not to pray, but to meet Him as a sin-avenging, sin-hating God! One can have some conception of it after you have had little glimpses of God in His holiness, that the Son who had lived personally in communion with God, and is going to be cut off, and the One whom He had loved with all His heart and soul and strength and mind is going to meet Him with a sword in His hand to strike Him down. It was a dark hour, but it had to be met—the Baptism of Judgment.

There was also the live goat which was taken before the Lord, and Aaron acts here and the people looked on. The live goat is brought and Aaron puts his hands over the head of the live goat and he confesses the sins of the people and their transgressions over it, and there they are—they are upon the head of the goat. A *fit* man is found and he leads the goat away into a land not inhabited. A land of separation, the margin calls it.

That brings before me another side of the cross of our Lord Jesus Christ. Not only has He made it possible for God to have to do with sinful people, but here is something that gives me perfect rest, perfect contentment and perfect joy. Who could act at such a time but Jehovah, God the Father? The Son of God and the Spirit of God. None else could act. We can stand and look on, but that is all. "The Lord laid upon him the iniquity of us all." Where are my sins? Sometimes the doubting ask me that. I can answer, "The LORD laid them upon Jesus."

Now think of it. I suppose you have done some very mean and wicked things in your day? Who got the credit of these before God? The Holy One of God. He took them. He accepted the responsibility.

But He, the Lord Jesus, was led as a lamb to the slaughter. He stood there silently while all the charges were being laid upon him. He bore all. But, Oh, dear friends, when it came to being led to the land of separation, he did say: "My God, my God, why hast Thou forsaken me!" The land of separation was something He understood. The land not inhabited. You remember what we find in some of the Psalms and other prophetic Scriptures about "Thy waves and billows have gone over me." "I am cast into darkness. Into the deeps." That is where my sins brought Him, and He never murmured or complained, for He had come for that very purpose. And there are my sins; they are gone, every one of them.

There was another thing. The man came back. We read of his coming back. He had left the goat, and, of course, he had left the sins; and I suppose we can understand that those who were afflicting their souls would watch very closely, and it may be that they would sing the 103d Psalm if they had known it: "As far as the east is from the west, so far hath He removed our transgressions from us." God has separated me from my sins forever. How far? Where am I to-day? Where is the east? Where is the west? Let me use the illustration God uses. Where am I? Anywhere you like. Where are my sins? In the very opposite direction. We read that this goat was to be sent away. You know the expression, "remission of sins." What is the meaning of remit? God has sent away my sins from where? From His very memory. "Their sins and their iniquities I will remember no more." Now, do you believe that? Then He adds: "Now where remission of these is, there is no more offering for sin."—Heb. x. 18. I have sent away

your sins—where? Out of my sight. To the depths of the sea—behind my back; gone forever. And in that man come back without the sins, I see one who a little time ago had to lead the goat, by God's command, into the land of separation, already I see him coming back and taking his place inside the camp—his own place. And I hear Christ saying, "My God, my God, why hast Thou forsaken me." It was a far-off cry, but as I see Him coming up from the grave and no sin upon Him, and He having gone back to His place, I know my sins are gone.

FRIDAY AFTERNOON.

Bro. Wm. Wilson read Song Sol. ii. Cut out the book of Leviticus, the Song of Solomon, and the book of Revelations out of the bibles of most people and they would never know the difference. Here in this Song, Christ is the "Beloved," as we have in Ephesians "Accepted in the beloved." The church is the "Love," and these two are talking together. And now it would be well for us if we would take it to ourselves. "I sat down under the shadow of Him" it should read. Ch. viii. 5. Here we have her birth-place as we have it in the 3rd Chapter of John. Nicodemus did not understand it. But brought to the tree, the cross of the Lord Jesus Christ, there he understood it thoroughly. Before we were saved we were troubled about what was the meaning of "being born again." How simple it was when we were occupied with the cross. Resting on Him, we were born again. We had everlasting life. She was brought forth under a tree, and everyone of us have been brought forth under the same tree. I asked an old lady in this city if she was saved, and her answer was "I always loved God." But that is a great

mistake. We all commenced our Christian life at the tree. "Who bore our sins in his own body on the tree." I have no doubt but did you just sit down there, that his fruit would be sweet to your taste. When I want to deal with God as one who knows something, I always come away empty. We talk about *truth*, but when really in the presence of God, if there is one truth we will enjoy above another, it is the truth "He loved me, and gave Himself for me." Now let us look at the result of this in the few words that come afterward. The explanation that comes from her heart is "Stay me with apples." We will never enjoy the Lord Jesus as the coming One, unless we are living in the joy and happiness of that which has been procured by His first coming. She realized His left hand under her head and His right hand embracing her, and the next thing was she was carried away to His coming. Do we ever say this short prayer that we have been hearing in the 22d of Revelation: "Come, Lord Jesus!"

How does Jesus see us in the world? As lilies among the thorns. The lamp-stand it is said was beaten out of a talent of gold. A whole talent. We are the lamp-stand and what was the worth of it? That single piece of furniture was worth \$27,000. What does he think of us? What do we do with anything that we value very highly? I value this Bible more than any book I ever had, because I paid more for it. Matthew v. 14. Luke viii. 16. God wants men and women to shine for Him. Nobody does that but Christians. The only thing that God has to show His light through, is his church.

Bro. W. Matthews followed. (Genesis xxviii. 18. Yesterday afternoon we were trying to speak a little about the highway. Now, I would like to look at a few

of the stones that have been set up by God's people in ages gone by on that highway, the way everlasting. We do not read that Jacob fulfilled his part of the vow he made to God. We never read of Jacob giving a 10th unto the Lord. He seems rather to have given a tenth unto Esau, his brother, because of his fear of him. This stone we might call *the stone of salvation*, and it stands right at the entrance of the King's highway. And everyone of us Christians in the meeting this afternoon, God brought into trouble and then out, by manifesting Christ to us as our personal Saviour. Twenty-four years have now gone by, since God in his mercy and grace saved my soul. I remember I had been trying to be better than I was, trying to get saved, trying to get comforted, but I was afraid I was going to be one among the many that would be left out. But I can look back to one afternoon, when wearied with everything, I trusted Christ. That scripture had been burned into my heart, "Many are called but few are chosen," and I was seeking to find that I was among the few, and the evidences were that I was among the many. Though but a boy at the time, I can look back to trouble of soul. But I saw the work of salvation was done by the Lord Jesus Christ, and there was nothing for me to do but to rest on Him who did the work 1800 years ago. O, dear unsaved friend, why not trust Him now?

Bethel, the House of God. *The Stone of Salvation*. What are we doing to set up this stone in these homes of ours?—in the towns and villages around us? Come nearer still, in our own families? A brother made this remark on the salvation of children: "I want to have things in my family so ordered as one lays fuel for a fire—sticks of wood and coal, and just ready for some one to

come along to strike a match, and it will be all at once in a blaze." Now that is what we should seek after in our families. What about family prayer? What about getting the children around you and trying to interest them in God's Holy Word? Is there not a feeling like this comes over many of God's dear children? "These children are so young they cannot understand God's way of salvation." Nay, nay, some of us have seen children saved, and undergoing as deep conviction as older people. What about the place we are living in? Do we seek after the salvation of our friends and neighbors? or do we act something like this: If they come to our meeting room, well and good, but we will not go out and seek after them. What was the secret of the success of the Apostle Paul? I have "unceasing pain" in my heart, he said, and "continual sorrow" for my brethren according to the flesh. If we look upon sinners as thick trees, and God helps us to bring down some of them, will there not be honor and glory by and by?

Genesis xxxi. 45. *The Stone of Brotherly Love*. What about our love to each other? Our love to all saints? We know many precious truths that the Lord's people that are mixed up with the world know nothing about. Now brethren, where is the brotherly love for our dear brethren? "How am I to look upon Christians in the different denominations? Am I to put something between me and them as a block, or am I to look at them as in the place that I was years ago, and to try and lead them in the ways that be in Christ Jesus?"

Exodus xvii. 12 and 15. *The Stone of Intercession*. All three form a picture of our Blessed Lord and Saviour. We used to have a hymn that went something like this:

"In the hour of trial, Jesus pray for me,
Lest by base denial, I depart from thee."

Joshua iv. 19 and v. 9. The stones here we might call the *stones of separation*. God's separation, God's sanctification. A complete rolling away of fellowship with the world. Entire separation to our blessed Lord and Master. The willingness of heart to do whatsoever my Lord the King shall appoint. I Samuel vii. 12. *The Stone of Delin-
erance.*

PROTEST AGAINST HOUSEHOLD BAPTISM.

11, BARKLY STREET; CARLTON, }
MELBOURNE, March 18, 1892. }

*Beloved Brethren and Sisters in the Lord
Jesus Christ:—*

You are doubtless aware that some of your brethren have been much exercised about the teaching, and practice of Infant Baptism among us. I, for one, have for months been deeply exercised about the matter; principally on account of the unscriptural system of teaching connected with it; which has for its authority, a letter written by Mr. Darby, and also a tract by some one else, on Baptism.

Having read both the letter and tract, I find that the statements contained in each are utterly opposed to the testimony of the Word of God. I quote a few passages from the letter by J. N. D. 'Scripture I believe, gives a Christian parent a title to bring them to Christ, but this can only now be BY DEATH (scripturally), as baptism figures it.' 'As regards God's ways, and dealings, the church cannot receive them but through death; but receives them in the Name of Christ—the Name of Christ is called upon them through the image of His death.' 'I can receive them in no other way, scripturally, than with the

sign of His death, and of His love.' 'Is a Christian obliged to have his child out where the devil is, or allowed to bring him in where the Holy Ghost and the care of God's house are?'

Now according to these statements, baptism is necessary to bring children to the Lord Jesus; the Church receives them through baptism; by it, they are brought out of the world where Satan is, into the House of God; and Mr. Darby himself, cannot receive children unless they are baptised. This teaching is a denial of the Gospel of the grace of God, Who gives salvation to faith alone—not baptism *and* faith; and to baptise any one in order to bring to Christ, that they may obtain the blessings of salvation, is to attempt to purchase the grace of God by works; the water is put before the blood—baptism before Christ; and to own children, or unconverted persons, as being Christians in position, *because* they have been baptised in infancy or since, is thorough Ritualism, and a denial of the ground, on which the Church of God should be gathered. The tract referred to, advocates the baptism of unconverted adults, besides infant baptism: the statements in both the letter and tract are misleading and evil; and this system of teaching, based on the theories and traditions of men, is, by many, substituted for the plain and simple testimony of Scripture; and is calculated to destroy the effect of the testimony and authority of the Word of God, in the hearts of the saints.

There are numbers of Christians who believe that the baptism they received in infancy is scriptural; the only difference in their judgment being, that they were baptised before believing instead of afterwards. This, they consider, does not matter, for having been baptised, they believe Scripture has been complied

with; but they do not pretend, THAT THEIR BAPTISM BROUGHT THEM TO CHRIST; CHANGED THEIR POSITION BEFORE GOD; or brought them into His house. With such I can have fellowship, as they do not connect evil doctrine with their baptism.

But I cannot continue in fellowship with those who hold, teach, and practice Infant Baptism, according to the teaching in the letter and tract referred to; and feel deeply grieved to have to say, that I am compelled to withdraw.

May our God and Father exercise the hearts of all His saints about this matter; and cause them to hold fast His own blessed word, and judge this evil teaching, which so dishonors the Lord Jesus.

Your Affectionate Brother in Christ
Jesus,

C. W. CHEETHAM.

THE TABLE OF THE LORD.

EXTRACT FROM AN ADDRESS BY THE LATE HENRY GROVES.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”—I Cor. x. 16. “Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord’s table and the table of devils.”—21st verse. I just read this 21st verse because of the expression “the Lord’s table.” It presents the ordinance, to our contemplation, as one; one, through all succeeding time. “The table” is one, from that time to this. There has been *one* loaf from that day to this; *one* cup from that day to this. If we gather round it, it is because Christ has already blessed the bread, already broken it; God’s Christ has already given it; and all through the dark ages it is still handed down, however profaned, dishonored, trampled under foot. God

holds “the Lord’s table” to be ever what it is; and if it is profaned, God holds everybody about it—Roman Catholic or anybody else—responsible for that which is done at His table. I say this because one so often hears at the present time, a flippant way of speaking about what is really the Lord’s table, and expressions used which are entirely unscriptural and inconsistent with that which God has set before us. We have only the one table of the Lord; as we have one salvation, one Christ, one loaf; if man has dishonored, profaned, and trampled it under foot, God will judge and hold him responsible. But a certain phraseology has come up amongst us, which I am very much afraid of. That phraseology is not new, but of years’ standing. We need to keep before us the table of the Lord as that table is presented unto us in the word of God. It is interesting to notice the Lord’s table in the light of communion. When we turn to the old testament types and shadows, which unfold perhaps better and more clearly the wonderful characteristics of the sacrifice of Christ, we find the sin offering; *that* has to do with our sins; and we find the ascension offering—as I like to look upon the burnt offering—that has to do with our persons; and we have the peace offering or the approach offering, as it is called in the Hebrew scriptures—the communion offering, that which we have illustrated here in the bread and the wine that the Lord puts upon His table. There are three things that the sacrifice of Christ and the cross of Christ secure to us as believers in Him. First of all, sins put away—sins taken off. I sometimes hear it said, “the guilty sinner is covered over with a clean garment.” Not so! God never hides filth like that. That is not God’s way of dealing with

sin. God takes it off; and that is the beautiful sense of the word used in the Hebrew scriptures for forgiveness. When God forgives He lifts sin off a person, it is no longer on him. It is lifted off; and so you have those beautiful words in the 32d Psalm—"Blessed is the man whose transgression is forgiven"—in the Hebrew "lifted off," it is not on him. And then "blessed is the man to whom the Lord will not impute sin," that is, God won't send it back again. It is taken off. He has paid the debt, and having cancelled the bond, He does not keep it in the drawer. No, dear friends! He has put the bond into the fire; it is gone for ever. God wants us to realize this. Thus has the atonement of our Lord to do with our sins; He lifts the sin off and will never send it back again. How perfect is that justification of which Paul speaks when he says, "being justified by faith"—what then?—"we have peace with God." That is given through the Lord Jesus Christ, and the work of Christ has opened the door into the communion of which we here read. The sin offering has to do with our sins; we in the ascension offering are seen raised up from the dead in Christ Jesus. God's first work with the sinner is to put away his sin. When God has dealt with that, then God is in a position to deal with him as one who was a sinner. Hence these beautiful words, "He justifieth the ungodly." And having brought us in the resurrection offering as risen ones before Himself, now what does He do? He opens the door. He opens it wide. He throws it open for communion and says, "There we have access into grace." And what is grace? Grace is nothing more or less than the whole treasure of God given to us. "All things are yours, for ye are Christ's, and Christ is God's."

(To be continued.)

HAMILTON SPECIAL MEETINGS.

January 13th—17th.

(Continued from page 57.)

THURSDAY EVENING.

After waiting on God in prayer, a brother read I Kings xvii. 1—16 and also part of chapter xviii. We have here two chapters in the history of Elijah, the Tishbite, and they have forcible lessons for the present time. In chapter xvii. 1, we have the first mention of Elijah. The introduction is very brief—it is simply said that he was "of the inhabitants of Gilead." The message he brings is more important than the messenger who brings it. And who but a man of God—who knew God and had dealings with Him—could dare speak as Elijah does before the king? Listen to him: "As the LORD God of Israel liveth, before whom I stand, there shall not be dew or rain during these years, *but according to my word.*" That was all. It was not a long, or elaborate message, but it was forcible, in that it was given on the authority of the living God of Israel, before whom Elijah stood. Hence, the message was not Elijah's, but God's!

Now we would not know anything of the deep soul-exercise on the part of Elijah, were it not for further utterances of the Spirit of God regarding him. In James v. 17. we read, "Elijah was a man subject to like passions as we are, and he prayed earnestly (in prayer. Marg.) that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." Have we not here the secret of the boldness of Elijah in the presence of King Ahab? He had been in God's presence, waiting on Him, on behalf of the people, and on behalf of God's own glory, and

this was the message he got for the ungodly monarch, and the people he was so persistently leading on in the ways of sin and idolatry. It would almost seem as though Elijah in his place of retirement had weighed the whole matter before God, and concluded there was one way of reaching their consciences and hearts, and that was by stopping their temporal supplies. So he began to pray earnestly: "Lord stop the rain! Lord stop the rain!" and the result was God heard his cry and gave him the assurance that it should be as he desired. It was at this point he was enabled to stand before the king.

Is it not often the case that temporal prosperity is a very great curse to many of God's children? The iniquity of Sodom was "pride, fulness of bread, and abundance of idleness," (Ezek. xvi. 49.) And when the same conditions are true of the children of God, it often happens that there is little thought of God. Other objects claim the time and the heart's affection, and God sometimes does with us as with Israel—cut off the supplies—and so leads to soul-exercise and self-judgment before Him.

Having delivered his message, Elijah is sent by God into the place of obscurity again. We all have that within us that would desire honor and prominence, and we can quite understand that it would not be agreeable to his flesh, to be thus sent back again to the quiet place. But God had further lessons for him, and further exercise of soul in store for him, and so He would hide his servant in His pavilion till the trial was overpast. Hence the words in verse 3: "Get thee hence, and turn thee eastward, and hide thyself beside the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and *I have commanded the ravens*

to feed thee there." This always reminds us of the 1st chapter of I Corinthians, where we read God's choice to be—not the 'wise,' 'mighty' or 'noble,' but the 'foolish,' the 'weak,' the 'base,' the 'despised' and the things which are not—and why? "That no flesh should glory in His presence." Surely the ravens that fed Elijah were *base* things and yet God had chosen and commanded them, and they did His bidding. But the brook dried up.

All earthly streams are sure to run dry, sooner or later, and God would thus teach His servant that his confidence must be alone in Himself, the living God—from whom all blessings flow. So again the word of the Lord comes to him. This time to go to Zarephath and there be sustained by a widow woman, whom *God had commanded*. If the ravens were *base* things—the widow would bring before us the *weak* things that God uses. The prospects from a natural point of view were not at all promising. When Elijah got to the place, he found a widow—a poor woman with nothing but a little oil in a cruise, and a little meal in a barrel to cook for which she was gathering two sticks, expecting then, with her son to die. Brethren, God takes away every cause for boasting from us, and every prop on which nature can lean, His whole design being to teach us the secret of trusting Him only. The word of the Lord was that the barrel of meal would not waste, nor the cruise of oil fail, till the day that God would send rain on the earth.

But, now, again we learn through James v. 18 of the soul-exercise of Elijah. "*He prayed again that it might rain.*" The people knew nothing of this. Could the king have but found him, he would have put Elijah to death,

as the cause of the trouble. And yet Elijah was the only real honest man—honest for both God and the people—in all Israel. And is this not often the case? When God's people are away from God, the man who knows most of God, and abiding in God's presence, gets God's messages, is never well thought of by the carnal ones; but is invariably treated as a troubler in Israel. But there are two kinds of troublemakers in Israel. Those who by their sin—covetousness, it may be, like Achan, Joshua vii.—weaken the saints and bring God's judgment upon them; and those who, like Elijah, live in fellowship with God and bear testimony against the sins and idolatries of His people. The first is a troubler to the godly ones, the second to the carnal ones. How solemn!

In chapter xviii Elijah is commanded to go again and show himself unto Ahab, for God was to send rain on the earth. This was God's assurance to His servant that his prayer was heard. This he does, but before God sends rain, His people's heart must be prepared to recognize and acknowledge that this work was of God. Their sin and idolatry must be judged ere the blessing of the Lord can come down. Hence a test is proposed. All the prophets of Baal and of the groves are called together and in the presence of all Israel are commanded to erect an altar and offer burnt offerings thereon. Elijah was to do the same, and the God who answered by fire was the true God. No fire was to be put under the wood. It must come down.

The result was, the prophets of Baal did according to the proposal. And from morning until the time of the evening sacrifice they cried, "O, Baal, hear us!" and prophesied, cutting themselves with knives and lancets till the blood gushed out. But all to no purpose. Then Elijah

made an altar of twelve stones. Though Israel was divided, and spoiled by the Devil, yet he took God's reckoning of the case, and so made an altar that recognized them all. Having dressed his bullock, he put it thereon, and then commanded water to be brought and poured on it. This was done, till the wood was soaked, and the water filled the trench made around the altar. Elijah thus removed every doubt as to the source from which the fire must come. He believed in God, and God can burn water as well as anything else, if it be for His glory.

Then came Elijah's prayer—v. 36—37. And in v. 38 the fire fell and consumed the wood and the offering and the stones and the water, and "when the people saw it, they fell on their faces, and they said, The LORD He is the God; the LORD He is the God!" Then came the judgment on the prophets of Baal. What a sight this was! There was one solitary man taking a bold stand for God, against a whole nation in departure from, and rebellion against God. And yet he for the time being turned their hearts to God, and from their idols. Wherein lay his power? He knew God, and the messages he gave out were messages got in the secret presence of God, while bearing the condition and ways of the people before him. May our God help us to go in for abiding in His presence and walking with Him! It will give us power to prevail in prayer. It will give us power to turn the hearts of God's people to Himself, and it will give us power in an ungodly world. Let us not forget, Elijah was a man subject to like passions as we are, and he was great, simply, because he leaned in his weakness on God. May we do likewise!

Bro. D. Ross preached the Gospel to the unsaved present, reading John iii. 19

and Heb. xi. 7. The Gospel has a two-fold result. It proclaims salvation to the guilty, and those who believe it find it to be the power of God unto them—delivering them from the slavery and bondage of sin and the Devil, and bringing them into the kingdom of God's dear Son. But it has another result also. It is condemnation to those who reject it. "This is the condemnation, that men love darkness rather than light, because their deeds are evil."

Noah did not probably think or know that when he was making the ark for the salvation of himself and family, he was condemning the world that was going on without God. And yet it was so. He not only became the heir of righteousness by faith, but he "condemned the world." How solemn. And every unsaved one will find that the Gospel they reject will witness to their condemnation by and by.

(To be continued.)

Mark iv. 24: "Take heed what ye hear."

Luke viii. 18: "Take heed how ye hear."

WORK AND WORKERS.

John Rae, of Brandon, Manitoba, Canada, has been partially laid aside for several weeks, but is now recovering.

Bro. D. Munro and wife, our sister, are returned to Toronto, Canada, from California. They both seem well and happy.

Oliver and Halyburton are about to pitch (if they have not done so) a Gospel tent in the neighborhood of St. Catharines, Ont.

John M. Carnie has been accompanying Mr. Baker, of Kansas City, to certain new places in Kansas, breaking up new ground and baptising believers here and there.

Bro. A. Mathews is plodding away, disseminating the truth in his usual manner, about Minneapolis, St. Paul, etc., Minn. He is sometimes cheered and other times discouraged.

Erskine and Bush have been having a series of good meetings in Fort Scott, Kansas, and as all the other preachers everywhere else were tried this spring, they also were troubled with floods and impassable roads.

C. W. Ross has removed from Chicago to 209 Seneca street, Elgin, Ill., and has just had a series of Tabernacle meetings in Chicago South Side Gospel Hall (just removed from Forty-third street to) 5956 Wentworth avenue.

We ask special prayer for this new and unusual effort in this state of Oregon. There never was *here* anything of the same kind, and doubtless it will affect not only the Christians on the grounds, but all those on the Pacific coast. Moreover, the people in general will be deeply affected for good or evil, some for the present and many for eternity. And who is sufficient for these things? "Brethren, pray for us."

A brother writes from North Dakota: "This is indeed a needy part, and other places are no doubt just the same; but when we think of Dakota being three

times as large as England and Wales put together, and only two or three in it to preach the simple gospel of the grace of God, it is truly sad. Sects, parties and beliefs of all kinds abound, but the *real thing* is very scarce. May the Lord fit many of His own children and send them forth with the glad tidings."

John Grimason is gone some time ago to his old sphere of labor, Cavalier Co., North Dakota—a needy field. There are a few very dear saints scattered around (the Lord keep them), but the many are dead in trespasses and sins; a few of the many are professors, but the absolute death and barrenness among the sects in this country is scarcely ever believed. There are millions on millions of money sunk in hiring persons to teach others what they themselves are in perfect ignorance of, viz., the gospel of God's grace.

Elgin, Ill.

The Annual Thanksgiving Conference meetings will, D: V., be held in Elgin, Ill., this year, and conducted under the same arrangements as previously, at 10 A. M., 3 and 7:30 P. M., Saturday, July 2, Sunday, 3, and Monday, 4. A preliminary prayer meeting will be held on Friday, July 1, at 7:30 P. M.

The Gospel tent will be pitched on the old stand, close by the hall, as usual, and if the weather be favorable it will be utilized for all the meetings; otherwise the hall is conveniently at hand.

Boarding and lodgings for the time of the meetings will be provided free of expense to God's dear children, but the Lord's Day morning offerings will be devoted to meet all claims and responsibilities incurred.

The railways will doubtless issue their

usual holiday rate. Make a timely enquiry at your nearest station.

Mr. R. Bultmann, box 47, Avondale, Ill., will have a stock of books, tracts, etc., on hand at the meetings.

All correspondence should be addressed to John Shepherd, Addison street, Elgin, Ill. Past meetings have been most profitable. Will you, reader, pray for still greater blessings this year?

R. Benner and Varder have been preaching around by the Red River, Winnipeg, etc. They have been seeing blessings and fruit. We append their notice of special meetings:

MANITOBA, CANADA, }
Box 116, Brandon, May 11, 1892 }

Beloved Bro. Ross—

The believers who gather to the Worthy Name in West Selkirk and Brandon have agreed to propose holding special meetings for Christians if the Lord permit. They begin in West Selkirk on Thursday, July 7, continuing over Lord's Day, and on the week following at Brandon, beginning on July 14, and continuing over Lord's Day also. This is what is proposed, and to be intimated through the RECORD. It is our desire that the Lord Himself may guide and provide. May He send some of His servants to help us. We wish that such may feel their responsibility to the few scattered sheep in the far Northwest. The field enlarges, the flock increases, and we are very needy, and God-made preachers will be much appreciated and used, I trust, this summer. "Send Lord" by whom "Thou wilt send," and "refresh Thy weary heritage," and gather in the lost. The time is short—"the Lord is at hand." Oh, to love His appearing!

Yours in the Blessed Hope,

JOHN RAE.

Our Record.

Registered at Portland.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

PORTLAND, OREGON, JULY, 1892.

No. 7.

OUR RECORD

Is published on or about the first of each month at No. 14 East Seventh street, East Portland.

The rates are:

1 copy, free by mail.....	\$.05
1 " " " " for a year.....	.50
5 copies " " " " " ".....	2.00
10 " " " " " ".....	4.00
20 " " " " " ".....	8.00
30 " " " " " ".....	11.00
50 " " " " " ".....	48.00

The volumes of the "Barley Cake" for the years 1881-1888 bound in cloth, and OUR RECORD for 888, 1890 and 1891 will be sent free to any address by Robert Bultmann, box 47, Avondale, Ill., for 75 cents, or all the volumes for \$6.00.

All notices for OUR RECORD must be to hand not later than the 18th of each month.

DONALD ROSS, Publisher.

Office: 14 East Seventh street, or box 385, Portland, Oregon.

THE GOSPEL TESTIMONY.

We also publish the GOSPEL TESTIMONY monthly in Chicago, Ill. (All orders for it to be forwarded to C. W. Ross, 209 Seneca street, Elgin, Ill., or to Winsor Chase, box 90, Avondale, Ill.) Our object is the spread of the Gospel of God's grace over this immense and needy continent.

The rates for 1892 are as follows, free by mail:

1 copy monthly, for one year.....	\$.15
2 copies " " " " " ".....	.25
5 " " " " " ".....	.50
10 " " " " " ".....	1.00
25 " " " " " ".....	2.00
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Short, pointed, evangelical articles for the TESTIMONY will be gratefully received.

Anonymous articles will not be accepted. The writer must make known who he is, not necessarily for publication, but for good faith.

IMPORTANT NOTICE.

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Our Record.

Registered at Portland.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

PORTLAND, OREGON, JULY, 1892.

No. 7.

THE BOOK OF JUDGES.

Chaps. X, XI and XII.

NOTES BY J. R. C.

(Continued from page 70.)

We see from this little history, which I have read for the sake of connection, how Israel departed from the Lord again and again. There was no possibility of their living on equal terms with their enemies; they must either overcome them, or be overcome by them. That is a principle in all scriptural conflict. A Christian can not live on equal terms with the flesh, the world and the Devil. We find here that just as Israel turned from Jehovah they came under the power of their adversaries. The secret of their victory lay in their cleaving to Jehovah. The secret of the Christian's victory lies in his abiding in Christ. Israel could only overcome their enemies in the power of Jehovah. We, too, are weak and feeble in ourselves, but the source of our power for victory is in Christ alone. Our failure in conflict with the enemy should teach us the vanity of trusting in our own strength, and lead us to put our dependence in the living God. The Lord Jesus, who is our example in this, as in everything else, laid aside His own strength and took the place of the dependent One, that He might teach us to lean only on God. The life of Christ, from the manger to the cross, was a life of implicit depend-

ence upon His Father. He says, "As the living Father has sent Me, and I live by the Father, even he that eateth Me shall live by me."—John vi. 51. We might learn our own weakness by the teaching of the spirit through the word, but our unbelief and disobedience hinder; therefore God has to teach us through trying and sorrowful experience that our strength is in Him alone.

My purpose in taking up these scriptures from time to time was not so much to trace the history of Israel as to gather practical instructions from God's dealings with the different characters which have come before us in the course of our reading.

Chapter x—Two judges are named in this chapter, but very little is said concerning their characters.

Chapter xi—Jephthah is brought before us here. It is not my intention to go into the details of this chapter, but I would simply note in passing the well-known incident of the vow made by Jephthah that if the Lord would deliver the children of Ammon into his hands he would offer as a burnt offering to the Lord whatsoever would come forth from his house to meet him. As we read, the first who came forth to meet him was his own daughter. There has been much controversy amongst theologians upon this subject, which I do not care to examine. We learn this lesson from Jephthah's rash vow—We should consider well what we utter before the Lord.

We sometimes make resolutions and promises without considering what it will cost us to carry them out. We sing:

"O, to be nothing, nothing,"

But we little know what these words really mean. We ask to be filled with the spirit, without thinking what may be in us to hinder God's answering our prayer. Let us ponder well what we sing and utter before the Lord. If we boast in having attained to a certain scriptural experience God will test us as to the reality of it.

Chapter xii—We read here of further trouble in Israel. We see what a poor return they give to Jephthah for the deliverance which he had wrought for them by God's grace. We see the same ingratitude shown to Jerubbaal for the blessings that they received through him. Let us see that in serving the people of God we are serving Him first. Paul could say to the Ephesian elders, "You know after what manner I have been with you at all seasons serving the Lord with all humility of mind."—Acts xx. 18—20. He did not merely serve them, but he served the Lord. He knew whether they appreciated his kindness or not, he would get his recompense from the Lord. If any of you are stretching out in service to God's people, count well the cost, and see that you are doing it to the Lord. If your service is not rendered directly to Him, you will be disappointed and heart-broken, and will give it up in despair. But if you are in the first instance serving the Lord, from a pure motive, and seeking His glory in it, you will have the joy of doing that which is well-pleasing to Him now; and when the Lord comes He will give you a crown of glory that fadeth not away. Let us go on serving the Lord whether our brethren appreciate or acknowledge us or not. If

they do not acknowledge us let us take it as a matter for self-examination. It may be that we do not deserve to be appreciated; it may be that we are not in the mind of the Lord; or that there is self-will in it; or that we do right things in a wrong way. This may be the reason why we are not receiving the recognition of the saints; and this should lead to self-judgment. But if we believe that our service to the saints is acceptable and well-pleasing to the Lord, it is our duty to go on in it whether we receive, or whether we do not receive, the recognition and gratitude of our brethren. As the Apostle Paul went on in his service to the saints at Corinth, though he knew that there was a party in that church who were saying nasty, unkind and untrue things about him. How did he reply? "I will gladly spend and be spent for you, though the more abundantly I love you the less I be loved."—II Cor. xii. 15. That is the spirit of Christ, and that is the only spirit in which we can render acceptable service. Paul was serving the Lord and not himself. Therefore see that any work you undertake for Him or His saints is a work of faith and a labor of love, and is done in the patience of hope.—I Thess. i. 3.

X THE TABLE OF THE LORD.

EXTRACT FROM AN ADDRESS BY THE LATE HENRY GROVES.

(Continued from page 92.)

Now communion presents us as having things IN COMMON WITH GOD. I do not know how else to put it. Oh, fellow Christians, God grant that we may hold all we possess in common with God; so that when life's journey ends, we may say, "I gave God that which He gave me; God had it all. I had nothing apart

from Him—all in my business, all in my home, all in my heart, God had everything." That is what God wants us to attain to. That mighty word "communion" teaches us that God, having given us His Christ, His love, and His grace, He desired that we should hold nothing back from Him, as He has thus dealt with us. God wants a partnership in our lives, in our homes, in our businesses; we should be consecrated men and women, for what we have we should hold for Him. There would be no cheating for God. A man will cheat for himself, but he won't cheat for God. There would be no robbing then; no cheating then. No, dear friends. What a Christian life! What a Christian witness in the towns, great or small, if Christians knew what it was to have everything *in common with God*. Every motive to dishonesty is gone the moment I say, "God is my partner." I say this because I want that this word "communion" might be a bigger word, and that we should gather round it larger thoughts of scripture, and deeper conceptions than we do; for, I fear, when we break the bread, we break a little bit of it and think there is a mystery in the bread and a mystery in the wine. Oh, dear friends, God wants it to be a communion of the blood of Christ. And then as you and I have communion with God in the body of Christ and in the blood of Christ; as you and I have communion in God's well-beloved Son, as you and I have communion with God in Him, we can say, "He that spared not His own Son—how much more will He not freely give us all things?" As we sit around the table each day let us give back to God that which He has given to us, and say, "Yes, we freely give God all that we have." Yes, it all came from Him; not a dime in the pocket, not a joy in

the home, but came from Him. Not a brightness around us anywhere that did not come from God's mighty hands. God wants this communion to be a real thing between each soul and God in Christ. God give unto us to realize what the sixth chapter of John really means.

But when we have learned this much of what communion means with God our Father, and Jesus Christ our Lord through the Holy Ghost, there is another truth implied in it, which the Spirit of God here beautifully unfolds in the expression, "we the many are one." I sometimes hear a great deal of "putting away from the table of the Lord." Did you ever read such a word in the Bible as that? Show me the verse if you can. Never! It is a form of expression, like many other expressions common amongst us; and I never yet came across an expression that has become a kind of slang in the Church of God, but that to that expression attaches some false idea. People say what is in an expression? I say an immense deal; for words are the expression and unfolding of ideas. We can not find a word, we can not find in the word of God a phrase to suit our ideas, and we have to get one of our own; this then is outside the word of God—it is outside scripture. And we do need to be very careful here, for I feel more and more satisfied that the moment we get outside the language of scripture, we have got outside the thoughts of scripture somewhere or other, and we have got into, or laid hold of, that which is outside scripture. Then we may rest assured we have got hold of some ideas in our mind that are not in accordance with the word of our God. As I said just now, in connection with the phrase, "the table;" there has only been one loaf; there has only been one cup. And God has given this one table

and this cup and this loaf to His Church. It is *not a local thing*. It is not *our table*. No, dear friends. It is not our table. We have no *right* to the table here at all. None has any right here but the Father and the Son. No one else. If there is any place where Christ is robbed of His rights, it is at His own table. What would you say, supposing I were in the house, and a number of you came to my house and every one did what he liked in it—everything in his own way? You would say of such conduct, how very strange. And it is not less strange that at the Lord's table you and I should claim *rights*. We have no rights. Christ has the right, and Christ only. Christ only can say who is not to come. Christ only can say who is to come. There is no right but that which Christ gives. Let us keep that distinctly before our minds, and it will sweep away many a cobweb and many a difficulty that, somehow or other, the Devil has raised around that which should have been most blessed, and made it the occasion of that which is most wretched and most miserable. Many of us know something of the bitterness that has arisen, and the dishonor to our blessed Lord because of His rights being disregarded and because of our assumptions in the things of God—our taking upon ourselves rights in connection with the table which He has not given us at all. The Lord grant us to realize this that "we the many are one." I remember that some 40 or 50 years ago we heard a great deal about the oneness of the body of Christ, but somehow we seem afraid to speak of it now. I scarce hear a word about the oneness of the body, and our communion one with another in the body, and our relationship to one another, as coming out of the relationship in which we stand towards Him. It is this fault

which is marring the fellowship of saints; for if we realize the fellowship, we get closer to God, as members of that body; just as the members of the body all holding the head are united and can not be closer to each other than they are.

(*To be continued.*)

NOTES OF CONFERENCE AT LONDON, ONTARIO.

From April 15 (Good Friday) to April 17.

The Conference opened with a prayer-meeting on Thursday, April 14, at 7:30 P. M. During this meeting Bro. John Smith drew attention to the truth in Psalm lxxv. 9—13. In verse 9 it is God who waters. In verse 10 "Thou makest it soft with showers"—then follows the joy and fatness. If we are to receive blessings we must be made *soft* by getting into God's presence, and the result will indeed be blessed.

FRIDAY, APRIL 15.

After singing of the Hymns "Jesus is Our Shepherd" and "O, Jesus, Friend Unfailing," Mr. T. D. W. Muir spoke on II Chron. xxx. 1—13. The chapters previous to this show declension leading to division among God's ancient people. They were divided into the two Kingdoms of Judah and Israel. Jereboam led Israel astray and finally they were carried captive into Assyria. In Judah affairs were somewhat better. Our chapter opens with Hezekiah. He had a godly mother, and this often has a wonderful effect upon the character of the children. It is a good thing to have godly leaders in an assembly; if the leaders are worldly, the assemblies, as a rule, are worldly also. Hezekiah began to reign well. The suggestive fact in v. 5 is that "they had not done it of a long time."

Hezekiah wanted to get the people of Israel down to "rock bottom," and recognized the fact that in spite of the division they were all the people of God, though Jerusalem was the place God had chosen for His people to assemble at. In spite of man's failure, God's principle remains the same.

Verse 8, "Be ye not *stiff-necked*," but *yield* yourselves. *Yield* is the opposite of *stiff-necked*. We often rebel against the close truth of God. The only path of blessing is *yielding* to God. "Draw nigh to God and He will draw nigh to you." "Humble yourselves therefore under the mighty hand of God." We may be elated by nice truth at a meeting, and yet not broken before God. If we yield ourselves to God, two things must follow—glory to God and blessings to us; and the world will realize a change in us. What we give out will bubble up, because we are in touch with God. In Rom. vi. "*Yield yourselves unto God*," and "*yield your members*," etc. This is true in either fellowship or service, and there is no blessing apart from it.

Bro. John Smith said: Most of us remember Jabez's prayer in I Chron. iv. 10. Our brother has been urging us to "*yield to God*." Have we come here with the desire that God will bless us, indeed? Somebody has remarked that "God gets the runnings-over when our cup is full." In Eph. i. 3 God *has* blessed us, and yet how little we enter into the blessings God has given us. Do we really believe that God has nothing more to give; blessed with *all* spiritual blessings. In the first of Eph. we have the three-fold blessing, "Chosen" by the Father, "Redeemed" by the blood of the Son, and indwelt by the Holy Spirit. 'Tis all of God, and He will get a revenue from us of praise through all eternity. God will bye-and-

bye see in us a fac-simile of His Son. Now let us read some scriptures that point out hindrances to blessing and the way of blessing. Why are we so slow to go in and possess the land? "Ye have dwelt long enough in this mount"—Deut. i. 6, were the words spoken to Moses, and surely we can apply these words to ourselves.

Psl. xxiv. 3—4. Here is the man who has power to go in. No doubt the primary meaning is earthly, "the hill of the Lord," but let us apply it to ourselves. Are our hands clean? In I Tim. ii. 8, "I will therefore that men pray everywhere, lifting up *holy hands*," etc. What about our hearts? Is our purpose, aim and object to be pleasing to God, or are we each seeking for *self*? This Psalm speaks of "vanity" and "swearing deceitfully." How many crooked things are done for self-aggrandizement. But look at Caleb; he gave his daughter, in answer to her desire, the "upper springs and the nether springs," fellowship with God above and with saints below who are in fellowship with Him. Esau longed for a blessing, but he had sold his birthright to it. Some of God's children sell their birthright to fellowship for a mess of this world's pottage.

Psl. cxxxiii. Here there was not only blessings for Aaron, Herman and the mountains of Zion, but also for the brethren who dwelt "together in unity." How is it in our assemblies? We are not to sacrifice the truth, nor have man-made unions, but to "forbear one another in love," and so dwell in unity. Now look at Haggai ii. 15—19, not a bud nor blossom, yet will I bless you. What a difference from what we read in v. 16. The foundation of the temple had been laid, but for about 15 years the building had been stopped, and there was only

scarcity; but now when they go on building, God begins to bless. Do we not see from this the cause of failure in our own souls? "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." When we begin to build for ourselves, it brings only dearth to our souls. Look at the woman in the days of Elijah, gathering a few sticks to cook the last food in the house for herself and her son. The prophet asks for a cake for *himself* first—strange request!—but she complied with it, and never knew hunger afterwards. Make God's glory first in your homes, at business and in the assembly. Don't seek a place in the assembly, but let God give you one. Moses was the only one who did not know that his face shone.

Read Mal. iii. 8—9. Is there no remedy? Look at v. 10. What a blessing now, v. 11. Who can obey the Lord and not be happy? The snare of God's people of old all the way through was their self-seeking, their covetousness, and it led them to Babylon; they went on for 490 years and never gave the land rest, though God had commanded them to do so every seventh year. At last God gave it a 70 years' rest, and the people went into captivity, and here the remnant who came back began self-seeking again. Oh, be careful how you live for God! 'Tis said that once when John Newton was preaching on the claims of God, a lady came up and asked him how much she should give. "Well," said he, "under law they gave one-tenth; under grace it should be more." "Oh, I can't afford it," she replied. "All right," said he, "God can easily quarter the apothecary on you, madam."

The oil did not stop as long as there was a vessel to receive it. If you are trying to please God, He will attend to

everything. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," etc. When He comes He will give us bodies which can stand all the blessings He will then give us.

FRIDAY AFTERNOON.

Mr. Dickson spoke on Ezek. xxi. 1—3. In Ezek. there are some truths which seem sweet and others bitter. God knows how to proportion the quantities of each in our cup. In v. 4, 5, 9, 10 and 15 we read of the sword. In Heb. iv. 12 the word is compared to the sword. While it comforts, it penetrates to the innermost recesses of our being. All things are open to God's eye, and we can not deceive Him. Nothing but honesty and uprightness will do for Him. May we see ourselves in the light of God.

Mr. Douglas read II Chron. xxxvi. 15—16, and said, "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap." This is a principle which applies to a man, a family or a nation. God smiled upon and favored Israel, and no nation so badly responded to His love; so after many years of forbearance and repeatedly sending His messengers, God gave them into the hands of Nebuchadnezzar, who carried them captive to Babylon. They reaped what they had sown, and were 70 years reaping. During all that time God's eye was on Babylon in a way it had not been before, for though in captivity they were His jewels. Now read Jer. xxix. 10—11, also Ezra i. 1—5. The revised version in v. 5 gives the word "stirred" instead of "raised." Some 60 years ago there was a movement among God's people. They saw their associations were wrong and came out from Babylon. God is still gathering to

Himself. Ezra ii. 59—62—Here the people were numbered and required to show their pedigree. In the Book of Numbers they gathered to their standard. Can each one here trace his pedigree? Have all been born again? In Ezra ii. 68—69 they gave after their ability, and in II Cor. viii. 2—3 they gave until they *felt it*, while in v. 5 they first gave their own selves unto the Lord—first traced their pedigree, then gave willingly. In Ezra iii. 1 they gathered as one man to Jerusalem. How it grieves the Lord to see divisions among His people. Praise His name, complete union will be seen in heaven.

Bro. Kernohan pointed out that God's purpose in saving us was to bring us into closeness and fellowship with Himself. In Ezra iii. 1—17 we find these people who had returned from Babylon building an altar, and the altar points to Christ. God would have His people gathered to Himself. I Pet. i. 13—14 speaks to us as "obedient children," and with girded loins and as holy persons (v. 5) to watch for our Lord's return.

Bro. McKellar spoke on II Cor. v. 10, and drew attention to Rom. xvi. 5—6, where Aquilla and Priscilla were willing to die for Paul; also v. 12, where "labor" and "much labor" are mentioned. God will forget nothing done out of love for the Lord Jesus.

FRIDAY NIGHT.

Bro. Muir read Isaiah xliii. 19—21. The last of these verses shows us that God's object in creating those people was that they might "show forth His praise." He lays claim to His people—they were His by redemption and His by power. He brought them out of Egypt and across the Red Sea and Jordan into the land—Deut. iv. 20. God not only saved us from hell by the blood

of His Son, but is going to get praise and glory forever from us; we are saved from a worse furnace than ever Egypt was—Deut. vii. 6—9. They were the "fewest of all people," but God loved them. Read ch. xxxii. 7—9 and Eph. i. 18. Like the merchantman who parted with all he had for *one* pearl, so the Lord Jesus laid aside His glory. Now Isaiah xliii. 21—24. Some things they had done and some things left undone. "Thou hast been weary of Me," says God, but look—just as He found in Himself the cause for loving them, as in Deut. vii. 8, so here He finds in Himself the cause for restoration.

If we know what it is to walk in the sunshine, we will soon observe the shade caused by the passing cloud; but if we are in the shade, we take no notice of the cloud. If we know what fellowship with God is, we also know when we are away from it. I Pet. ii. 9 shows us that God has made us what is stated here, "*that*" we "should show forth *His praise.*"

Bro. John Smith read Jer. v. 18—20. Things were in a very low state in Isaiah's day, but in Jeremiah's they were worse. Here it is not a question of refusal to bring offerings and sweet cane. They were doing this, and yet they were not acceptable to God. Why? In ch. ii. v. 2 He speaks tenderly of how they "went after Him," but in v. 13 they had "forsaken Him." How sad! God does not want offerings from a people who are away from Him in heart. Is there anything to keep us from being glad at the prospect of the Lord's coming? Some Christians think very lightly of being in debt. 'Tis very solemn to be in any business in which we can not have God for chief partner. Oh, look at His love and care for us! Are not five sparrows sold for two farthings, and not one of them is forgotten before God.

"But even the very hairs of your head are all numbered." A look at matters in the light of eternity will wonderfully change things. "I beseech you, therefore, brethren by the mercies of God that ye present your bodies a living sacrifice, holy acceptable to God which is your reasonable service."

(To be continued.)

God's Bible is full of Christ. If there was no Christ there should be no Bible. In that case we should be passed over like as the fallen angels were. (See Rom. xi. 34—36.) "For who hath known the mind of the Lord, or who hath been His counsellor?" We answer: Nobody. "Or who hath first given to Him and it shall be recompensed to him again?" We answer again: Nobody. "For of Him and through Him and to Him are all things, to whom be glory forever, amen." Yes, He Himself originated all good things and is the giver (not seller) of all good things.

We never wanted God, and the tendency of all natural religion is to put God away to a great distance from man, and keep man a long distance from God. The greater the distance, the easier the sinner is in his sins. Christ brings men to God and unveils God before them as holy, loving and pitying them, notwithstanding their ungodliness, pride, conceit, enmity and universal loathsomeness.

BACKSLIDERS ARE AFRAID OF FACING GOD AND HIS TRUTH, and unconverted men do not want God now, and all the "tinsel" amusements, socials, parties, whether fashionable and therefore blowing bubbles of air, or the low, coarse and vulgar jest amongst the grosser people, or the unnameable vices in the low dens of infamy and iniquity are with the view of keeping God at a distance. Yet, reader, God commends His love to us in that while we were sinners Christ died for us.

"FOOT AND MOUTH DISEASE"

Is peculiar to cattle, and named as above by unscientific people, and, as its name indicates, it affects the mouth, feet and udders. Legislatures have had their time and wits for years occupied making laws to stamp it out, or, at least, to prevent its spread.

Wherever any beast having this ugly disease pastured or traveled, so much filth or virus is left behind by it as to contaminate and corrupt others that follow. All dairy produce coming from such cattle is defiled.

Among saints also there is a trouble similar to this wretched "foot and mouth disease," and it is communicated by one having it, to one or to many others. If leaders acquire it, in proportion to their surroundings, influence, standing and ability, they convey it to others through their teaching.

In one of its aspects this disease may be called "gossiping," or "unscrupulous and envious talk." It manifests itself usually in continually moving around among people—sometimes from house to house, door to door, person to person. In a word, there is an endless, mischievous talk—a ceaseless meddling with other people's affairs, and so producing evil that can not be measured.

There are gossips among the worldlings. These may be seen in crowds attending divorce courts, church festivals, church socials, funerals, marriages, etc., or whenever dirty linens are washed in public or private—*i. e.*, whenever other people's matters, scandals, weakness or wickednesses are exposed to the gaze of the gossip.

Alas! They are also to be found among those called Christians, and in gatherings, too. There are persons outside gatherings better posted on "inside matters" than many of those inside are,

for there are gossips inside whose only work is to note well whatever passes or goes on in order to carry forth the news *very materially colored*, to suit the taste of outside ones who bear no good will to such meetings. Surely this is a matter for inquiry and if found (as is evident) they ought to be exposed and disciplined. Such tattlers in a meeting are not only an element of weakness but a positive curse, and the person who can do so is low enough in morals for any dirty work which the Devil, in his maliciousness, may suggest.

Others there are whose sole work in a meeting is setting the saints by the ears, and some there may be like unto the eastern dogs that feed on filth and corrupt carrion—feasting on other people's faults, failures and private affairs. There is not a trace of magnanimity, nobility, purity or transparency in such people, but on the contrary they are mean, low, depraved and always untrustworthy and contemptible.

In Proverbs xx. 19, the "foot and mouth" diseased one is said to be "He that goeth about as a *tale-bearer* revealeth secrets." In this text we have the two parts of the disease—first, "revealing secrets;" this is the "mouth" part, and "going about" is the "foot" part.

In the third verse of the same chapter the mouth affliction is described thus: "Every fool will be meddling," and in chap. xxi. 23 one free of this disease is said to be "Whoso keepeth his mouth and his tongue keepeth his soul from trouble."

Chap. xxvi. 22 of same book tells us the evils of the "mouth" disease words, "The words of a *tale-bearer* are as wounds, and they go down into the innermost parts of the belly." In the twenty-eighth verse we read, "A lying tongue hateth those afflicted by it and a

flattering mouth worketh ruin." So, also, we read in v. 20, "Where no wood is there the fire goeth out, so where there is no *tale-bearer* the strife ceaseth." O, that terrible tongue, what an evil it does when instead of its words being salted with grace they are like an Indian's arrows, dipped in gall and poison; "But the mouth of him that speaketh lies shall be stopped" (Psalm lxxiii. 11) some day.

In Prov. xxv. 17 a much needed injunction is given—"Withdraw thy foot from thy neighbor's house lest he be weary of thee and so hate thee." Some foolish ones are quite ready to make new friends and pour into their ears all their secrets (and pump for others), shortly disagree with them and then seek out for the fresh secrets of other new-made friends.

The Apostle Paul, in his first epistle to Timothy (chap. v. 13) warns him against some "who withal learn to be idle, *wandering from house to house*, and not only idle but tattlers also, and busybodies speaking things which they ought not."

This "foot and mouth" disease is most troublesome to all concerned, and every one having it seems never at peace, at rest or comfortable excepting in talking about, or interfering with, somebody else's affairs. This is surely of the Devil, and if indulged in by a Christian indicates clearly enough a backslidden condition of soul and a low character naturally.

In Colossians iv. 6 we have the blessed injunction, "Let your speech be always with grace seasoned with salt that ye may know how ye ought to answer each one."

Do not talk "to the subverting of the hearers" (II Tim. ii. 14), and in Eph. iv. 29 we read, "Let no corrupt com-

munications proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers."

The aged Apostle Paul, addressing Titus, his son, in the gospel Tit. ii. 1—4 says, "Speak thou the things which become sound (or healthful) doctrine, that the aged men (elders) be sober, grave, temperate, sound in the faith, in love, in patience; that the aged women likewise be reverent in demeanor, not slanderers, nor enslaved to much wine, teachers of that which is good that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands that the word of God be not blasphemed. The young men likewise exhort to be solemn-minded . . . having incorruptness, gravity, sound speech that can not be condemned."

You endless talkers, try to speak about the Lord Jesus and His blessed word and work, and doubtless your patronizers will become fewer and very limited. We do not know any cure for this disease but the one, viz., God's only cure, "The grace of our Lord Jesus Christ."

Whatsoever is not of faith is sin.

TIMES OF BOMBAST.

Many professing Christians in our day, lack that exactness and sobriety of statement for which many of the Christian fathers were noted.

Ultra views of Christian doctrine and of professed attainments in Christian life are very commonly declared and greedily received, and in order to justify this the word of God is strained and twisted out of its proper and natural connection.

Two cases in point we have in I John iv. 17—18:

First—"Herein is love with us made perfect that we may have boldness in the day of judgment, because as He is, so are we in this world." In this most blessed verse the apostle is not speaking of our love to Him, but of His love to us (which seems to be the theme of the whole chapter), and states that the climax of Christ's love to us is displayed in placing us in Himself before the Father's throne, and thus giving us His own acceptance, as also stated in Eph. i. 6, "made us accepted in the beloved."

Second—In the eighteenth verse we read, "There is no fear in love, but perfect love casteth out fear." That is, our knowledge of *His love to us* casteth out of us fear of Him and gives us boldness before Him.

Third—This acceptance and this boldness before Him we have in this world. "Therefore the world knoweth us not even as it knew Him not."—I John iii. 1. Therefore if we have His place in the heavenlies, we also have His rejection in this world. "If ye were of the world, the world would love its own; but because ye are not, but I have chosen you out of the world, therefore the world hateth you."—John xv. 19. This is most blessed to us and for us.

Reader, do you know it experimentally?

HAMILTON SPECIAL MEETINGS.

January 13th—17th.

(Continued from page 95.)

FRIDAY MORNING.

Bro. J. J. Sims read I Sam. vii. The ark of the covenant was the symbol of God's presence, and the history of the ark was the history of the people connected with it. Here it had been away

from them for 20 years. The time was long, and Israel lamented after the LORD. This is what God would create in our hearts—a longing and a lamenting after Himself. There never was a time in the church's history when evil was so crystalized as it is today; and there never was a time when it was harder to walk with God, individually. It requires some moral courage to do it. Let us get it into our hearts this morning that our need is more of God—we can not do without Him! May He put it into our hearts to long after Him and say, "Lord, I want Thee; I want to know Thee as I have never known Thee!"

Verse 3: "If ye do return unto the Lord with all your hearts, then put away the strange gods and Astaroth from among you, and prepare your hearts unto the Lord," etc. Put away from among you the idols. In I John v. 21 we read: "Little children, keep yourselves from idols." The call of God is that each of us hold all we have and are for the Lord, and if you have anything you do not hold for God, it is an idol.

The people put away their gods, v. 4, and then Samuel could say, "gather all Israel to Mizpeh." The moment the people cry and lament before God, he says, "gather them together." Mizpeh is the watch-tower, where we can see things around as they are, and it is also the place where I can watch for Him. There they poured out water, that is, they owned before God that like spilled water they were good for nothing. Are we ready for that place? The Lord help us!

When the Philistines heard of it, they went up against Israel. It is always the case. The Devil hates to see us humbled and brought into God's presence. He hates a work by the Spirit of God. Here Samuel brings before God a little

sucking lamb as a burnt offering. It signifies weakness. I come before Him in my weakness—owning it—and God accepts the sacrifice and gives me the victory over the enemy.

From v. 15—17 we learn the circuit Samuel took from year to year as he judged Israel. *Bethel* was the starting place. Now, Bethel means "house of God." Then came *Gilgal*, which means rolling. It was the place where Egypt's reproach was rolled away. It signifies the place of self-judgment. But inasmuch as the reproach of Egypt was slavery, the rolling away of that reproach meant *liberty*. Then followed *Mizpeh*, which, as we have said, meant "watch-tower"—the position and condition of watching for Him, our absent Lord; holding this, not as a doctrine, but as a divine reality in the soul. Then in his return he came to *Ramah*, which means "high places," for his home was there. We are in Christ seated in the heavenly places, and our home is in heaven. Do we dwell there? The Lord make us real in this matter! The Lord put a longing in our hearts to say, "Come, Lord Jesus, come quickly! Amen!"

Bro. W. A. Wilson, of Hamilton, read I Sam. iv. Here the people of Israel thought they were strong, principally through the misleading of two men, who ought to have helped them in the things of God—Hophni and Phinehas, the sons of Eli, the priest. They went to battle against the Philistines and pitched beside Ebenezer, and were smitten before the enemy, and they wondered why.

No doubt the great lack in most of the assemblies of God's people is that of men of God to lead them, and assemblies are very much as the men who do take the lead in them. Oh, that God would raise up for Himself men who would be

true to His interests and those of His people—leading in the way themselves, walking themselves in God's ways, and so being ensamples to the flock.

Being defeated, they proposed to bring out the ark that *it* might save them. This they did, and when they found it, they shouted with a great shout. There is a show of power about presumptuous service, but it does not last. The Philistines were afraid at first, but they soon got used to it, and found out that they were weak as before. These presumptuous men were leading them on, but only to defeat. This is the sure and certain end of all presumptuous service for God. But what a contrast to that we have in ch. vii from which we have just been hearing. There we have watching and confessed weakness, and they did not need to shout, for God *thundered* and discomfited their enemies. This is God's way. The other is man's way. May we be willing to take His way!

Bro. J. Smith closed the meeting by reading and commenting briefly on Jas. iv. 9 and Psa. li. 8. Here is an exhortation to "Be afflicted and mourn," and in this Psalm we find a man doing it. He is a man with "broken bones." He had sinned against God, and it was that that gave him the broken bones. The reason why we have so many superficial restorations is because there are no broken bones on account of sin. He did not say, "Restore unto me the joy of Thy salvation" until he had confessed his sin. And he did not want to be merely right outwardly (see v. 6). Are we right and honest in this matter? God bring before us the sin that we may be indulging in. Let His word find us out, and may it bring us down with broken bones to judge our sin and have it put away from us.

(To be continued.)

QUESTIONS AND ANSWERS.

NEW SERIES.

Question—Would you recommend the Oregon climate to me? You know my trouble.

Answer—There are physicians who could give probably a safer answer than the writer, for his experience is limited to only a month and consequently could not decisively say. The following lines are true, however, and may be taken for all they are worth.

Left Chicago at 10:45 P. M. by Northern Pacific R. R., on Monday, May 16, and had rain all the time till we were in Montana; after that while crossing the Snowy and Rocky mountains there was a complete change. We felt at first keenly the cold, and were it not for the help given to keep the blood in circulation by a Presbyterian parson, who was a delegate to the Presbyterian general assembly, at Portland, and who forgot to take his Bible with him, we might have felt the nearness of the Snowy mountains more than we did; but descending through the terrific gorges of the pine clad mountains the air began to heat up and from there on to the Cascade mountains, through the vast, unbroken prairies of the state of Washington, the heat and dust made the run exceedingly unpleasant till we entered on the Cascade gorges. After that we felt more comfortable till night, then we were relieved.

For three days after our arrival at Portland, on Saturday, May 21, we never felt anything more delicious than the pungent, sharp, piercing and grateful breezes called the Chinook winds.

We thought that was to continue, but were disappointed. It clouded up, and for two weeks we have had more or less rain almost every day. Sometimes it was cold and cloudy. Whatever the day was, at night it became very cold—too

much so, in fact, for tent work; and so much so that we prized our overcoats and rubbers. While in our rooms we felt the grateful influence of a heating stove. One afternoon we had a brisk thunder-storm, and hail flew fast and furious.

Some say these were the usual June rains and that we are likely to have two or three months of weather absolutely dry. Others, however, say they never heard about the June rains before. One thing is sure—there are no such violent storms here as in the N.W. middle states.

Doubtless Portland generally is very healthy and calculated to build up broken constitutions. It is stimulating and not too near the ocean.

The country around reminds us much of parts of the old country, specially the Vale of the Clyde and Greenock. We were told they had 27 wet days in December last. Ferns grow luxuriantly—darkness and dampness cause that.

The soil is remarkably good, rich and deep. It produces great crops, but the most luxuriant of all are the heresies that have taken such root on all the Pacific coast, owing, doubtless, to the absence, to a large extent, of many men of such godliness, power and eminence as are to be found in other parts of the country, and little men and the Devil have had things much their own way.

The Seventh Day Adventists have finished their annual state camp-meeting since we arrived. They, as might be expected, report considerable accensions to their materialistic sect, and, of course, their *no-hell theory* commends them to the unconverted. Moreover, no doubt their doctrine will extend much more, as the whole tendency of christendom is to Materialism and Infidelity. The other sects are largely leavened with these now, and a lady here said the other day that all the sects are being run on the

lines of "socials, flowers and flattery."

The attendance on tent meetings was very good for the first few evenings while the weather was dry and warm, but for nearly two weeks while the cloudy, rainy and cold weather continued the attendance fell off, but increased some when the weather became dry, warm and genial again.

Brethren, pray for us.

(To be continued.)

WORK AND WORKERS.

J. M. Carnie and C. W. Ross are having good meetings in Garnett, Kansas.

Bro. John Grimason, Brandon, N. Dakota, writes, "just got back from a Gospel meeting, 32 miles away.

Brethren Halyburton and Blair have pitched their Gospel tent in Lisle, Ont. Hope the Lord may give much blessing.

Galt, Ont.

Special meetings for Christians will be held in the town hall, Galt, Ont., on Friday, Saturday and Lord's Day, July 1, 2 and 3, 1882. Meetings each day will be as follows: Friday and Saturday, at 10 A. M., 2:30 and 7:30 P. M., for the "Ministry of the Word" etc.; Lord's Day, at 3 P. M., a meeting for Christians, and at 7 P. M. a Gospel meeting. A prayer meeting, at Gospel Hall on Thursday evening, June 30.

We extend a cordial invitation to all the Lord's people to attend these meetings, believing that coming with a prepared heart, we shall hear the Shepherd's voice through His own chosen servants, and thus be helped on our homeward journey in this dark and evil day.

"Exhort one another daily while it is called today; lest any of you be hardened through the deceitfulness of sin." —Heb. iii. 13.

All that come from a distance will be entertained free of charge.

Signed on behalf of the Assembly in Galt.

W. D. BROWN,
JOHN ANDERSON,
JAS. FINLAY.

Copy of a Letter. "God Over All Blessed Forever."

May 11, 1892.

My Dear Brother in Jesus:—

You will wonder why I have been so long in answering your letter. Well, indeed, I was not able to write you. I have been laid aside for a while, but "Bless the Lord, O, my soul, and all that is within me bless His holy name," He has been lifting upon me the light of His countenance, and giving me to hear His voice which is most sweet. On Lord's Day, the first of the month, I was on the borders of eternity—the doctor was with me—and on the following Tuesday, when I was restored to a measure of consciousness, as I reviewed the good hand of God, I was greatly led out in confession of my sinfulness before the Lord, then I was just brought to an end of myself, and the words of David, in I Chron. ii. 13, came before me—"Let me now fall into the hands of the Lord, for very great are His mercies." Then a few minutes after that, the last chapter of Hosea came before me, so I read it and was in a measure helped. I was struck with the tender way in which God speaks to backslidden Israel—yea, to me—in the first verse. He says: "O, Israel, return unto the Lord, for thou hast fallen by thine iniquity." O, the endearing way in which the Lord speaks "O, Israel." And then He puts words into their mouth to say unto Him. Then, "I will love them freely, for Mine anger is turned away from him." I thought on the freeness of God's love to

me and the poor return He got for it. Then these two lines of a hymn came before my mind:

"Who is a pardoning God like Thee,
Or who has love so rich and free?"

A little after that I opened the precious old Bible again and read Isaiah liv. and I just thought every word of it was spoken from heaven to myself. Then I was filled with such a sense of God's pardoning love that all I could do was to weep and exclaim: "O, the long suffering of God! O, the long suffering of God!" And since then He has been making Himself and His word very precious to me. Praise His name. He is like a *new* Jesus to me, but, O, He is still the same precious Jesus of long ago, the Alpha and the Omega, the same Jesus whose feet Mary kissed and washed with tears, and wiped with the hair of her head.

I was looking at v. 8, 9 and 10 of ch. ii. of the Song of Songs. "Behold, He cometh leaping upon the mountains, skipping upon the hills, My beloved is like a roe or hart, Behold He standeth behind *our wall*, He looketh forth at the windows showing Himself through the lattice" in contrast with v. 2 of ch. i. In this verse she was so consciously near to her beloved that she could get a kiss from Him and say, "His love is better than wine," but in those verses of ch. ii. there are mountains and hills and windows and walls and lattices all in between her and her beloved. But, praise His name, He can *leap* upon the mountains, and He can *skip* upon the hills; but it is a sad thing to keep Him standing behind "our wall." But, notwithstanding all this, He shows Himself through the lattice, and after He shows Himself He speaks and says, "Rise up, my love, my fair one, and come away." O, yes, He would have us rise up into the holy joy

and light of His own presence just like the little lark, before she begins to sing much she has to get away up above the earth into the sunshine fair. O, that our experience might be like the words of the hymn:

“My soul with joy uleapeth,
Grief can not linger there:
She ringeth high in glory,
Amid the sunshine fair.”

O, may we not keep Him standing “behind our wall.” I was thinking there was no wall between Mary and Him when she brought her costly box of ointment and broke it upon Him. And there was no wall between Lazarus and Him when he sat at the table with Him. (John xii). O, for grace to live in the light of His “own presence where there is fulness of joy and pleasures for evermore.”

John Bunyan, when speaking of the land of Beulah, said, “I will not at all object to having a grey head, and eyes like lamps whose wasting oil is spent, weak shoulders and tottering knees if I may get to Beulah.” You know he describes it as a land that was just on the verge of the river, and it lay so near to the celestial city that the shining ones did often cross the river, and there was also a pervading smell of sweet spices all over the land, because it was so near the city of the Blessed that when the wind blew that way it wafted across the sweet spices, and they could in quiet places of the land often hear the singing of the shining ones who wandered there. The inhabitants were at perfect rest. The land was called Beulah for God’s delights were in her, and they that dwelt in her were called Hephzibah for they were married unto the Lord.

Dear brother, I am wearying you with a long letter, but, O, I like to write about Jesus. I am writing this in bed,

but I will be all right in a few days. I believe the Lord is still hovering in grace around Cardy. We had nine baptisms a few weeks ago and seven received into fellowship. To God be the glory.

I will now close, with much love in the Spirit. From your brother in the unfailling One. J. S.

Copy of a Letter.

GAPE’S VALLEY, GERALDINE,
CANTERBURY, NEW ZEALAND, }
April 20, 1892. }

Dear Bro. in Christ, the Lord:—

I received your kind and encouraging letter gladly. I hope this will find you still in the harness, and, beloved, I wish above all, that you may prosper and be in health, even as thy soul prospereth. Nothing seems to do me so much good as to hear or see any one whose soul is really in love to Christ, our Eternal Lover, in contrast to the hate and scorn that He receives from this world (because it knows Him not). We have just returned from Timaru, where we have had a very precious time with the Lord and a goodly number of His chosen ones. The dear saints seemed to be very much refreshed, and there was a very large gathering, more than I have ever seen at Timaru. The time seemed to pass away so soon; every one seemed to be filled up to the brim, and many had to go away without saying a few words who would gladly have done so had there been time; and as to money, Bro. Rock told me he had to refuse to take it from some who fain would have given from outside ones. But what is money to a God like ours, who is rich in mercy and abundant in goodness and truth? We were indeed led to see that the presence of God more than makes up for any loss, although nothing can make up for the loss of His presence, and I hope

it may teach us to be more cast upon Him in future, especially in meetings where we are so apt to be looking to one whom the Lord has used, and so the Devil gets an advantage over us, as he seems to know our weakness in this.

I often think how many words were wasted by Job and his friends till God spoke, and they, like us, soon realized that one word from the Lord was of more use than the 37 preceding chapters. May we indeed learn more and more to let the Lord speak. Hezekiah (Isaiah xxxviii.) also soon turned his face to the wall when the word came from the Lord, although the Lord had used him so much.

Dear brother, the work is soon done when the word of God, so quick and powerful, pierceth to the dividing asunder of joints and marrow and discern the thoughts and intents of the heart. Beloved, if I know my own state of heart, I do long to be laid down or taken up by God in His blessed work; and we are assured that if our delight is in the Lord (Psa. xxxvii. 4), the desire is sure to be given.

So you seem to think that I ought to give myself up to prayer and preaching the word in New Zealand? Well, dear brother, I have been able to offer myself more willingly to the Lord again today for what has been on my heart for a long time, and I think I see one step before me. Still I feel a steady reliance upon the Lord in what I am needing in everything, and I do see the need of living entirely by faith in everything beyond what I have ever done before. Also I have many direct answers to prayer of late, and I also hear my brethren here speaking of the same thing; and I also hear them offering themselves to the Lord for His glory, and this gladdens my heart more than anything, for

what is it to see souls saved if there is no one wanting to be glorifying the Lord with his or her whole being. To see souls saved from hell is a great work, but to see them led to glorify God is far more. Of course we can not know the joy except we do His blessed will. To be saved from the depths of hell and still to live for self or to get on better in the world is a state that I trust God has delivered me from and will ever keep me. O, beloved, what a wretched life a selfish life must be; it looks to me like another hell that a Christian is apt to fall into.

I was looking at Mark xi. to-day. The Lord told two of His disciples to go and fetch Him a colt on which never man sat. I thought how simple our faith need to be. He wanted no one to break it for Him. This seems to be a beautiful lesson. We are very apt, in our fleshly wisdom, to be trying to break young colts for Him. No wonder we fail; whereas if we would but let Him mount and sit we should have far more Hosannas. Then the next difficulty—what if the owner should say, what do ye? The answer is simple—the Lord hath need of him. O, beloved, may our faith be as simple! Who can withhold when *He* shall need? I have been praying of late the Father may show us more of *His* Beloved One. If such was *His* power over hearts and circumstances while yet He was on His way to the cross, what now must be His glorious power? God over all and blessed for evermore, my heart replies amen. If the disciples could so readily obey *Him* then, how much more ought we to honor Him as we see Him seated far above all principalities and powers? O, dear brother, to think that we are God's workmanship, created anew in *Him*! What should ever damp our joys again?

Yours in Him, W. C.

Our Record.

Registered at Portland.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

PORTLAND, OREGON, AUGUST, 1892.

No. 8.

OUR RECORD

Is published on or about the first of each month at No. 212 Union Ave., East Portland.

The rates are:

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3 JOHN, 12.

PREACH THE WORD.

VOL. V.

PORTLAND, OREGON, AUGUST, 1892.

No. 8.

THE BOOK OF JUDGES.

Chap. XII.

(Continued from page 98.)

V. 1—"The children of Israel did evil again in the sight of the Lord, and the Lord delivered them into the hands of the Philistines." During that long period of bondage and subjection to the enemy they did not seek the Lord; but in every case previously when in their misery and affliction they sought Him He always came to their help. Although He allowed them to be brought under the power of their enemies, His heart yearned over them and was grieved at their affliction, though it was brought upon them by their own disobedience. God may see fit not to deliver us at once from trouble brought upon us by our own disobedience. Nevertheless all His dealings with us are in love. "For whom the Lord loveth He chasteneth."—Heb. xii. The cross of Christ is the one expression and measure of the love of God to us. His dealings with us may appear to be severe, but it is not so. His heart is full of compassion, and it is our business to put ourselves into His hands and wait on Him for that salvation which He has promised.

V. 2—5—During the 40 years that Israel were then away from God He had not forgotten them, but was thinking of them, and in His own time prepares a deliverer for them. "We love Him because He first loved us."—I John iv. 19.

When our backs were away from God, when we desired not the knowledge of His ways, His heart was set upon us and had planned for our salvation. Wonderful grace! How in patient grace He followed us in our unconverted days! He knew the best way to bring us to Himself. Many a dear mother has been brought to the Lord by the removal of a much loved child. What seemed at the time to be hard and bitter proved afterwards to be one of God's greatest mercies, bringing in the end joy and rejoicing to her heart. God's heart was set upon saving us at the cost of the giving up the life of His only and well beloved Son. He was the Lamb chosen from before the foundation of the world, and we were chosen in Him.

Manoah and his wife were part of a godly remnant. God never left Himself without a witness. However far His people might depart from Him there were always some who were sighing and crying in fellowship with the heart of God over the dishonor brought upon His name by His people. This godly husband and his wife are exercised as to the bringing up of their child. They go to the proper source for instructions. They asked God to send the same messenger who had announced the birth of the child to tell them what to do with him. Oh, that the hearts of God's children were more exercised before Him about the bringing up of their children. These are evil days, and the snares that Satan

has laid around our feet are many. We need to seek help of God to enable us to train up our children in "the nurture and admonition of the Lord."

V. 16—20—"When the flame went up towards heaven from off the altar, the angel of the Lord ascended in the flame of the altar." What a beautiful act! Blessed shadow of Calvary, where that holy One afterwards offered Himself as the burnt offering. They fell upon their faces and worshipped in the presence of this revelation. What a contrast to all the apostacy that was going on around them in Israel. They had turned their backs upon the Lord and His word; but here is a godly couple, and they are having intercourse with Jehovah. In our day it seems that just in proportion as science and philosophy have progressed, the corruptions in christendom have advanced in the same ratio. But notwithstanding such developments of evil, there is an unprecedented work of God going on. Sinners in great numbers are being converted to God, and believers are being enlightened in the knowledge of His will. Just as in the case of Israel, as the time of the fulfillment of the promise drew near the children of Israel grew and multiplied. Israel's deliverance was the time of judgment to Egypt. As the time draws nigh when the Lord will fulfill His promise to come and take His people out of this world to be with Himself in glory, the number of the saved in this Egypt world is increasing; but the world is getting worse and worse. What awful judgment shall come upon this poor world when God has fulfilled His promise? So we have here this beautiful picture of godly intercourse with Jehovah in the midst of one of the darkest scenes in Israel's history. It is remarkable that Manoaah and his wife belonged to the tribe of Dan, which was

the foremost in moral wickedness and departure from God.

V. 22—"We shall surely die because we have seen God." He has wakened up to the reality that the one who had visited them was no mere man.

V. 23—"His wife said unto him, if the Lord were pleased to kill us He would not have received a burnt offering." We have many instances in scripture, as well as this one, where the wife is ahead of the husband in grace and faith. What an argument of faith we have here. God delights in the arguments of faith. He says, "produce your strong reasons." "Come now and let us reason together."—Isa. v. 18. If it had been in God's heart to kill us, would He have given His only begotten Son to be made sin for us; would He have permitted Calvary's darkness and wrath to come upon Him? That's how faith argues. It is the same faith that said, "He spared not His own Son;" it is the faith that keeps the cross before us as the measure and pledge of God's love. God has not only provided and accepted for us that costly offering, causing to meet upon Him all our iniquities that we might be saved and blessed in Him, but He has also raised Him from the dead and set Him at His own right hand, and has told us that He has gone to prepare a place for us and is coming to take us to be with Himself forever.

V. 24—25—"And the woman bare a son and called his name Samson," etc. In Numbers vi. we get the law concerning the Nazarite by vow, but here we have a Nazarite by birth. In Psa. lxxv. we read these words, "Praise waiteth for Thee, O, God, in heaven, and unto Thee shall the vow be performed." Notice that word, "*the vow*," as if there was only one vow that can ever come up before God. If you search the scriptures

you will find that although many vows were made and broken, yet underlying all and continually before the heart of God in connection with the whole subject of the vow, Jesus, the Son of God, is the One for the fulfillment of whose vow Jehovah was waiting. In Psa. xl. the Lord Jesus says, "So I come to do Thy will, O, My God."

Samson was a Nazarite, not only from his birth, but before his birth. Every one of God's children is a Nazarite unto God by birth. Christ is the Nazarite by vow, and every one of His people is a Nazarite by birth. Jesus Christ is the One who came to perform the great vow, to do the will of God, although the doing of that will should cost Him separation from everything on earth that could be dear to Him—to be hated and rejected by His people; to be lifted up on the cross and to be dealt with as the curse of God. There we see the true Nazarite—the One who was separated to God and separated from God on account of our sin. When He bowed His head on the cross and said it is finished, the vow was performed. Eternal praise will ascend to God from the redeemed company as the result of the performance of His vow.

"GOD IS OUR REFUGE AND STRENGTH."

All around us we see in ruins, but "the Lord is the portion of His people" in all states of His church. *He* cannot fail! It is here faith has its hold; a hold no power of Satan can affect, for God is its force, and Christ has already accomplished the victory. Our position and circumstances may be changed, but faith always remains the same, because it rests on God who changes not, be circumstances what they may.

NOTES OF CONFERENCE AT LONDON, ONTARIO.

From April 15 (Good Friday) to
April 17.

(Continued from page 104.)

SATURDAY MORNING.

"Dwell deep," "dwell without care," "dwell alone," formed the theme of the first address this morning, these words finding expression in Jeremiah cxlix. 30—31. The address was by Bro. Dickson. Salvation was referred to in I Cor. ii. 7—8 as something entirely incomprehensible to the wise of this world, but revealed to the children of God; and, Oh, what a salvation—not merely saved from hell, but saved that we may find all our delights in God and He in us, now and throughout eternity. In Eph. iii. 13—19 we see something of the fullness of blessings that God has provided for us to dwell in, as Christ "dwells in our hearts by faith." Dwelling without care is quite compatible with our present circumstances, for while trial is sure to come, and each has his own burden to bear, yet the Lord stands pledged to bear each and every burden as we roll it upon Him, and then we shall know something of "dwelling alone" with the unseen One who is ever near "His own."

Bro. John Smith drew attention to Numbers viii. 5—19, and dwelt upon the need of greater spirituality rather than intellectuality among the children of God. Most of us have to learn how little we know of the hidden wisdom and depth of God's truth, and the knowledge of our ignorance will make us apt to learn; we are in danger of getting puffed up like balloons, and God has sometimes to put the ballast of suffering in us to keep us down.

In this portion of the word we see that God had accepted the Levites instead of the first-born among Israël, and

had given them as a gift to Aaron, the priest, for the service of the tabernacle, the spiritual application of this to the Lord's people now is clearly shown in I Pet. ii. 5 and elsewhere where we read that believers are priests. We are also servants. Levites—helpers of our fellow servants who are engaged in the work of the Lord, for He who ascended sent down gifts—evangelists, pastors, teachers, some of them called away from their daily avocations by God Himself and separated wholly unto His blessed service, and others not so called out but none the less wholly devoted to Him and His saints, the responsibility of each of these latter is to “know such” and esteem them highly for their work's sake, and be fellow helpers in the truth. These same Levites were under the curse of their father, Jacob (Gen. xlix. 5—7), but in Moses' blessing, in Deut. xxxiii. 8—10, this is reversed. So with ourselves in our former and present conditions, as lost and saved. The priest and Levite may sin and lead the saints astray, as in Exodus xxxii, then nothing will do but the “sword.” The Levites were men who, for the Lord's sake, “knew not” their fathers, brethren nor children; they were wholly for the Lord and He would take care of them. Deut. xxxiii. 11—Who will harm you if ye be followers of that which is good? Mal. ii. 4—6 explains why the Lord gave Levi his covenant “for the fear wherewith he feared me.” This is the secret of successful ministry, both for the Lord's people and to the ungodly world. V. 8—“But ye are departed out of the way.” How awful when the teachers go wrong and lead others astray; a “little folly” may be at the bottom of the failure. They were Levites by redemption; but for His service the sprinkling of the water of separation was needed, also the

shaving off of the hair and washing of the clothes. Then the offering and the waving of that which represented them before the Lord—all this preceded their service. 'Tis no light thing to serve the Lord. And it was only in *one place* the Levite could serve or minister (Deut. xviii. 6—7), so *now* it can be only in the place which *He* owns that we can acceptably serve and please Him.

SATURDAY AFTERNOON.

Bro. Douglas read I Sam. i. 9—10—“Loved but fruitless, how often is it the case with the believer?” “Bitterness of soul” is not always experienced by the barren Christian as a result. Oh, the marvelous, patient waiting of our blessed Lord, who comes “seeking fruit and finding none.” Hannah's desire was for a son (v. 11) on whom she might lavish her love, and here we see perseverance in prayer. She was not to be turned away. God never turns away His ear from believing earnest prayer. He either gives the request or something better, as in the case of Moses, in Ex. xxiii. 18, and Matthew xvii. 3; also Elijah, who desired to have “his life” taken away, but was “caught up” and returned with Moses to talk with Jesus on the Mount.

Now look at I Sam. viii. 1—3 and Deut. xvi. 19. Samuel appointed his sons as judges, and probably failed in doing so, for it is after this the people desire a king. We do not find that Samuel asked counsel of God in this matter, and, Oh, what terrible results may follow from one false step. The elders laid hold on this sad fact to make their request for a king. Ex. xviii. 16—22 shows the sort of men God needed for the ruling of His people Israel, and so now—“men of truth hating covetousness.” The opposite of this too often prevails, and at

once accounts for the barrenness of some assemblies where they are allowed to lead. In I Sam. xii. 1—5 we see the testimony of a man with a good record. When Paul took to himself as a fellow-laborer young Timothy, it is said that "he was well reported of by the brethren." Men of a good record are always recognized and honored; so in I Sam. xii. the man with a good record could testify on God's behalf against the people's sin. In v. 13—18 he "proves God" in order that he may press home their sin, and in the following verses he has power to testify. Ch. xxv. 1 shows how he was missed, and in II Chron. xxi. 20 we have a contrast to this in Jehoram, who "departed without being desired." May Samuel's position be ours.

Bro. T. D. W. Muir referred to I Pet. v. 1—4 and other portions bearing on the subject of shepherding the flock of God. In John xxi. 15 we find the Lord reminding Peter of his recent sin in denying Him, and thrice the Lord bids him to feed his lambs and sheep. "Lovest thou me" indicates the source of shepherd service, love beating true to the Lord will create love in the saints. Gen. xxxi. 36—40 gives a hint that such shepherd-care will not be without self-sacrifice, "In the day the drought consumed me and the frost by night and my sleep departed from mine eyes." See also I Sam. xvii. 34—37 regarding David's delivering the lamb from the lion and the bear. "Faithful in little," God saw to it that he should be honored by his becoming a shepherd to Israel; and thus would seek to set before those who desire to be shepherds how it may be carried out.

SATURDAY EVENING.

Bro. Brown, of Galt, read in Rev. i. 9—18, dwelling particularly on v. 17.

J. Smith followed with Luke xix. 1, and spoke of the rich publican who climbed the sycamore tree to see Jesus. The Lord wanted to be his guest, but in order to be so Zacchæus must "come down." He was brought down to the Lord's feet, became nothing in his own sight and received Jesus joyfully. How blessedly real is salvation. From v. 11 the Lord speaks a parable to the people, showing, amongst other things, how we, His saints, should occupy till He comes. How are we using the talent or gift which, undoubtedly, we have each received from our Lord? It was not the servants, but the rebellious citizens, who were slain; the servant who neglected to use the pound suffered loss. Then follows the riding into Jerusalem, and the chapter ends with the attempts to destroy the Lord. 'Tis always so—whoever will live godly must suffer persecution. Don't let us haul down our colors, rather nail them to the mast and seek grace to always honor our Lord. David's valiant men show us how we may please our rejected but beloved Master. Love to the Lord and sticking close to the Book are the only safeguards in these difficult days.

(To be continued.)

LEAN HARD.

Child of My love, lean hard,
And let Me feel the pressure of thy care.
I know thy burden, child: I shaped it,
Poised it in My own hand, made no proportion
In its weight to thy unaided strength;
For, soon as I laid on, I said,
'I shall be ever near, and while she leans on Me,
This burden shall be MINE, not hers.
So shall I keep My child within the circling arms
Of Mine own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough. I would embrace
thy care,
So I might feel My child reposing on My breast.
Thou lovest Me! I know it. Doubt not then;
But, loving Me, LEAN HARD!

A REVIVAL OF POWER.

[FROM BELIEVER'S TREASURY.]

Let the trumpet be sounded far, and wide, and clear, that calls to a closer walk with God. We are not about to enter on a discussion of the "higher life" question just now; but we make bold to say that many children of God know right well there is a higher life *than* the one they are now living. They know this because they have seen its "gleaming from afar"—yea, they have tasted of its joys; yea, they have dwelt for a season by its "threescore and ten palm trees," and drunk of its springing waters. To those who have known the joy of abiding communion you do not need to bring forward your "strong reasons," and pile up argument upon argument to prove the existence of that path which "no fowl knoweth, and which the vulture's eye hath not seen." They know it through the great evidence of past experience. Some for a longer and some for a shorter season have rejoiced in that light which is pleasant (Ecc. xi. 7), and have been satisfied with that river which maketh glad the city of God (Ps. xlvi. 4). It was a spring-time of joy in a Saviour's love; and the soul was possessed by a great and holy calm that seemed as if it should endure until life's latest hour. But that calm has been broken. The secrets of each heart are known to itself and to God. We stay not to trace up the thousand-and-one causes of departure from the Lord. We concern ourselves at the present moment with the undoubted need there seems to be of a *great revival of spiritual power*. For such let the godly pray—yea, we feel assured they are already crying out to the Lord for revival "in the midst of the years." Let the watchmen upon the towers of every spot where the Lord has

set His Name, be found waiting upon Him for times of refreshing that shall cause many a weary heart to leap for joy and many a desert place to blossom as the rose!

It does not need a *great number* of believers to be the means, in God's hand, of a revival of power. It simply needs a few *exercised hearts* LONGING for a revival time. Numbers are of no account with God. "A seed shall serve Him; it shall be accounted to the Lord for a generation."—Ps. xxii. 30. The praying company for the "revival time" may be neither many nor mighty, in the estimation of man. But, few and feeble though they be, if in simplicity and godly sincerity they wait upon the Lord for "times of refreshing," they shall doubtless "move the hand that moves the universe." This "*few*" is wanted—a few that shall give the Lord no rest until the place of His feet be made glorious in the midst of His people. In this great question of revival power let that Scripture be well borne in mind, "Ye that are the Lord's remembrancers, *keep not silence*."—Isa. lxii. 6, margin.

When we speak of the need for a few exercised hearts as to a coming revival, we may as well go right to the root of the matter and say that what is wanted is *revived hearts*—souls in a *revival condition*. Those most likely to be exercised as to the kindling of a great revival fire, has already begun to burn. This involves the thought of *individual dealing with God*; and we question if there has ever been a Heaven-sent revival apart from this "individual dealing" before the dawn of a revival day. The religious world aims at numbers; and, generally speaking, gets what it wants in that respect. Great numbers—great sensation—great show in the flesh, describes what the religious world wants in the

domain of "worship." But in the great matter before us—revival in the midst of the years—it may truly be said: "Wanted, *units*—one here, one there, a brother, a sister, however obscure, it matters not—to be simply *for God* in the midst of a Christ-rejecting world." Units on fire shall soon be represented by *tens* on fire, and these anon by *hundreds*; until, like that company of old which had enthroned the Lord's anointed, it became "like the host of God" (1 Chron. xii. 22).

Revival power is needed—and must be ours—if we are to maintain the truth we have already received of the Lord. Truth held in power will *hold us*. But to cling tenaciously to the truth while revival power has grown dim in heart and life, will eat into the very vitals of our testimony. The ark of truth thus borne apart from the "Skekinah" of the Lord's approving presence, shall be found very trying for us to bear. The Philistines found it so with the ark of testimony. Indeed, the time came when they were glad to get rid of it (1 Sam. v. 11). Even the new cart (II Sam. vi. 3, 7) failed to save Israel from judgment by reason of that wonderful ark. The shoulders of living priests—those whom the Lord had separated unto Himself—could alone bear His ark to the praise of His glory.

It is only through the influences of a revival of power—a continuous revival of power—that we can be blessed with that oneness of mind which proves such a bulwark in times of difficulty. There is never such oneness of mind as when revival is the order of the day. The nearer we come to God the nearer we come to one another. In *His* light we see eye-to-eye. In *His* presence the arm of fleshly power is paralysed, and the strife of tongues is far away; while there

is that "bearing" and "forbearing" ever associated with "the courtesy of love."

AS IT IS WRITTEN.

In the Old Testament Revival in the days of Hezekiah (II Chron. xxix., xxx), we do not find that any new revelation was received from Heaven. The secret of that whole revival comes out in the few but significant words, "*As it was written*" (II Chron. xxx. 5). Neglected truth had been the secret of their failure; and now, if an era of prosperity was to be ushered in, all that was required was to bring out that neglected truth and give it the attention which the Lord required. Israel had fallen upon evil times; and very likely many were wondering how it was that the power of the Lord was not manifest among ^{His} people. Yet, strange to say, they had in their possession the sacred scroll which contained the whole secret of their weakness, and which soon proved the secret of a great time of refreshing. On referring to that "Law" which the Lord had given for their guidance and their blessing, they discovered a number of things to which they had been giving no attention whatever. They found, among other things, that a certain feast was to be kept at a certain time. And what do you think the people of Israel did when they made this discovery? They resolved at once to carry out what the mouth of the Lord had spoken. They did not sit down to consider whether it would be *advisable* to act according to what was written. They did not hold a consultation to find if any good end, according to their wisdom, could be served by obeying the Lord. They found it *written*. That was all-sufficient. They did not attempt to set themselves up as wiser than God. They

therefore set about carrying out His revealed will; and the result was: "great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem" (II Chron. xxx. 26).

Thus far I daresay you have followed all that has been said; and no doubt you admit that Israel in this matter did the right thing. They had a plain command, you say; and all they had to do was to obey it. Very well. Let us now pass on to the New Testament. There, too, we find a *plain command* concerning a *feast*. The blessed One whom we call *Master* and *Lord* has "left word" as to a certain feast which His people are to keep unto Him in the wilderness. It is a *memorial feast*—it is in memory of the great "decease accomplished at Jerusalem," and of that love which was stronger than death. But not only does it look backward to "the burden He did bear"—the feast looks *forward* to that day of joy and glory when we shall see Him as He is. In keeping this feast we proclaim the Lord's death; and that proclamation is to continue *till He come*.

Do you ask where is our authority for keeping this feast? Our authority is found in the simple words. "This do in remembrance of Me"—I Cor. xi. 24. This is a thing that the Lord has commanded to be done. And neither bishop nor presiding minister is needed in order to break bread in remembrance of the absent One. Every child of God is a *priest unto God* (I Pet. ii. 9), and therefore entitled to offer up spiritual sacrifices acceptable unto God by Jesus Christ. No priest is needed to *come between* and represent us before God. *We are represented there already*. Our great High Priest, even Jesus, has entered within the vail, and is now appearing in the presence of God for His

redeemed. At the weekly feast we are gathered together as *worshippers*. Like the men from the east who came to see the holy child Jesus, we are found saying, "We are come to *worship Him*" (Matt. ii. 2). We have been gathered together, not to hear some great man speaking, but to pour out the adoration of our hearts unto Him who endured the anguish of Gethsemane, and bore the woes of Calvary, that we should be with Him for ever. At the Memorial Feast we need no "great man" to lean upon, or to look up to, for the carrying out of the meeting. There is *One* in the midst whom the carnal eye can not see. But the eye of faith and love discerns Him, and says, "It is enough: the Master is here in the midst according to His promise" (Matt. xviii. 20); and in His presence is fulness of joy.

You ask how it comes that we gather together in this way. We reply, we *found it written*. We had no choice in the matter. We did not invent or devise this Feast of Remembrance. We found it plainly revealed in the Scriptures of truth. We found the Lord's *command* to keep the feast (I Cor. xi. 24); His own *example* in instituting the feast (Matt. xxvi. 20); the *persons* described who were to keep the feast, and the *time* when the feast was to be kept (Acts xx. 7); besides the *manner* in which the feast was to be observed (I Cor. xi.). Our path, you see, is perfectly clear. There is the plain command of Scripture; and all we have to do is to obey it.

These lines may meet the eyes of one who has not yet given attendance to that word of love—"This do in remembrance of Me." To such we would affectionately address the words, "Why tarriest thou?" You need not seek refuge in the circumstance that a mixed-up company of the *enemies* and the

friends of Christ keeping a six-monthly communion, is a carrying out of that which the Lord has commanded. The dead can not praise Him, neither they that go down to the pit. Why seek ye the *Living One* among the dead? Let no adverse circumstances hinder you from simply carrying out that which is written, and going forth clear outside the world's religious camp, unto the rejected Lord Jesus Christ, to own His Name as above every name, and to keep this feast unto Him in the wilderness.

W. S.

HOW SAVED PEOPLE MAY KNOW THEY ARE REAL.

Many times we find people who are very anxious to know for sure if they are really saved. They can look back on a time when they were troubled about their soul before God, and afterward were led into peace through the testimony that God has given of His Son. They went on nicely for a time, but their closets became irksome to them—they did not care so much for secret prayer as at first, and then their Bibles became somewhat dry to them. In fact, they got away from God in heart. Something else occupied the place of Jesus in their affections. In this state the question arises whether they ever were saved at all. Well, it might! for their's is not the condition of a real healthy Christian. To be hearing the Shepherd's voice continually, and to be following Him is our normal state (John x. 27). From this we can not deviate and be safe from the doubts that so often arise or are suggested.

We are now considering those who have really been saved, and can look back on that fact and when it took place. Alas, there are many professors who have only "made a start" by their

own efforts. We do not wonder at their doubting, although they are the hardest and most difficult to get to doubt their own condition before the Lord.

But let us examine the Word of God and see how we can know for certain by it; for, if we are saved, we are saved according to the teaching of the Bible. It would be well if people, when they get into trouble about their souls, would search the scriptures to find out how their experience tallies with them, for thus only can we obtain lasting rest.

John's first epistle has been written about the life of the sons of God, as his written Gospel is about the Son of God. In I John v. 13 we read, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." It is plain from this verse that the way to *know* is by the things that are written. "He that believeth on the Son hath everlasting life."—John iii. 36. If we believe on the Son, we have life, for God says so. If we have life, then that life manifests itself. So I John iii. 14 tells one of the ways by which we know that we have the life by its manifestation. "We know we have passed from death unto life because we love the brethren." Unsaved people do not love God's people, but when they get the life which is in the Son they can not help loving them. Now, this is not loving those who meet or gather with us, but all who are "born again." Many boast of knowing they have passed from death unto life because of their love. But when they are plainly dealt with, it is easily seen that they have not the divine nature; and all the love they have is for those who think as they themselves do, or are in the same denomination with them. In fact, their love is the same as among political people—they love their own party. When

we know a man is "born from above," do we love him, independent of his denominational tenets? If so, we have passed from death unto life.

Another mark is given in I John ii. 3—5—"And hereby we do know that we know Him, if we keep His commandments. He that saith 'I know Him,' and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him." It will not do to say that there are so many ways for Christ's sheep to hear His voice and follow Him (John x. 27). Reader, does your life since you made a profession prove to you that you know Him? I believe the reason that there is so much disobedience to the Word in these days is because there is so much unreal profession. "He that saith 'I know Him,' and doeth not His commandments, is a liar," is very plain language, and can't be reasoned away. "If any man be in Christ Jesus, he is a new creature; old things are passed away; behold, all things are become new"—II Cor. v. 17, is true of all really saved people. And again, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which *worketh by love.*"—Gal. v. 6. From these scriptures we see we are deceiving ourselves if we say we are saved, and our life does not manifest that fact.

Lastly, the Holy Spirit by his indwelling proves we are "born of God." "Hereby we know that we dwell in Him, and He in us, because He hath given us of His spirit."—I John iv. 13. "Because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying Abba, Father."—Gal. iv. 6. "If any man have not the spirit of Christ,

he is none of His."—Rom. viii. 9. All who believe on Christ have received the Spirit. See John viii. 39; Eph. i. 13. The Spirit in a Christian shows him continually how bad he is, and lusts against the flesh, and will not let him rest on anything but the precious blood of Christ. You see unsaved professors resting on their feelings, or doings, or church connection, and think all is well without Christ. The Spirit in the believer will never allow him to do that. Dear believer, why is it that you are so troubled about the inward state of your heart? Unsaved people are not troubled about evil within. Why? It takes two to fight. You are troubled, because the "flesh lusteth against the flesh" (Gal. v. 17); but they have no trouble, because they have not the Spirit within.

In closing, let us look at what we have as marks whereby we may know if we are sons of God. All are found in I John, as that gives the life of the sons of God. We know by the Word v. 13; by our love to God's people iii. 14; ii. 9; iv. 7, 8, 12, 20, 21; v. 1, 2; by His Spirit within us, iv. 13; iii. 24; and by our obedience to all His Word, iii. 3—5; iii. 7—9, 10; v. 18.

"We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols."—I John v. 18—21. Amen. W. W.

Luke xxi. 7: "Ye shall be hated of all men for My name sake."

John viii. 47: "He that is of God heareth God's words. Ye, therefore, hear them not because ye are not of God."

QUESTIONS AND ANSWERS.

What kind of preaching do the people get?

The writer never heard the preaching, but if (as doubtless 'twill be) the preaching be known by the fruit it bears, we conclude it must be intensely defective, or, rather, anti-Gospel.

Since ever we came to Portland *one* subject nearly occupied our thoughts and all our preaching, viz., *that salvation is wholly and absolutely of grace alone*, and to this hour many who attended fairly regular and heard all have never been delivered from the ungodly theory that in order to be saved they have to *work, pray and serve* the Lord, and so lay God under an obligation to save them.

A gentleman of intelligence the other evening wished to enlist our sympathies and "talking capacity"—whatever that may be—in favor of *prohibition*. However, as we did not feel inclined to this, he then stated: "I believe in Bible holiness; wish you would take that up." We answered so do we most conscientiously believe in and preach Bible holiness.

After trying to explain that every Christian, without exception, is justified, sanctified and sealed by the Holy Ghost, and that any one, notwithstanding any pretention to the contrary, that has not the three things is no Christian at all, but is simply deceived.

On hearing this, he said: "You don't believe that one in 10 in these churches is a Christian at all, while I believe that nearly all these church members have their sins forgiven them, but they have not got the second birth."

These *holiness* people are very numerous on this coast, and their doctrine is not only at fault, but their conceptions of what Christianity consists of is equally

erroneous and unscriptural, to their own great loss and the deception of many "Holiness" admirers.

The sleep of the dead, the annihilation of the wicked and the non-eternity of punishment, coupled with the second coming of Christ, the non-fulfillment of God's promises to Israel, and the substitution of the church for God's earthly people, Israel, the temporal judgments on Israel and other nations, confounded with the "eternal state," and the efforts made to Judaize the church as see Seventh-day Sabbatism characterize largely the Seventh-day Adventists everywhere, and even excepting the Seventh-day Sabbatism characterize all other adventists as found on this coast.

There are other and a sort of evangelical adventists represented by the "Messiah's Herald," published in Boston, but they also are in error as to the earthly people Israel, and the Heavenly people, the church—the bride—the lamb's wife. They also maintain that as God's promises to Israel have never been fulfilled, so, as the conditions have never been fulfilled by Israel, the promises to them never shall be fulfilled.

They forget altogether grace and Rom. xv. 8, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers." Stylish, unconverted Churchism, cemented together by socials and amusements, flattery, spurious Holiness people, and materialism such as characterize the adventists, represent generally probably nearly all the religious element on this coast, excepting the Chinese who have their own temples and heathen worship. To this if you add Spiritualists, Roman Catholics and high church millinery, bowings, scrapings and wax candle enlightenment, probably you have all in the line that

claim religiousness here. There is, however, a large proportion of the people who claim no religion as their standing in society. By these we do not mean the anarchists, of whom there is a large element doubtless to make trouble by and by.

By the by, there is also an element of Buddhism, which is supported by a number of silly people.

"Revive Thy work, O, Lord:
Thy mighty arm make bare."

WORK AND WORKERS.

Bro. Muir pitched his Gospel tent again in Detroit and opened on Sunday, June 19, with a good hearing.

Bro. D. Munro, of Toronto, has pitched his tent in Chatham, Ont. There is no gathering yet. He writes, among various other things:

"This is a town of near 10,000, and yet none of us have ever preached the Gospel in it. Pray that this effort may be to *His* glory and the blessing of saints and sinners. All the preachers are now underway, I think. McLure, Telfer and Hunter are in Campbellford, Ont. Henry Turner and A. McKellar are out somewhere near north of Belleville. Jas. Goodfellow and Wm. Kernohan are in Wilkesport, on the St. Clair river. Dickson and Hicks are in Watford, but think of moving out to Sombro township somewhere. Brethren Scott and Bedford have got a new tent somewhere in Nova Scotia. William Matthews and John Martin are in Amesbury, Mass. Halyburton and Blair are in Lisle, up near Georgian Bay. I suppose all this, or most of it, you already know; but the very mention of these brethren and the places may stir up some prayers.

This is doubtless the great necessity. And yet I fear the great lack. Were Helena here she would join in love to you all, self, Mrs. Ross, Bro. Marcus.

Yours in eternal bonds,
D. MUNRO.

42 Russell St., Toronto.

Extract Letter.

GARNETT, KANSAS, July 13, 1892.

. . . . Last Saturday at 1:30 P. M. we loaded ourselves into various vehicles and went to a creek in the woods, about two miles from town, for baptisms. At a beautiful, shady spot we erected a family tent for dressing rooms. Bro. O. preached his own *funeral sermon* from Romans vi. John Carnie followed with the baptism of the unsaved, from Matt. iii. 11—12. I followed, reading and commenting from the Acts of the Apostles, on the practice, subjects, mode, formula, etc. I then had the privilege of baptising five brethren and three sisters. There were present about 50 people, mostly friends of the work. I don't know if I told you that we were at the same place three weeks ago and buried in baptism three brethren and two sisters. . . . Thirteen of us remembered the Lord in the breaking of bread Sunday morning, and truly it was a soul-refreshing time. . . . Brethren A. O'Brien and John M. Carnie are still at it every night at Garnett.

Local meetings in Kansas City keep good. There are large meetings on the street and in the hall Sunday evenings. Saturday evening meetings on the market square are great and good.

C. J. B.

[Let us be praying for these western meetings that God in grace may keep His saints from resting on their "lees" as most of them everywhere else do.—Ed.]

Copy Letter.

576 FOURTEENTH AVE., }
 DETROIT, MICH., July 11, 1892. }

Dear Bro. Ross:—

Believing, as I do, in the “fellowship of saints,” I send you a brief line in His name to let you know that you are not being forgotten, and to stir up your pure mind by way of remembrance to pray for us. We had a couple of all-day meetings on the third and fourth of this month, and among others had the privilege of praying for you and the work in Portland, Oregon. We hope God may get something out of it all. He is—or, at least, should be—first in our hearts, and His glory the main consideration.

Well, as you are may be aware, we have our tent pitched here and are under full swing. The attendance has been on the whole good, and the attention fair. Some seem troubled, and we hope to see them saved, *but the people are so ignorant of God or His word that one needs great patience to plod on.* We have the tent on the same street as our hall, but in another neighborhood altogether. So far, I am alone so far as preachers are concerned, but God is giving me strength for it.

A letter from Bay City says the meetings in the tent there are well attended so far. They began on the third, Brethren John Smith and Jas. Kay being the preachers. Dear Robt. Jamieson is still poorly. W. Kernohan writes from Wilkesport, Ont., that he and J. Goodfellow are seeing some blessing. Geo. Hicks and R. Dickson are at Beecher with a tent. Already work had been done there in a school house. It's the home of the late George Munro. We had a visit from D. Munro last week, on his way back to Chatham from Elgin conference. He looked well, and seemed hopeful regarding the tent meetings. I hear good reports from

Campbellford, where McClure and Hunter are “under canvas.” A woman is attending our meetings from there. She says meetings are very large. A young man just from Minneapolis says our Brethren A. Matthews and J. Erskine are having small meetings. May we have grace to uphold one another by prayer. This is a newsy letter, but it may be interesting and provide subject matter for prayer. Wife joins in love to you and yours.

T. D. W. MUIR.

Copy Extract Letter.

Bro. Jas. Kay writes from Bay City, Mich.: “I had a good time preaching the Crucified and Risen One up north here about 25 miles. Souls, I believe, were saved, some were buried by baptism, and others, I hope, are fit for the burial. I was loath to leave these parts. The power of the word seemed to be realized among the people, and I hope to visit them soon again. I pitched my tent in this city a week ago today and my first meeting was Lord's Day's afternoon, July 3, then had three meeting on the fourth. Some saints were present from Saginaw and the north. The babes feed very fair and are growing. We hope to see some births in this city. We have got our tent pitched among the common people and hope they will hear us gladly and receive the Word of the Gospel and be saved. We've got a very good location for it, and now we deeply need the power and presence of our God. Bro. Smith arrived here this A. M. from Elgin meetings. He reports the conference meetings good, and believes some souls were saved. It's the saving of souls God's people should be going in for, for God Himself is engaged in that business. God grant that His people

may wake up and work with Him. How are your meetings out there? Will welcome a line from you. I suppose you have a good many correspondents, but send a line to less than the least of all saints. I am your brother in Christ Jesus, through wondrous grace,

JAS. KAY.

P. S.—R. H. Jamieson is improving a little, I think, but is not strong. They have a little daughter in their family. His wife is getting stronger; she was very poorly.

Copy Letter.

MAKINO,
NEW ZEALAND, May 14, 1892.}

Beloved in Christ:—

When I read the enclosed letter I thought you would enjoy reading it, so I send it along to you in His name, hoping it will find you in good health and in the enjoyment of His love, and your soul "fat and flourishing." I have very little to say concerning myself, only that I am proving the truth of Ezekiel xi. 16, last part of the verse, and you know, better than I can tell you, that He is a safe and satisfying retreat. "Thou, O, Christ, art all I want; more than all in Thee I find."

Bro. M. C. and I came up here to the North Island for the believers' meetings which were held at Easter time. They had two days at Campbelltown and one day at Palmerston; then we remained at Palmerston three weeks for meetings. The believers' meetings on the whole were pretty good, although, when we think of His willingness to bless and the great need, they should have been better. The meetings we had at Palmerston improved both in size and in tone, and there were a few tokens of His saving hand, for which we desire to be thank-

ful. One of the cases was one who had been pushed into a profession 15 years before, and had been baptized and was breaking bread for some years; but for the last few years had gone right in for the world's pleasures. We came here two nights ago and will take a rest for a little, as both of us were feeling run down. There are to be three days' meetings for Christians at Fielding, two miles or so from here, and we propose remaining for them. They are to be held on the twenty-second, twenty-third and twenty-fourth inst. Christians are expected from various places around the district, but they do not come such distances here as they do in the States and Canada. We are just about 14 miles from Campbelltown. You know Brethren Wm. Anderson and Crystall who live at Campbelltown. Bro. Anderson has been passing through deep waters for some time. Three of his children have been taken away, and I understand one more, at least, is ill now with the same disease, diphtheria. He is not without hope in their death. The oldest girl gave a clear testimony, and one of the boys also testified that he was going home to be with Jesus. The other one was young, about five years of age. Now I think I am about the end of my news for the present. Brethren Anderson and Crystall were enquiring for you. I did not have much opportunity of speaking to Bro. Anderson, as his children were ill during the time of the believers' meetings, so he only got to two or three of the meetings. Now, with unfeigned love to yourself and Mrs. Ross, also C. W. R. and his wife and all enquiring saints, in which Bro. M. C. joins, I remain your brother in Him who bought us with His own precious blood,

JAMES CAMPBELL.

We propose visiting a few places in the North Island if the Lord gives us strength for it.

P. S.—Do you ever think of taking a trip across here? The little assemblies get very little help, and there is plenty of untouched ground, of course not so extensive as in the States. There are lots of importations from the States, both in the things of this life and in the religion that comes from beneath, Campbellites, Conditional immortality, Seventh Day Adventism, etc.; but I will close, as I am in no way for writing today.

J. C.

**Copy Letter From Sister Gleaser Who
is Missionary In Spain.**

MADRID, April 23, 1892.

My Dear Sister and Friends:—

Many thanks to you for your gift of love, which I received through Dr. Maclean, as a token of our heavenly Father's love and care when I was poorly in bed; but I am thankful, after a few days, I was able to go about again, especially as we were just beginning two weeks' mission service. The first week was set apart for prayer; the second for preaching the Gospel. The hall was crowded every night, and the Lord is amongst us. Man's great weakness was very prominent. Mr. Fenn had to leave us after beginning the second meeting; he was so poorly he had to go to bed. But still the Lord helped him to take an active part with the help of Mr. Senington, who was very poorly also, detained in Madrid through ill health. Our Spanish brethren also took their part. If you had seen the workers and the multitudes you would have said, with us: It is the Lord's doing! May He be glorified in the true conversion of not a few. We had a godly marriage feast in the midst of it all also, as two young Christians,

who have only given us joy since they knew the Lord, were united just on the day Mr. Fenn was so poorly. It was a pretty wedding. We were all (90 Christians and friends) invited to a cup of coffee, and as I could heartily give them my fellowship in all their proceedings, I stirred up the women to bring flowers to decorate the tables. They responded; even the poorest of them brought their one penny's worth, and they were all so happy, singing a great deal, as there were few speakers. You would have enjoyed it. Crowds came to see it, and said: This is much better than a Roman Catholic wedding! And some of the mothers asked: "Will you do as much for my daughter?" I said: "If she is the Lord's, with pleasure; but if not, we can not." The Lord grant that it may help the young people to draw comparisons. When I first came they thought they must take the world's way on such an occasion, but now we help to teach them better things they are so much happier. Today we had a solemn meeting. One of our sisters, who went to be with Jesus yesterday, was taken to her last resting place till the resurrection morn. She glorified the Lord in much suffering (cancer) for months, and the Word was her only comfort and strength. How often she rejoiced lastly: that it is only a little while and He that shall come will come and will not tarry, and now she is in His presence set free from all sufferings and pains, praising Him for ever and for ever. After the brethren had left for the cemetery I had a good opportunity to speak to the women who gathered together. The Lord grant that some of them may have heard the Master calling them to repentance and faith in our Lord Jesus. On Monday, D. V., we shall go to Yuncos. It is high time to visit them again though we can only

go for one night (as we shall have visitors after that). A young girl who believed in Jesus, died there in February and the priest thought it worth his while to go to the authorities to claim the body for a Romish funeral, to annoy the parents and us and show his parishoners his power. He gained the case, with noisy rejoicings. Poor man! He had not occupied himself about the girl's soul: for three years she had not gone to church, much less confessed, and though she was over 12 years old he had not gone to see her during two years' illness, and had not troubled about giving her the rites of his church. The parents desired and thought, of course, they had the right to an evangelical funeral, but before they got the certificate of death from the doctor and the permission for a protestant funeral from the Alcalde the priest interferes, and, after long waiting, they could ring the bell as if she were a rich child. All the clerical helpers dressed in their best and brought out their standards, etc. They even fetched the civil guards to defend the dead against the peaceful mourners and friends. I don't know what they were afraid of, for we had no intention to fight over a dead body; about the soul, we were satisfied that she had gone to be with Jesus, dear girl. She was the instrument of blessing in her home, reading the scriptures to her parents (the father is blind and very poor). He wept, crying out: "My daughter, my daughter, who will read the Word of God to me now?" But they did glorify the Lord in their great trial, behaving themselves as true children of God. The priest would not have moved a finger *without being paid beforehand* if his motto were not: "War against the protestants." I spoke with a poor widow in the village, whose six children beg

bread from house to house, and she told me that when she asked the priest to say mass for the soul of her husband he told her to bring six shillings and two pence first, and then he would do it. I asked her: "To whom will that money do good—to your husband or the priest? Don't you help him to be able to feast at your expense!" But what do you think—directly after all this ado, another priest came to that village, and amongst other lies, he has told some vile things about me, and said I would not show my face while he was there. So you see it is well to go the sooner, though it is difficult just now. Poor, benighted people. If it were in England, I might charge that man before the law courts, but here we better bear everything quietly. The Lord has promised to justify His own, and He does do it, though I must say I am astonished sometimes that the agents of Satan are so daringly wicked. Last time they threw mud and stones after us in the darkness of the night, but did us no harm. The Lord is good and worthy to be praised! Be earnest, dear friends, helping us in prayer that the Lord may triumph and have the victory, saving many from their sins.

Yours very affectionately and gratefully in Him,

MARIE E. GIESER.

[The above letter throws considerable light on the mission work in Spain.—Ed.]

The three-fold assurance of the Lord, "I come quickly," is designed for an admonition to us to see well, first, to our own obedience and WALK; secondly, to our WORK; and, thirdly, for our hearts to WATCH for Him. May our hearts be established by His grace and cheered by the prospects of His return. Amen.

Our Record.

Registered at Portland.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

PORTLAND, OREGON, OCTOBER, 1892.

No. 10.


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3 JOHN, 12.

PREACH THE WORD.

VOL. V.

PORTLAND, OREGON, OCTOBER, 1892.

No. 10.

HAMILTON SPECIAL MEETINGS.

January 13th—17th.

(Continued from page 108.)

FRIDAY AFTERNOON.

Bro. D. Ross said the subject of "Consecration" had been touched somewhat in the morning. We might continue it a little. The religious world has various ways of doing this. One very popular way is to take a child and sprinkle a few drops of water on its face in the Name of the Father, Son and Holy Ghost. I had that done to me, but had to be born again after all, the same as a Chinaman. Grace does not run in the blood, *though it may often run in the line.* And what I got 53 years ago was not *religion*, but *Christ*. And what I have is in its tendencies, like the flame, *ever upward.* There was only one way Noah could get out of the Ark—that was out at the top. So we who are saved will yet go up, and the only way we can ever cease to be saints on earth is to go up and be saints around the throne.

I John ii. 6—"He that saith he abideth in Him ought himself also so to walk, even as He walked." Consecration simply means that you and all you have belong to God. The world needs this, and you yourself need it. How best to serve God and His children is a great question. We need power for it, and *that* is only ours as we are all for Him. But if I am abiding in Him, that

is, in fellowship with Him, I will walk in His steps—"walk even as He walked."

Rom. xii. 1—2—"Present your bodies a living sacrifice, holy acceptable unto God which is your reasonable (intelligent) service." "My body is busy for myself, Lord," says one. "I am garnishing it for myself, that it may look beautiful," says another. Beloved! every beat of your pulse—every throb of your heart—every penny in your purse, is His! The world is getting worse, and much of it is due to the inconsistency—the worldliness—the covetousness of God's people that it is so. The Word is, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. x.)

I Cor. ix. 19—27—Here we have the ways of a man who was consecrated. In v. 21, "the law of the Christ" is the word. That is, we are not under the law of Moses, but we are under the law of the Christ, which is that everything is in subjection to Jehovah—and not your affairs only, but yourself, too. In Rom. vi. 14—15 it is said that we are "not under law, but under grace." This is written concerning men and women who have passed through death, and are out of death's sphere, into a place in resurrection. It does not contradict the statement that we are under the law of the Christ. It is only those who are "under grace" that are capable of being in subjection to Jehovah—all others are dead in sins.

We have been hearing of giving God a tenth. God wants not only a tenth, He wants the whole of it. I am His, and all I have is His, and He wants me to recognize it. The desire of my heart should be to be able to say, "Lord, here I am; give me the privilege of, like the Head, being a living sacrifice to God, and as the members are by the law of the Christ, and of gratitude, bound to do."

One can not but be struck by the awful failure on every hand, but God is above all, and He is sufficient. He has the treasury, and every good and perfect gift cometh down from above, and the need of His people and of His work He can supply with a liberal hand. Beloved, are we in sympathy and fellowship with Him about it? If asked which is the best bank in Hamilton, I would say: "There isn't a bank in the place I would trust; if you take my advice, you will lay up your treasures in heaven, 'where neither moth nor rust doth corrupt, and where thieves will not break through and steal.'" The greatest injury we can do the world is to live worldly, covetous lives—living to and for ourselves. The Lord help us, then, to live unto Him who died for us and rose again.

Bro. J. Haliburton spoke of five confessions in Ps. cxix. He prefaced his remarks by a reference to Deut. xxvi. 5. The Lord put words into the mouths of His people, telling them what they were to say, when they came before Him. They were to confess their former bondage, and then the deliverance He had wrought out for them.

Ps. cxix. 93—"I am Thine, save me." Here you have the first confession. God has given us to Christ. This is fully acknowledged in John xvii. Then He claims us on the ground that He has purchased us by His own precious blood.

The whole creation is in departure from God, and if He was to have us He must redeem us. This He did. So we are His by *redemption*, but not only so, we are His by *regeneration*, for we are "born of God." Hence we have access on the ground of the blood, but it is by the Holy Spirit.

V. 125—"I am Thy servant." The last verse was as to our place—our standing; this is regarding our *responsibility*. We are His. So He claims my service. And, Oh, what an honor to be a servant of the Lord Jesus Christ—to serve not ourselves, but Him. No longer to serve the world, the flesh, and the Devil, but henceforth to serve Him whose I am.

V. 141—"I am small and despised." Here we have the third confession. We heard yesterday of the Apostle Paul, who said, "Though I be nothing." How many of us feel this smallness? It is not, how much do I know, or can I say, but how small am I? Then he says he is "despised." Following the Lord Jesus Christ never leads to popularity—it leads to being despised, not only by the world, but by carnal Christians. They will despise the one who goes in for all God's truth.

V. 19—"I am a stranger in the earth." This follows the other. As I follow Him, I learn that this is not my home, that this is not my rest; but that I am a stranger on the earth, as He was before me. But He does not want us to settle down, or be like the world; He wants us a separate, peculiar people unto Himself.

V. 63—"I am a companion of all them that fear Thee." Here we have the fifth confession. If we are strangers, we will seek out those who are like ourselves. It does not separate us from all company. It rather puts us into the best of company—the company of those who fear

God. They are to be our companions forever. So we would say to young Christians, "Beware of the company you keep; see that you have for companions those who fear God." All others will but defile and hurt you. "Evil communications corrupt good manners."

Bro. D. Oliver closed the meeting by reading and commenting very briefly upon Judges xiv. 12—18 and Micah vii. 5.

(To be continued, D. V.)

THE POWER OF THE PEOPLE.

The point of view from which we regard the evident uprising of the working classes to take upon themselves their own government is that of prophecy, of which we are witnessing a most remarkable fulfillment, and one which more than ever convinces us, if we needed convincing, of the genuineness of the book of Daniel, the inspired accuracy of the Bible, and the near termination of the present age.

The image of Nebuchadnezzar's dream, whose brightness was excellent and the form thereof terrible, represented, as we all know, the Gentile power, "the times of the Gentiles," from the time of the captivity of Judah to the final consummation of this dispensation in the reign of the lawless one and the Advent of the Lord. In a majestic procession the empires of the world pass before our view from the golden head gleaming in the light; to the silver breast, the brass of the loins and thighs, and the iron of the legs. Each metal represented a different kind of government: and as each was inferior to that before it, there can be no doubt that a gradual deterioration in the royal prerogative was signified in language which appeals to universal understanding.

In the words of one of the clearest

thinkers and writers on this subject, "the Babylonish monarchy was a pure autocracy; the Medo-Persian empire was not an autocracy, but a monarchy dependent upon the support of an hereditary aristocracy; the Government of Alexander, which came next, was supported by a military aristocracy of a far coarser grain than the hereditary nobles of Persia. The iron rule of the Cæsars showed a still further depreciation, for they were nominally elected by the people, and for a long time wore no diadem, but only the laurel crown of a successful commander, and they were supposed to seek the counsel of their senate." Finally came the irruption of the Northern barbarians, out of which the kingdoms of modern Europe were formed, and the ruin of the Roman empire, and then the day of popular government and control began to appear with the iron of despotic government and control. This is the clay mixed with iron.

This process has been asserting itself with increasing force as the centuries have passed on. The outbreak of the Reformation in Germany; the remarkable movements which are associated with the great names of Hampden, Milton, and Cromwell; the Revolutions which have rent the French nation as with the successive throes and shocks of earthquake—these were successive steps in the evolution of that new world-spirit which strives to incorporate iron and clay, the strength of government by a few with the weakness of government by the many, and produces an amalgam which can not afford a permanent basis upon which the welfare of mankind can rest.

"It is impossible that governments so modelled," says Mr. Pember, "should live cohere. Man can not be ruled, and at the same time be themselves the

rulers. Such an arrangement may indeed be, in certain circumstances, the best palliative during the present age. But it can be nothing more than a palliative; there will be no settled rest for the fevered inhabitants of earth until they be placed under the sway of an Autocrat of never-failing wisdom, absolute righteousness, and perfect love"—Christ, God's King.

The stone hewn out from the mountain without hands, strikes the image on its feet, from which we are evidently to infer that the kingdom of God will be set up on earth when the present system of dual government has become perfectly developed. Up till now there has been more iron than clay in the government of modern Europe; but of late years the clay has been rapidly gaining on the iron. In France and Germany, Italy and Austria, the people have come more and more into prominence. Education, the vast influence of the press, the introduction of machinery, which places the results of our civilization within reach of all, have done much to equalize the forces which are moulding modern society. Already the States are all clay.

The recent elections in Great Britain are a remarkable evidence of the development of the same movement, and there may be others close at hand. What may be in the near future we can not tell. But it is clear that events are focussing themselves with marvellous rapidity on the one Event for which the whole creation awaits. We are passing rapidly the last stations which we have been taught to expect, before we enter the terminus to which we are travelling. The government of Man has passed through all the phases possible to it. There is no further expedient to be attempted. All have been laid in the balances and found to be wanting, and

now there is nothing left for it but that the God of Heaven shall "set up a kingdom which shall never be destroyed, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

NOTES OF CONFERENCE AT LONDON, ONTARIO.

From April 15 (Good Friday) to April 17.

(Concluded from page 117).

LORD'S DAY AFTERNOON.

Bro. Douglass read Eph. i. 15—23, and pointed out that in the Acts of the Apostles Paul seems to be incessantly at work, while in the Epistles he is incessantly at prayer. In nearly all of his epistles we read of his prayers for the saints. Now, here we have three things in the apostle's prayer: First, "that they may know the hope of his calling," or coming. There is no power calculated to inspire saints like his coming. This is mentioned 318 times in the New Testament, or about one verse in every 25 speaks of it. May God rivet the words on our hearts—"He is coming." In John iv. the Lord tells His disciples that He must go away, but says, "I will come again." After His cross, death and resurrection He led them out to Bethany and ascended up before their wondering gaze. The angel's message cheer their hearts. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." That ye may know the hope of His coming; are we ready for His coming? How are we acting towards the world? May we know our responsibility in the light of His coming.

Second—"And what the riches of the glory of his inheritance in the saints."

We are His heritage. How very dear we are to Him. Oh, what we have cost Him. "But some of the ransomed never knew—How deep were the waters crossed." We are His purchased possession, and if we realized it how consecrated we would be.

Third—"And what is the exceeding greatness of His power toward us who believe?" Power to overcome the lusts of the flesh—power for service. "They that do know their God shall be strong and do exploits."

Bro. Jno. Smith drew attention to the servant in Luke putting the coming of his master at a distance and beating his fellow-servants. In Peter's Second Epistle the language of the scoffer is "where is the promise of His coming?" While we may not say these words, do we not sometimes say it by our lives? In I Cor. i. the apostle thanks God that they were "enriched by Him (God) and waiting for the coming of our Lord Jesus Christ." In Thes. i. they were waiting for His Son from heaven. Again in Rom. viii. we groan within ourselves, waiting for the adoption or Son-placing.

Now look at some of our blessings while waiting here. In Deut. xxxiii. 29, "Happy art thou, O, Israel." Israel in Egypt knew what groaning was. In v. 6. of this chapter we read, "Let Reuben live and not die." There is no having life without enjoying God. In v. 7 Judah's blessing, "Let his hands be sufficient for him, and be thou an help to him from his enemies." Jacob's blessing, too, for Judah was, "thy hand shall be in the neck of thine enemies." We, too, have enemies to contend against. V. 8—1 speak of Levi's blessing. The secret of his blessing was, "he knew not his son," but used the sword for God. V. 12, Benjamin's blessing—a dweller "in safety," dwelling "between the

shoulders," and that is where the government is to be, as in Isaiah ix. Then comes Joseph's blessing—both by sunlight and moonlight, by night and day bearing fruit. Zebulun and Issachar's blessed "out" and "in" at home or abroad, and "they shall call the people unto the mountain." See the meaning of the mountain in Isaiah ii. 1—3. "They shall suck of the abundance of the seas." Those who live for God will get some of the "deep things." "And of treasures hid in the sand," let us dig for them. In v. 20 God's blessing—Courage to execute the judgments of the Lord. It was men of God who came to David and "whose faces were like the faces of lions." Naphtali possessed the warm and healthy land. Asher, "blessed with children." We want children in the Gospel, "acceptable to his brethren," and his foot "dipped in oil." "As thy days so shall thy strength be," sunshine or shade, dark or pleasant, strength for all his days.

In v. 26, "There is none like unto God, O, Jeshurun" (R. V.) "Underneath God's everlasting arms."

V. 8—"Israel then shall dwell in safety alone," and when he did so he dwelt in a land of corn and wine; corn to strengthen and wine to cheer. He did not starve. Neither will he who seeks to live for and enjoy God. "Also his heavens shall drop down dew"—fresh and growing all the time.

Bro. A. Ironside drew attention to the way God had been speaking to us at these meetings, and urged that if we had heard His voice, then let us apply to ourselves the third verse of John ii.

On the Lord's Day morning there was a blessed time at the breaking of bread, and in the evening a good Gospel meeting. God seemed to come very near to His people and spoke *home* to our hearts.

Saints have been refreshed and strengthened. To God be all the praise.

R. M. LAVERY.

WHY SPEAK YE NOT OF JESUS?

Heb. xiii. 7, 8; Luke ii. 38.

Ye are speaking of the President,
Ye are speaking of the States,
Of the battle, of the warrior,
Of the good, and of the great;
Why speak ye not of JESUS?

Ye are speaking of the sunshine,
Ye are speaking of the rain,
Of your flocks and pleasant pastures,
And of the golden grain:
Why speak ye not of JESUS?

Ye are speaking of your children,
Of kindly hearth and home,
Of loving and loved ones
Who far away must roam:
Why speak ye not of JESUS?

He hath a Kingly robe and septre,
He hath a royal sway,
And the priceless wreath of victory
That fadeth not away:
Why speak ye not of JESUS?

He is the Sun of Righteousness,
He sends the Spirit's rain,
And lovingly He leadeth
To the pastures and the plain:
Why speak ye not of JESUS?

His love is love abiding,
Which never can decay;
Though home and heart be lonely,
He will not turn away:
Then speak to me of JESUS!

Ye are speaking of the kingdom,
Ye are speaking clear and calm,
Of the home of many mansions,
Of harp, and song, and palm:
But do ye speak of JESUS?

Ye are speaking of the country,
And of its blessings great,
And of its banners militant,
And of its future state:
But do ye speak of JESUS?

Ye are speaking to the sinner,
Ye tell him of his loss,
Ye do not shrink from telling
Your own continuous cross:
Yet do ye speak of JESUS?

Are ye speaking by the Spirit
In glance, and thought and word,
And by the quiet wisdom
Which cometh from the Lord?
Thus speak to me of JESUS!

Now listen, O, my brethren!
And listen, sisters mine,
Go on and scatter freely
Each seed of truth divine:
And ever speak of JESUS!

But go, continuing daily
To live by blessed faith;—
You'll speak of Him most surely,
By likeness to Himself:
Thus truly speak of JESUS!

THE ACCUSER CAST DOWN.

Sir:—I trust that my only object is not to sustain a theory, but to endeavor to add something to the knowledge of the Lord's people which may be a help and comfort to them in this present evil day. The great conflict between Good and Evil, Light and Darkness, God and Satan, still continues. There is no sign of flagging on the side of Satan and his hosts, while on the part of the Living God the saying of His Servant still holds good, "My Father worketh hitherto, and I work." Nay, as the time of the end draws nigh, the awful struggle seems the rather to increase in its deadly intensity. The Bible as a whole is a history of this great war—*i. e.*, of so much of it as immediately concerns man, over whom and because of whom the thickest of the fight occurs. "The devil sinneth from the beginning" (I John iii. 8). "In the beginning was the Word" (John i. 1). Who shall say, then, at what period in the depths of eternity the strife began, when this mighty angel first dared to lift himself up against the Everlasting Father, and fell from his first estate? Who can know the first phases of that strife, or observe the development of that pride which refused submission and provoked condemnation?

The serpent of Genesis, the red dragon or fiery serpent of the Revelation, is first introduced to us as the enemy of God and the adversary and deceiver of man in the Garden of Eden. As to the cause of his special enmity against man it is not possible to enter, my object being merely to give a brief general outline of the teaching of the Scriptures on this subject—such teaching as may help a little perhaps to elucidate the ideas which have already been brought before us, and enable all to compare them with the Word of God. The Eden scene then is the first open act of hostility against God and His chosen creature man, with which we are acquainted. Trace the progress of the fight all through the Scriptures, and we find that all hinges on that first breach of the peace. Satan is there found on earth, but it is plain that at that time he and his hosts were not cast out from heaven, or shut out from access to the presence of the Lord. Whatever form the conflict had so far assumed—and there must have been a conflict—the Almighty God, who could have swept him and his angels away by a breath, proved to be a God long-suffering and plenteous in mercy, giving the rebels a space for repentance and submission. The book of Job still shows Satan in heaven able to present himself before God. In Zechariah he still maintains the same position and the same attitude of hostility towards the Lord's people. His accusations appear to be the result of his inability to understand the nature of repentance towards God. Unable to repent himself, he can not conceive of that humility of spirit before an outraged Creator in man. Man's rebellion and sin he quite understands; nay, it is a portion of his own pride instilled into man's nature; but that he should be sorry towards God for his sin is

beyond him. It is gall and wormwood to him to see a sinful man accepted by God for a reason beyond his comprehension—a man whom he can accuse—and rightly, too—of rebellion and sin, and himself be shut out and treated as an enemy!

Nor could he at that time (if now altogether?) understand how God could be just and yet the justifier of the repentant sinner, the true sacrifice for sins not then having been offered. His accusations take two forms: First, he practically accuses God of partiality, making Him out to be a respecter of persons; secondly, he accuses man of transgression and sin, putting down any improvement in his conduct as the result of mercenary motives. "Doth Job serve God for nought?" In Ps. viii. the mouth of the enemy and the avenger is still unstopped. Something has still to be done, and that by weak *Enosh*-man—a babe, a suckling is to become the arm of Jehovah, and by his strength is to still the enemy. "Out of the mouth of babes and sucklings hast thou established strength because of thine adversaries, that thou mightest still the enemy and the avenger."

Roaming apparently at will over the universe, earth, the heavenly places, yea, even heaven itself is visited by him and by his angels in his desperate enmity against the Holy One and His saints. Tempting and yet defying the lightning vengeance of the Almighty, he dares to presume to enter His very presence, and there fulminate his charges against His righteousness and His saints. "The God of patience" waits, the hour is not yet come for the display of His righteousness in passing over the sins of His people Israel in times past (Rom. iii. 25), and in receiving into the abodes of the blessed "the spirits of just men made perfect."

Mr. G. F. Trench's premise, "that in no sphere of the universe can Christ, the Champion of the saints, and Satan, His and their adversary, remain in power together," appears from Scripture to be true; indeed, it is not conceivable that it should be otherwise. Many appear to have fallen into a strange error in supposing that Christ and Satan reign now in the world together. The Scripture and the Lord's words teach us that He is at present the rejected King, and that the few who own Him as King are "Adullamites," who are rejected with Him. The usurper Satan is the god of this age, and had the audacity to lay claim to all the kingdoms of this world and the glory of them, even to the rightful King himself. The Scriptures teach us that Satan and his hosts of wicked spirits range over the earth at will, "walking about seeking whom he may devour," inhabiting as their sphere the "heavenly places," the upper air which surrounds the earth.

It has been stated that Satan has now ceased to be the accuser of the brethren. But is this so? All that we can say with certainty is that he is not permitted any longer to accuse them *before God in heaven*. For where Satan once stood day and night as the Accuser, there the Great High Priest, who put away sin by his perfect sacrifice, now sits, appearing before the face of God for us (Heb. ix. 24). So that we have an Advocate with the Father, Jesus Christ, the Righteous One.

The moment He presented Himself there, the Man who alone among men had glorified God on earth, and finished the work He gave Him to do—the Man who refused to be seduced by the adversary, who trusted in God at all times, who, without spot or taint of sin Himself, yet took the sinner's place and paid

the full penalty demanded by the law of a Holy and Just God, who as the Federal Head of the many sinners, suffered the One for the many, the Just for the unjust—from that moment Satan's work has had to change. He had his answer in full. Christ had died, nay, rather He had risen again, yea, even to the right hand of God, the place of highest favor and power. Thus He who was manifested in the flesh, and justified in the spirit, was also "seen of angels." Not a mere statement of fact, but an announcement of deepest significance. The holy angels, who had viewed with intense interest and curiosity his marvellous career on earth as man, unable apparently to understand the meaning of the sufferings of the Christ (I Pet. i. 12), unable possibly also to understand how God could be just and yet the justifier of sinners, unable consequently to answer completely the taunts of the accuser, now beheld the justified Man at God's right right hand, and see something of the exceeding riches of his grace in his kindness towards a world of sinners, and marvel at the wisdom and prudence displayed in dealing with such a matter.

The rebellious angels, headed by Satan, on the other hand, see with dismay the Man whom the adversary had caused to be taken and slain as an evil-doer now raised from the dead, triumphant, victorious, justified, installed in the seat of highest honor—his work finished and accepted by God, his presence there an answer in full to all the accuser's taunts and charges. Now Satan falls like lightning from heaven, but still full of rage and enmity against man, occupies the "heavenly places," the upper regions of the air surrounding this earth, the habitation of man, thence to carry out his devilish work.

Has he ceased to accuse the saints? Cer-

tainly not. We know that he has ceased to do so *before God* as before, but experience forbids one to think that he has ceased to hiss and whisper his accusations in the ears of God's people. Nor is it improbable that the words of the accuser are still heard and marked by that God who hears from heaven, his dwelling place, the feeblest cry of His creatures. But the presence of the Advocate is an answer in full to every charge made, whether it be made of sins committed before conversion, or the failures, inconsistencies, and, even worse, of his poor, feeble, erring children. Every accusation falls dead, for the eyes of God rest on Christ. But why does Satan continue these accusations? Why, one reason is that he *appears* to be so often successful. He is unable to understand the nature of repentance or grace, and, moreover, appears to be unable to distinguish between the true and the false professor. After his success with Judas ("Satan entered into him"), one of the twelve chosen ones, why should he despair of any? Peter himself he thought to have captured—what accusations must have gone up to God as to his lying and swearing. But Peter escapes; he has an intercessor: "I have prayed for thee." So the real question is now whether Satan accuses truly or not. To the child of God, who has been redeemed with the precious blood of Christ from all iniquity, and who has an Advocate with the Father, Jesus Christ, the Righteous One, Satan's accusations are nothing—powerless to disturb, powerless to cause a moment's uneasiness—provided he keeps his eye on the Righteous Advocate. "If any man *sin*." Sin is an awful thing, never so awful as when exhibited by one of the children of the Holy Father. Though Satan's accusations should not cause us a moment's

uneasiness, no amount of sorrow can be too deep before the gracious Father for those who transgress His commandments.

Satan at present is the prince of the power of the air, the god of this age, the spirit who worketh in the sons of disobedience. In fact he occupies the position and usurps the power which rightfully belongs to King Jesus. To Him Jehovah has said, "Sit down at my right hand until I make Thine enemies Thy footstool." The Lord cometh; first, He descends into the air and takes possession there. Cometh with Archangel's shout—the shout of the war captain and the trump of God. Is it conceivable that Satan and his hosts will still maintain possession of "the heavenlies"? Nay, there is no room for Christ and His own whom He calls up to meet their Lord in the air. Satan is cast out. Earth henceforth must be his habitation. Accordingly, we find a great increase of Satan's activity on earth just before the manifestation of Christ with all His saints. Rev. ix. foretells the fall of a star from heaven to earth in those days, followed by the opening of the abyss and the liberation of increased hosts of malignant spirits, the multiplication of woes and calamities of all kinds among men, so that in those days men shall seek death rather than life. And all these evil spirits have as King over them the angel of the abyss, Apollyon the Destroyer.

But Satan's time is short. Soon the heaven is opened, and the "Faithful and True" one, whose name is called "The Word of God," descends to the earth as "King of kings and Lord of lords" (Rev. xix). Again the faithless one and the liar, the contemner of the Word of God, the false king, is thrust out and down—no room for both in one sphere

—down into the abyss for the thousand years of Christ's reign on earth.

After that he must be loosed for a little season. Can it be that the patient and long-suffering God desires men to see whether the awful prison discipline of the abyss has caused any sign of repentance in his rebellious angel? If so, such an expectation is speedily dispelled. He goes at once to his old work of deception of the nations and war against the saints. His case is beyond remedy, and he is cast for ever into the lake of fire. Thus the long strife is closed. Truth has triumphed over falsehood, light over darkness, holiness over sin, life over death, God over Satan.—Amen.—*Sel.*

WORK AND WORKERS.

China—Copy Letter.

KUE KIANG, June 24, 1892.

Dear Sisters in Christ:—

I wish to acknowledge receipt of . . . Boston Sisters. Praise the Lord that "we who were dead in trespasses and sins, and by nature the children of wrath, even as others," have been "quickened together with Christ," through the rich mercy of God, "in whom also we are builded together for an habitation of God through the spirit." Also "we being many are one body in Christ, and every one members of another." And God hath set the members, every one of them, in the body, as it hath pleased Him. "The eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of thee." Blessed truth, all of us in Christ are inseparably bound together, and while the *character* of the ministry may differ, if only performed unto the Lord Himself, it is equally acceptable, whether much or little, valuable or of little worth, according to man's thoughts.

May we only have grace each one to *sow abundantly* (see II Cor. ix. 6—7), for our opportunities will soon be past. Jesus says (Acts xx. 35), "It is more blessed to give than to receive." All that we give, whether it be *money, time, labor*—things dear to us—are "treasures in heaven," which the Lord counsels us to lay up for ourselves. All we receive is a responsibility laid upon us that we rightly use what the Lord has given.

May God lead us, His children, to fully enter into His thoughts on this subject, that our treasure be *large in heaven*.

The ministry of women to the person of Christ when he was here on earth forms a very pleasing feature in the Sacred Record, although some of it was of a very lowly and flesh-humbling character; and I doubt not that the *example* of those who thus immortalized themselves will be found to have been followed by many godly, though retiring, sisters in the day when the counsels of the hearts shall be made manifest and the secret service openly rewarded. It is truly refreshing to us out here, removed from the immediate personal fellowship of those we have been used to meet, to find ourselves thus remembered; we trust not only by the gift, but also in prayer. Satan is just as "wily," the flesh as unprofitable, and the world as luring to the natural heart as elsewhere. It comes in here in new and subtle forms, but is only the more deceiving.

Here is a field for sisters called of God to work, to labor in this land. It is a field fraught with difficulties, and, I believe, a hopeful field for those whose hearts can truly sympathize with a down-trodden, despised class, and can enter into God's thoughts concerning them, and avoid playing the "role" of philanthropists.

When you consider that the equivalent of five or six cents each per day would be a boon to many poor, pinched widows that would suffice to provide them with food and clothes, and that for such an amount *hundreds* would exchange their *meagre* pitiable worldly lot, the need of voiding the above snare is obvious.

Sisters, pray for us.

Your brother by grace,
J. L. DUFF.

Copy of Dr. Case's Letter from
China.

WEI-HAI-WEI, August 3, 1892.

My Dear Mr. Ross:—

The June number of OUR RECORD duly came to hand. I trust that God is giving you strength for your Gospel tent campaign in Portland, and that you are seeing some clear-cut conversions. You are now so far west that if you were a few years younger I should look for you to keep coming westward till you were with us in "the far east." But whether here or there, our business is the same—to strive earnestly to be well-pleasing unto Him, whose we are and whom we seek to serve. I was glad to see that Bro. Marcus was with you, though sorry for the reason which led him to take the journey. I hope that ere this he is much stronger.

It is a little more than a year since I left England for this land, and in that time I have experienced much—very much—of the goodness of God. If we had a real hold of Jehovah's goodness, wisdom and power, we could never for a moment mistrust or repine. A year or two ago our venerable Bro. Chapman was visiting in a Christian family. He asked some of the children if they could spell disappointment without a "d." Of course they could not. But said he,

"I can." And he began—"H-i-s-a-p-p-o-i-n-t-m-e-n-t"—which simply reads HIS APPOINTMENT. I am trying to learn that way of spelling it, though it is not so easy as it looks.

You may notice from the above that I am in a new place. It is more than two months since Mr. Dawson and I, with our Chinese teacher, came here. The place was wholly unoccupied as to any one telling of God's remedy for sin. We have our preaching room open daily and good numbers continue to come to listen to the preaching. Several appear to be quite interested. We pray that they may be led on, and soon make it evident that they are "born again." I have been thankful to have been able to speak a little in these meetings from the first, and shall seek to keep it up. But there is considerably more work before me ere I shall be familiar enough with the language to readily speak and understand what they say.

Of course the people have to be taught everything. They are awfully ignorant of all spiritual truths and of most other things. Our preaching room is called the *Kiang-shii-t'ang*. That is, *the preaching hall*. What book we preach I need not say. One can only judge of the influences of the Word of God, even in national life, when they come to a land where it is wholly unknown.

There is a large number of soldiers and sailors here. A good many of the soldiers from time to time come to the meetings. One of them is much interested, and in the last few weeks he has heard and read a good deal about the truths of God. But they take in so little at first. A short time ago he was asked, "Who is the Devil?" His answer was, "Moses." With them it must be line upon line, here a little, there a little; and yet we are thankful for this

man, for he seems very sincere and earnest. But time alone can prove if he is "a good ground" hearer.

At the end of a month Mr. Dawson returned to Hih-tao, and Mr. Stephen came here; but I am sorry to say after about a fortnight Mr. Stephen was called back to Hih-tao through sickness in his family. After a week or so Mr. Dawson again came along to help in the work, for which we are thankful. Wei-hai is by road a day and a half from Hih-tao, from Che-foo and from Ning-hai. And these are the nearest places where Gospel work is carried on. So you see the field is not a small one. After a little we expect to have a free dispensary open daily, and while attending to their bodily ills we shall seek not to forget the infinitely deeper needs of the soul, for that is the pre-eminent reason for our being here. And in due time we hope to have a small hospital, where the more serious cases can be dealt with. Yet in all these matters we wish to move slowly and only act as God leads the way.

Just across the bay there is a small island; this is really the naval center. There are a few foreigners engaged by the Chinese authorities who mostly live there. I do not know if any of them are true Christians, for we have not yet met with any of them. There is a good number of Chinese there, and after a time Mr. Dawson hopes to rent a place and move there to live, giving himself mostly to Gospel work there.

The place we preach in was a shop, and we are living on the premises behind. Lately the weather has been trying. It keeps hot at night as well as day. That prevents our sleeping well. But I suppose a couple of months or so will change this.

Please continue to bear us up in prayer. With love in Christ to you both

and to others with you who call on the Lord out of a true heart,

Yours waiting for His coming,

J. NORMAN CASE.

II Thes. iii. 5.

Copy Letter From Dr. Case to G. O. Benner.

WEI-HAI-WEI, June 27, 1892.

My Dear Brother in Christ:—

Your welcome letter of May 5 duly reached me here a few days since. I was right glad to hear of yourself and God's in the old Orillia district. I was sorry, dear brother, to hear of your great sorrow in connection with Mrs. Benner's illness, but I am sure it is such a sorrow as outsiders can scarcely enter into—one of those cases in which the heart knows its own bitterness: and yet at such a time how sweet must be the knowledge of the perfect humanity of our Lord Jesus Christ, thus giving the capacity of weeping with all His own sorrowing and suffering ones in this world. To His continued sympathy and blessing I can but commend you. In all these dealings may you still be able to say, "Thou *art* good and *doest* good." "He doeth *all things well.*"

You will see from the above that I am at a new place. Mr. Dawson and I, with our Chinese teacher, came here and commenced work about three weeks ago. We have had preaching every day and crowds of men have dropped in to listen to "the foreigners' doctrine," as they speak of it. A few have seemed really interested. The other morning our teacher, who is a Christian and preacher, was dilating on the glories and joys of heaven; two or three broke in with "Can we get there?" When assured that they might if forgiven through Christ, they again said, "And can our wives and children go there as

well?" And they were assured that they might. Here as elsewhere people want to "go to heaven when they die," but to be saved from sin now and here, in God's time and way—well, that is a different matter. And yet we trust in "the due time," under earnest and powerful preaching some shall pass from darkness to light, from the power of sin unto God. Since being here I have spoken about four times a week, and I hope to be able to keep this up, and after a time increase it, though I do not need long to say, not all that I would say, but all that I can say of anything like fresh matter, each time. Mr. Dawson has been in the country some months longer and his addresses are more frequent and longer. Besides, in a few days he expects to return to his wife and child, they being still at Hib-tao. Next month I am looking forward to having Mr. Stephen with me. His knowledge of the language and experience with the people will, we hope, be a great help in the work.

I shall probably stay on here and make this my center of labor. It seems the most suitable, unoccupied place for medical missionary in the district. There are three places here besides several villages—first, a small walled-in city; second, the Moe-teo, where the shipping is done. This is a morally low place, and it is where at present we have our preaching room and live on the premises behind; the preaching room is really a shop, or store. And then above, a mile across, is an island where there is both a military and naval center, but outside the soldiers and sailors, I judge, in these places there is a population of from 4,000 to 16,000, so you see we have quite a field of labor. The soldiers and sailors are very poorly supplied with medicines and attendance in their sickness. We

hope soon to have a dispensary opened daily, and in due time, as God shall guide and provide, we desire to have a small hospital open. For the latter I fear we shall find it difficult to procure suitable premises, but, as we believe the work is the Lord's, these and other matters we must look to Him for guidance in. And I am sure that you and others will continue to remember us at the throne of grace. And there will be the need of other men and women of God to come forth and labor in this section of dark, sinful China.

Mr. Dawson next year expects to take a house on the island and give himself mostly to preaching the Gospel there.

I must now close, though there is much more I might say. With love in our risen and quickly coming Lord to yourself and all His own around you,

Yours saved to serve,

J. NORMAN CASE.

P. S.—I hear there are a few foreigners here (mostly on the island) as naval instructors, etc. As yet we have seen none of them. I do not know that their presence will make our work any easier.

J. N. C.

[Dr. Case, in answer to an inquiry, answers, "The most convenient way for us to receive money is by means of a cheque. This we can get changed at Chefoo. Canadian or United States bills would be difficult to change, and a post-office order would have to be returned to Shanghai." We deem it necessary for guidance to give this information.—Ed.]

California—Oakland.

The Christians' First Annual Conference will, D. V., take place in their hall, No. 475 Sixth street, near Broadway, as follows:

A preliminary prayer meeting will be held on Wednesday evening, Oct. 5, at

7:30 o'clock. On Thursday, Friday and Saturday following the meetings will be for prayer and ministry of God's Word, at 10 A. M., 2:30 P. M. and 7:45 P. M.

On Lord's Day the morning meeting will be held at 11 A. M., for the Lord's Supper, as is wont, and the afternoon and evening meetings will be for prayer and the ministry of the Word, at 3:30 and 7:45. It is expected Gospel work will be kept up after the Conference for two weeks.

Christians are invited to be present and avail themselves of the *first* Christian conference in Oakland. Will the saints of God kindly pray for these meetings, that God in grace may be present.

Such gatherings are usually a source of much blessing to Christians. Let the Lord's people look up with expectation.

1300 SEVENTH ST.,
OAKLAND, CAL., }
Aug 23, 1892.

Dear Brother Ross:—

We are just after four weeks' special Evangelistic meetings, held every night, except Saturdays, on the streets and in a hall which we rented for that purpose, Bro. Montgomery and some other brethren from San Francisco assisting us. A number of souls have been blessed and built up, and some who were waiting and wavering have been led to decision and confirmation (not by the laying on of hands of the bishop, but simply by the preaching of the Gospel of the grace of God through the power of the Holy Spirit). Hence we had three baptisms in Alameda last Lord's Day, and will have some more next Lord's Day if the Lord will. I am truly thankful to say that our prospects in Oakland are very encouraging. Sweet, blessed harmony among God's dear people, gathered to

the *Precious Name*, and the dear brethren and sisters, associated with Bro. Grant, are with us in heart and soul in everything except the breaking of bread.

Truly yours in our Lord Jesus Christ,
A. W. MITCHELL.

California—San Francisco.

The 1892 Annual Conference will, D. V., take place in the Gospel Hall, 826 Howard street, as usual.

The Wednesday evening meeting, Oct. 26, will, D. V., be devoted to prayer specially for God's blessings on the subsequent meetings.

On Thursday, Friday and Saturday following the meetings will be at 10 A. M., 2:30 and 7:30 P. M., for prayer and ministry of God's Word.

On Lord's Day the meetings will be at the ordinary hours and for the same purpose as the previous meetings, excepting that the morning meetings will be for the "breaking of bread" by the Lord's people, as usual.

In the past years these Annual conference meetings have been a source of much blessing and joy to the people of God, and the prayers of the Lord's people are requested that these forthcoming meetings may be still more blessed. This is deeply needed, as the *trend* of the professors is one year nearer the total corruption, which will cause God to spew all of it out of His mouth, than at last conference meetings. More heavenliness and less earthliness is much required. Pray for these meetings.

Portland, Oregon.

We have just finished our tent work (Sept. 19) for this season in this city. In three locations for four months, the tent shielded us while preaching Christ, and with thankfulness to God we acknowledge our indebtedness to Him in giving

us such privileges. We have had many precious and good meetings. The word sometimes was with power and in blessing.

The tent is stowed away carefully, awaiting the preachers of next summer, if there be such sent of God, at beginning of June, 1893.

A hall is now rented for Gospel work and for Bible and prayer meetings. It is called the "Gospel Hall," situated at No. 171½ Second street, between Yamhill and Morrison streets, one stair up. It is quite central, and on the whole more convenient than anything we ever expected to secure in Portland. It is the first of its kind in this city.

We ask the Lord's dear people to pray for the work. Most of our readers have no idea of the difficulties arising from breaking up new ground on the North-Western Pacific Coast, where the Devil has had most of the things his own way and to his plans and specifications. There are a few—a very few—with us in heart and soul, but He who said, "I am with you," has not left us yet.

Now that the Cholera is in the country will the Lord's dear people ask earnestly in prayer that the Cholera "scare" may by the Great God be over ruled to awaken the people from their deep sleep in worldliness to ask themselves the question, "What profiteth it a man should he gain the whole world and lose his own soul?" Brethren, pray for us.

W. L. Faulknor.

In a letter dated Aug. 6, Kenmore, South Kerry, Ireland, Wm. L. Faulknor, the returned invalid missionary from Africa, says: "Thank God I am improving in health, so that I can now walk a mile easily by taking my time and using a staff. Still I need to be careful and

not overdo myself. I go, D. V., to a place near Scarborough, on the east coast of England, to meet Mr. and Mrs. Arnot and C. A. Swan in the latter part of this month. Bro. Swan proposes, D. V., being married about Oct. 1, to Miss Davis, who went to Africa with Mrs. F. Morris (whose husband died), and hopes to return to Africa about Oct. 21. Some others will likely accompany Mr. and Mrs. Swan."

He expects by and by to cross the Atlantic and visit the meetings of the United States and Canada.

Chicago.

The Yearly Conference of Christians will, D. V., be held as usual at the coming "Thanksgiving," viz., on the last Thursday of November. It is very desirable that the Lord's dear people may make these coming meetings a business at the throne of grace. In past years God has been pleased to glorify His own name at these never-to-be-forgotten meetings, and many can never forget them. Particulars in our next.

Englewood, Ill.

The meetings in the Gospel tent here conducted by C. W. Ross, have been well attended and good.

Collingwood, Ont.

Sept. 8, 1892.

Bro. Halyburton says: "We are about to bring our Gospel tent meetings here to an end, and are looking out for a hall to continue the meetings in it. Also we hope to gather together a few of the Lord's dear people to break bread in it. Some of these Christians are newly saved and some who were saved before have been stirred up since the meetings began."

Kansas City.

The Kansas City Conference will not be held in an encampment, as was intended, but in a fine large hall.

Becher P. O., Ont.

Aug. 15, 1892.

Dear Brother Ross:—

Am sending you a few lines in the worthy name of the Lord Jesus, trusting they will find you well and happy in the Lord, and sustained by His grace in your labors for Him on the Pacific Coast. Bro. Hicks and myself have been laboring in the Forest tent in these districts all summer. We pitched the tent first in a place called Thornyhurst, about five miles from here; had four weeks meetings there. Meetings were well attended all through, and although not much seemingly was done, yet the seed was sown and we believe "some" were saved by grace. We came to Becher a week ago. Meetings were held near here in the spring, just after the death of our brother, Mr. George Munro, by our brethren Kernohan, McFayden and myself. Some were saved at these meetings, and some of the Lord's people around were spoken to about baptism and gathering to the Name of the Lord Jesus. Since we commenced again with the meetings here they have been well attended, and we trust to see more saved. One has been saved already, and some are ready to be baptized and take their place at the Lord's table; thus we hope to see a testimony raised to the name of the Lord Jesus. Have been thinking several times since coming here of what is recorded concerning the death of Samson in Judges xvi. 30—"So the dead which he slew at his death were more than they which he slew in his life." As for us, we know if the Lord had not

taken our departed brother home to be with Himself, no meetings would have been begun and carried on here. Thus his death has been the means of bringing life to some who were "dead in trespasses and sins," and in leading others of the Lord's people to more fully glorify His name by a return from the ways of men to walk in the ways of the Lord.

With love in the Lord Jesus,

G. T. HICKS,

ROBERT J. DICKSON.

Results.

Tent season is over once more. There were blessings more or less everywhere, yet we can not close our eyes to the truth that the results are much less apparent than would be seen 10 or 12 years ago after similar efforts and labors. The pulpit ministrations are far more corrupt now than ever before, and the people are much further away from the truth than they were a few years back. Infidelity, led and encouraged by the so-called ministers, has a stronger hold on society now than ever before in this country, and Seventh-Day Adventism because of its materialism is flourishing. Christian reader, now is your time to speak the truth and live it out.

Fell Asleep.

The wife of Evangelist Geo. Benner, Orillia, departed to be with Christ on the eighteenth of April, 1892, after 12 months illness. To her the change is a positive gain.

In response to a telegram Bro. John Smith went from Stratford for the funeral and gave a stirring word on the coming of the Lord for the sleeping and living saints. Saints from 10 assemblies gathered to the funeral.

Our Record.

Registered at Portland.

3 JOHN, 12.

PREACH THE WORD.

VOL. V.

PORTLAND, OREGON, DECEMBER, 1892.

No. 12.

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DONALD ROSS, Publisher.

Office: 294 Quincy St., Station A, Portland.

THE GOSPEL TESTIMONY

Ceases to be published by us with 1892. We continue OUR RECORD.

We hope the Lord may raise up some servant of His own to do His will in this matter.

There is no money in the business, but there is a great reward in the final settlement for those who serve Him in the proper path.

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OLD TESTAMENT CHARACTERS.

Adam and Eve—Gen. II, III.

BY J. R. C.

An important point occurs in connection with the creation of man, in Gen. ii. 7, where we read that "the Lord God formed man out of the dust of the ground"—that refers to his body—"and breathed into his nostrils the *breath* of life; and man became a living soul." The word here rendered "breath" in every passage where it occurs refers only to man; no such action took place with the animals which God formed. There is thus a distinct action on the part of God and a distinct word used in the creation of man. This word *breath*, or in Hebrew *N'shamah*, occurs also in Gen. vii. 21, 22. "And all flesh died . . . both of fowl and of cattle and of beast, and every creeping thing that creepeth upon the earth." These words refer to the lower creation, but what follows only refers to man—"And every man, all in whose nostrils is the *breath*, or *N'shamah*, of life . . . died." The same word in another form occurs in Deut. xx. 10—16, "Thou shalt save alive nothing that breatheth," referring only to the inhabitants of Canaan. It occurs again in Josh. x. 40, "So Joshua latterly destroyed all the country of the hills . . . and all their kings; he left none . . . that breathed." And again in Josh. xi. 11, which passage affords proof positive that the word

N'shamah applies only to man, for whilst in verse 11 it is written "they left not any to breathe"—the word *N'shamah* being here used—it is further stated in verse 14 "the cattle the children of Israel took for a prey unto themselves, but every *man* they smote with the edge of the sword." We see from these scriptures the importance of this word which God uses in connection with the creation of man. He was altogether a higher order of being; his life was derived from the very breath of God. He was created after the image of God; His likeness was stamped upon him. I have called attention to this point because there are so many subtle lies and errors of Satan abroad at the present day. Some scientific teachers would have us to believe that man is only a superior kind of animal; that he has no essentially different existence. If you read the scriptures carefully you can not fail to observe the important distinction that God has made between *man* and the lower creation. When God created Adam and Eve He put them in the place of authority and rule; He gave them dominion over the whole earth. God indicated the place of authority given to man over this earth *by* bringing "every living creature to Adam to see what he would call them; and whatsoever name Adam called them that was the name thereof." When God created man He placed him in the Garden of Eden to dress and to keep it. He never intended any of

His creatures to be idle. Neither did God intend man to earn his bread by the sweat of his brow. That was the result of the fall.

Thus we see man as he came from God in perfect innocence, not knowing the distinction between good and evil, every thing around him in perfect harmony with his being. "God rested from all His work which He had created and made." He was delighted with the works of His hand; He said, "It is very good." Beautiful type of the rest which God has in His Son and in His new creation redemption—work wrought by Him through His death upon the cross. We shall find as we consider the next chapter how sin came in and broke God's rest. Therefore Jesus says in John v. 17, "My Father worketh hitherto, and I work." It has been said "God rested in the first creation because it was good, and He rests in Christ because He is good."

THE FALL OF MAN.

Chapter i. 1—We need not expect to understand all the mysteries of God's revelation. If there was nothing in it beyond our comprehension we would be apt to conclude that it was not from God. We can not explain why and how the serpent was used in tempting Eve. This much we know that throughout scripture the serpent represents Satan. He is called, in Rev. xii. 9, "That old serpent, called the Devil, and Satan." He is also called "the dragon" in xx. 2.

The serpent said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" (v. 1). This is Satan's way. He assails the children of God with questions, suggestions and insinuations concerning the love and faithfulness of God. Let us be on our guard against all those subtle

evils by which he seeks to act upon our poor, unbelieving hearts.

V. 2—4—Now he has got the woman to enter into conversation with him. As he finds she listens to him, he becomes bolder and flatly contradicts God, insinuating a want of love on the part of God in not allowing them to eat of the tree.

V. 5—6—Not a word here about subjection to her husband. What more fit and proper than to consult him before taking such a step as this. She failed to do so, yielded to Satan's temptation and fell. Let us learn a lesson from this. How often we act without consulting God; how often the church acts without consulting Christ; and how often a woman acts without asking the counsel of her husband. The result can only be weakness, sin and sorrow. Thus we see fundamental lessons taught us as to God's social order at the commencement of the very first book in the Bible.

V. 6—"She took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat." In I Tim. ii. 13, 14 we get further light on this subject. Here the apostle inculcates subjection on the part of the woman to the man upon two grounds. The first is given in v. 13, viz., "Adam was first formed, then Eve." The second, "Adam was not deceived, but the woman being deceived was in the transgression." The one is connected with the creation, and the other with the fall. The woman was in the place of subjection because she was formed second; sin having entered, she is still more in the place of subjection. Adam knew what he was doing when he took the fruit from his wife; he chose to fall with her. If Satan does not succeed in tempting us to disobey God alone, he will try to do so through persons or things we love. Let us be-

ware of our affections leading us away from God. It is a terrible thing for the heart to be set upon an object and through love to that object to be led away from allegiance to Christ. Adam was drawn away from the place of subjection to God by affection to his wife. The two were involved in the sin—"she gave to her husband and he did eat." Mark the different stages of this sin—first she listened to the serpent, then she looked on the tree, next she desired it, and then she took of the fruit and gave to her husband and he did eat. That is the course that sin takes. First we listen to the evil suggestion of the Tempter, then we look at the object which he sets before us, then as we look the desire of the heart follows, then comes the act of gratifying the desire, next we seek the fellowship of others in the sin. Our conduct exercises an influence upon others in some way or another. May we look to God to keep our ears that are anointed with the blood of atonement and the oil of the spirit, listening to Him, and closed to the voice of all others. The Lord Jesus says, "My sheep hear My voice" (John x. 27). If our ear is thus set apart to listen to the voice of the Good Shepherd we will be kept from listening to Satan's lies. We see how Christ met and overcame Satan's temptation with "the sword of the spirit which is the word of God." We have a beautiful parallel to Satan's temptation in the course that God follows in bringing us to Himself. It is, first, "Hear and your soul shall live," "Look unto Me and be ye saved." Then as we looked to Christ we began to desire Him, and as we desired Him, faith laid hold of Him and claimed Him as our own. After we got Christ then we, so to speak, gave Him to others.

V. 7—8—We see here the results of

sin. Their whole nature is changed. "They knew that they were naked." They then try to cover their nakedness by sewing fig leaves together and making themselves aprons. Then the next thing they do is to try and hide themselves from God. They never tried to hide from God before. It is sin that brings in shame and causes the heart to go as far off from God as possible. It is the unbelieving heart that "departs from the living God" (Heb. iii. 12). Adam did not know the Gospel; therefore under a conscious sense of shame and guilt and fear he could do nothing else but hide in terror from the God that loved him. We have here a fulfilment of that solemn word, "In the day thou eatest thereof thou shalt surely die." There we see poor Adam dead through his trespass and sin, dead to the love and grace of God, hiding amongst the trees of the Garden. Sin had cut him off from God. And there, as they were separated from God, in love He calls, "Where art thou?"

V. 10—Adam replies, "I heard Thy voice in the Garden, and I was naked, and I hid myself." What a sad plight for Adam to be in! Satan has attained his object; he has got Adam separated from God. God's way with the sinner is first to get him to own his sin, then He meets him in grace. There can be no fellowship between the soul and God till the sin is acknowledged. If it is a matter between my brother and me—if I have offended him—I must first confess my fault to him and then to God. Whenever David said, "I have sinned against the Lord," immediately Nathan says, "The Lord hath put away thy sin" (II Sam. xii. 13). In dealing with an unsaved person we should seek first to bring home to his conscience a sense of his guilt before ministering God's grace to him.

"The seed of the woman shall bruise the head of the serpent." We have here the germ of what is opened out in the rest of the scriptures. God illustrates and unfolds His purpose from generation to generation until we see it summed up and completed in the book of Revelation, where Satan is laid hold of and finally cast into the lake of fire. We see in this, completeness of the Book of God. Though written at intervals of over four thousand years by so many different men, who had no connection with each other, indited by the spirit of God, it forms *one complete revelation*. God tells out to our first parents the secret of His heart. He spoke to them of the coming Deliverer, the One who was to bruise the head of the serpent.

V. 17—20—God having told them of redemption through the seed of the woman; having shown that He has purposes of mercy and grace concerning the fallen race, goes on to speak of that discipline which He, in infinite wisdom, saw to be good for them. Whatever be God's dealings with us, our wisdom is to bow to it at once. Throughout scripture we see that God in His dealings with His people seeks first to set their minds at rest concerning His love in His purposes of grace towards them and then He unfolds to them the discipline that He sees to be needful for their blessing. David is an instance of this. His sin having been brought home to his conscience he says, "I have sinned against the Lord;" then the prophet unfolds the sorrow and suffering that he would experience through his sin. And so here, Jehovah tells them first of redemption, then He makes known the discipline that would be necessary to bring them into fellowship with His thoughts and purposes. God never allows one thing to be spoiled without bringing in some-

thing better. In Christ, God has brought in something vastly higher; He has brought us into fellowship nearer, deeper and more blessed than Adam had, or could have had, if he had not fallen.

V. 20—God had spoken of life through the seed of the woman. Adam believes God's testimony, and in faith responds to it. Instead of speaking of death he speaks of life. He calls the woman "Eve" because she was the mother of all living. Adam takes the place that his sin has put him into. He accepts and bows to the judgment of God; and then he takes in His revelation concerning the coming Deliverer. For the moment, he forgets all his shame, degradation and ruin and in faith reaches outward to life eternal. God would have us also to forget our weakness, failure and sin and to be occupied with His grand and glorious purposes concerning us in Christ Jesus.

V. 21—What their poor fig leaf aprons could not do for them, viz., provide a covering in which they could stand righteously before God, He in His own way provides for them. These coats of skin tell of sacrifice offered, of death having taken place in order that a perfect covering might be provided for them. Thus again God indicates His purpose in the death of the Substitute for the sinner, that thereby we might stand justified before God. Thus Jesus Christ is made of God unto us righteousness (II Cor. i. 30). We are accepted in Him because He took our place and bore our sins. Thus God clothes them.

V. 22—24—Evidently this tree of life was such that by the eating of it man's life in the flesh might be perpetuated. God saw that it was not good for poor, fallen man to have endless life in the flesh. Thank God, He has not given us endless life in this poor condition which

we are in. The life of man upon this earth was limited at the first to about a thousand years, then to three score years and ten. The life time of man is only a limited period in which God is working out with each one of us a discipline and experience that will have eternal issues. This life is short, but it is full of importance. Our position in eternity will be regulated by our behavior here.

They go forth from the scene of their fall, clothed with the coats of sin that God had provided for them. They go forth with the comfort of God's purposes revealed to them. What a blessed unfolding scripture gives us both of the awfulness of sin and the exceeding blessedness of the grace of God.

A FEW THOUGHTS ON LEAH AND HER CHILDREN.

It has been said that Jacob in his serving for a wife represents our Lord serving and giving Himself for us—His people. Leah typifies the church and Rachel Israel. Rachel was beloved by Jacob, and she was also beautiful in appearance, but Leah was tender-eyed, or, as another has said, "she was blear-eyed," and not beautiful at all. But the last became first, and the first last, in their case, and this is just what has happened to the church and Israel.

I desire to look at the names of Leah's children in the order that they are given in Genesis xxix. It seems to me that in them we see a line of truth shewing out God's dealings with us—His people—of this present dispensation—the church.

The first born was Reuben, which means "behold a son." This speaks to us of how God begins with us and of how we begin with Him. When the spirit of God awoke us up to see our sin, and the need of being saved, our cry was then, "O, how can I be saved, and how

can I know it?" We were then directed to behold the Son of God on the cross of Calvary for us. We learned that the Son of God was God's appointed Lamb who was to bear away the sin of the world; and also that "unto us a child is born, unto us a son is given" (Isa. ix. 6). The Lord Jesus, the Lamb of God, who bore our sins in His own body on the tree, was the child born, showing how He came into the world born of a woman, but He is also the Son given. "God so loved the world that He gave His only begotten Son;" so that Jesus was both "Son of Man" and "Son of God" while here on this earth, and will be so throughout all eternity. God spoke in time past to the people by prophets, but in these last days He has spoken unto us by His Son, so that now the cry is, "This is My beloved Son in whom I am well pleased; hear ye Him." God has given an object for faith to rest on, which is Christ. It is in Him that every blessing is to be found, and they become ours by faith. God has found in Him all that His heart desired, and He wishes us to do the same; and just as we do so we have fellowship with Him.

Now notice the words, "Hear ye Him." God speaks from heaven and says, "Hear ye Him." It is an important thing to give our ear to the Son of God, and this brings me to the next son that followed Reuben, which was Simeon, which means "Hearing." It is by hearing the voice of the Son of God that we get life—born again. Jesus has life in Himself just as the Father has life in Himself, and He communicates that life through hearing His voice, so that it is a most important thing for sinners to hear the voice of the Son of God, and also after they have got life, to continue to sit at His feet and hear His word. There is no spiritual life without hearing

His word. It is by the spoken Word of God that faith comes. "Faith cometh by hearing." What a comfort to the soul to know that Jesus has spoken to me. If you want to have solid comfort now, and in the hour of death—if we should die—then listen to the voice of Jesus now while He is speaking through His Gospel. How beautifully the meaning of the names of those two sons speaks to us. First, behold a son, and second, hearing. It may be the reader is still unsaved. God says to you, "There is no God else beside Me, a *just* God and a *Saviour*. Look unto Me and be ye saved, all ye ends of the earth" (Isa. xlv. 21, 22). The only way that we can understand how God can be "a just God" and at the same time "a Saviour" is by the cross of Calvary. A crucified Christ is the only answer that can be given to that question. The Son of God took the guilty sinner's place and "suffered for sins, the just for the unjust that He might bring us to God." God's justice was against us because of our sins, but when the sins were righteously put away by the Son of God; then justice was satisfied, so that God can now say, "I am just and also the Saviour of all that look unto Me." Look and live.

The next son was called Levi, which means "joined," and this is just what takes place with every poor sinner who believes in Jesus. They are joined to the Lord by one spirit, and become members of His body. This union with the risen Christ of God brings the soul of the dead sinner into life, and not only into life, but owners of life with Christ. The same life that is in Christ is in every member of His body—the believers. Terrible was the gulf which sin had made between God and the sinner, but the holy, spotless Son of God bridged that gulf by becoming a man, and going

to the cross in man's stead, and dying the sinner's death for sin, and rising again, leaving sin behind. He came to where we were—right into the arms of death—and by His death destroyed death and lifted us up with Himself into the newness of life, so that we are to be one with Him for ever. Jesus and the believer become one—one in death, one in resurrection, one in eternal glory, for ever one. Such is the grace of God to poor, lost sinners, who have done nothing but sin in thought, word and deed all their life long. The Son's perfection is their perfection. His acceptance is their acceptance by virtue of their union with Him in death and resurrection. Well may we exclaim, "O, what a Saviour is Jesus the Lord."

Now this brings me to the fourth son, whose name was Judah, which means "Praise." Truly this should be the business of our life down here, for it is what is to occupy our heart and lips throughout eternity. We have been called out of darkness into His marvellous light that we should show forth His praises. Our life, walk and conversation should all be to His praise. We should do nothing without first enquiring, What praise will come to my Lord out of this? Thus our praise is meager at the best, but still God wants the praise of our heart and life. Thanks be unto God the time is coming when we shall praise Him as we ought. There will be nothing to hinder it in heaven—no Devil, no sin, nor flesh there—but it shall be one uninterrupted burst of praise throughout all eternity. Would you not like to be there now? Now before passing to the fifth son I wish to remark that there is a break at this point. We read that after Judah was born she said, "Now will I praise the Lord, and she called his name Judah and left bearing." A point

has been reached—Behold a Son—Hearing—Joined—and then Praise the Lord. So there is time given to continue the praise before another son is born.

The next son is Issachar, which means "Hire," or "He brings wages." After we are saved by the grace of God then we get the privilege of serving the Lord Jesus, and He is so full of grace that He gives the promise that for every good thing that we do for Him He will reward us for it, so that there is not only the gift of salvation, but there are rewards for faithful service done to Himself. And we must not forget that whatever is done to the least of His brethren is done to Him, because they are one with Him. The Lord has set before us an open door, so that we may enter in and labor for Him so that we may become rich in good works. It has been said by another, "There shall be rich and poor Christians in heaven." Those who labor most for Jesus down here are laying up treasures in heaven, so that when they go there themselves they will meet all that they have laid up there, and Jesus will reward them for it. But those who labor for self, or for a sect, are not laying up treasures in heaven; but they are laying up their treasures down here, either in the bank or in the sect that they belong to, and when they leave here for heaven they leave all their labor behind them, and so they suffer loss because they did not labor for Christ; so that there will be poor and rich Christians in heaven. The world's idea of this is just the opposite to God's. They praise the man who does well to himself, but they call the man a fool who seeks to spend his all for Jesus. So the people that God calls rich the world calls poor, and *vice versa*. It is a poor, miserable life for a child of God to live for himself, whereas he might win for him-

self a crown that will never fade away. Such a life has no comfort in it, and has far less when the end comes. May the Lord stir us up to live more for Himself. Now the only way we can live for the Lord is to conform our ways according to His word. The judgment seat of Christ is going to manifest each one of us in all our works since we were made partakers of "the life which is life indeed." It will then be seen who lived to please God and who did not. Every one will bear the mark of His approval or disapproval in their person, "for one star differeth from another star in glory, so also in the resurrection from among the dead." It will be eternally seen who was faithful and devoted to their Lord down here. But we all shall be at home in the Father's dwelling.

This brings me to the last son, whose name was Zebulun, which means "Dwelling." How expressive this is. After all the toil and labor of this weary world then it is rest in the Father's house, where He has gone to prepare a place for us. The Lord Jesus and His blood-bought and blood-washed church will dwell together for ever in the Father's house. The Christian at death does not go into the full glory of the redeemed; the body goes to rest in the dust of this earth, but the soul and spirit go into the presence of Jesus to rest until the time appointed by the Father, when He shall come forth and take all His redeemed home to be with Himself in the eternal glory—body, soul and spirit. This is the time when we shall go into the full glory of God for ever like Him and for ever with Him. David, while living in this wilderness, could say, "The Lord is my Shepherd, I shall not want," and again, "I shall dwell in the house of the Lord for ever." No more sin nor death; no more sorrow nor

not so come out, we may rest assured we know nothing about it. If we are living near the Lord, we shall reflect His grace in our every look, every word, and every movement; we shall not exhibit the levity, the vanity, the folly of nature. No, nor yet its irritability, its peevishness, its moroseness, its sour temper, its odious selfishness, its covetousness, its rude inconsideration of others. All these things must be withered up and flung aside if we are walking with God.

Reader, let us seriously apply our hearts to the consideration of these things; we may depend upon it, there is urgent need. The amount of light, airy, easy-going profession is really appalling to any one who looks at the present condition of the professing church. There is a name to live, and a form of godliness; but, oh! where is the deep-toned, thorough-going, earnest walking with God? This is the question which forces itself upon the heart, while contemplating the aspect of things in the midst of those who take the very highest ground, who talk and sing about being dead and risen with Christ, who give their assent to the highest truths of the New Testament. Where is the tender conscience? Where is the honest carrying out, in daily life, of all that about which we talk and sing, and preach and write? Surely God looks for reality. "To him that hath shall more be given; but from him that hath not shall be taken away, even that which he seemeth to have." It is a most terribly dangerous thing to traffic in unfelt truth. Better far know a little truth in the power of it, than seem to know a vast amount which has no effect on the heart and life.

May the blessed Spirit create in the hearts of all Christians an intense desire, a firm, holy purpose to get on in the

ways of the Lord, a real thirst for the knowledge of Himself! May His kingdom be established and extended in our hearts—that kingdom which is righteousness and peace and joy in the Holy Ghost! May it be our one desire to *walk with God!*

CHRIST THE HEAD,

PASTORSHIP.

The Lord Jesus Christ alone builds His own church. Matt. xvi. 18, "On this rock *I will build My church.*" He alone does it, and all in His built church are "born again," or regenerated. They possess His own life and are sealed by His Holy Spirit.

MIXED MULTITUDES.

Men dishonor Him by attempting to build His church at all. An additional evil is they do it, alas! alas! out of such material as is to their hand; that is, of converted or unconverted people, provided they have a few pennies to spare and no very flagrant, disgraceful episodes in their lives. To these church builders all are equally welcome—sheep or goats, saved or lost. If they will help "to run the machine," that is all the qualifications needed or required.

SECTS ARE MAN-MADE CHURCHES.

Hence all the sects, without exception, are an unequal and incongruous mixture. A very few in them are saved and the many are as dead as a "painted ship on a painted ocean," and they who are saved amongst them can not live godly in such associations as they are mixed up with.

CHURCH MAKING.

Wherever church making is the first consideration by preachers it follows inevitably and naturally that their church

formations are simply a "conglomerate," or like a "pudding stone," in which all kinds of material find a place—all kinds of people and all kinds of doctrine. Certainly this adds to the bulk, but not to the profit. But wherever service to the Lord is the servant's first object, Christ Himself builds His own church of His own chosen, fitted, polished and living stones, to be an habitation for God by His Spirit.

GIFTS AT THE BEGINNING OF THE CHURCH.

As the Lord Jesus builds His church out of the material provided by Himself, so also does He it by His own church instrumentalities. In I Cor. xii. 28 we have the beginners mentioned thus, "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles (Greek, powers or *dunamis* or dynamite), then gifts of healing, helps, governments (or wise counsels—see marginal reading of Revised Version), kinds of tongues." It is not said these ministries were to be continued.

THE FIVE GIFTS THAT CONTINUE

Are described or named in Eph. iv. 11, "And He gave some *apostles* and some *prophets* and some *evangelists* and some *pastors* and *teachers*." R. V. The first two are said in Eph. ii. 20 to be in the foundation, so we have their writings, testimony and doctrine in the New Testament. Paul says, "I have laid the foundation as a wise master builder," or "architect" (see I Cor. iii. 10); but let every man take heed how he builds thereon.

OBJECT IN MINISTRY.

In Eph. iv. 12 His object in continuing these gifts is stated. Mark well, it is not for a "living" to some educated gentleman, but "For the perfecting of

the saints unto the work of ministering, unto the building up of the body of Christ." R. V. In other words, it is that the saints may become efficient in ministering, in order that the body of Christ may be built up, and each joint has its peculiar gift, place and responsibility. Alas, the most of the saints are "sleeping partners" instead of efficient ministers and active in ministering.

HOW LONG WILL CHRIST CONTINUE THESE SUPPLIES?

The next verse, viz., the 13th, tells He will continue the supplies "Till we all attain unto the unity of the faith and of the knowledge of the Son of God unto a full grown man unto the measure of the stature of the fulness of the Christ." R. V. In other words, till there is not a member of the body awaning, or till He comes and the church is caught up to meet the Lord in the air.

CHRIST ALONE IS HEAD.

We take it for granted that He knows what He is about better than any other. "He is the head *over all to the church*" (see Eph. i. 22, 23), and "Christ also is the head of the church" (Eph. v. 23). Any interference with His headship arrangements is simply dishonor cast upon His wisdom, capacity and integrity. Whatever and wherever the Lord Jesus gives, it is our privilege to bow our heads, conscious of our own ignorance and folly, and of His infinite wisdom, power and grace.

SECTS MUST VOTE, ELECT AND HIRE.

It is true the Lord Jesus does not give His gifts to the sects as such, for they are not His church, but mere human organizations. (There are, doubtless, some members of His body among them to their own deep loss and His dishonor).

Therefore, such can not look to the Head with expectations or depend on Him for supplies, and in the absence of His care they resort to voting, electing and hiring; and, of course, the hired man must try and please his employers, or they'll soon "bounce" him.

CHRIST WILL SUPPLY HIS CHURCH'S WANTS

When the Lord's people take their place and do His bidding in gathering to His name, according to Matthew xviii. 20, "For where two or three are gathered together unto (Greek) My name, there am I in the midst of them." And in submission to Him, He will either raise up from among themselves or send to them from other assemblies, evangelists, pastors and teachers.

These are the gifts we require as we go along.

THE GIFTS ARE THREE.

The evangelist is, or ought to be, the quarrier. He preaches the Gospel to the perishing and is the means of leading sinners to Christ.

The teacher's business is to search the scriptures and give out to the assembly what he finds in them; and if he is growing in grace himself he always has something new, fresh and precious for the saints. There is a vast difference between this and giving out to them *not what he learned, but what he committed to memory.* The latter usually is very dry.

THE PASTOR, ELDER OR BISHOP.

The pastor, bishop or overseer's work is chiefly not wholly *negative*, and is set forth in Ezekial xxxiv. 4 as that which the shepherds of Israel have not done. It reads there, "The diseased have ye not strengthened, neither have ye healed that which was sick; neither have ye bound that which was broken,

neither have ye brought that again which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them, and they were scattered because there is no shepherd," etc.

Also see Zechariah xi. 16, and positively we find it in Ezekial xxiv. 12-16, "Seek that which was lost and bring again that which was driven away, and bind up that which was broken, strengthen that which was sick," etc.

Compared with this blessed and great work, it is a small matter indeed to remain behind in the meeting place after a meeting is over and for 20 or 30 minutes discuss the matters of an assembly with little or no experimental knowledge of the individual necessities of the flock; and little soul exercise in prayer before God for the sheep, and little or no heart sympathy with them in their daily temptations, trials and failures, but in an unbroken, unsympathetic spirit talk loud, long and strong.

MEN OF GOD WANTED.

What need for such God-sent *pastors, overseers* and *shepherds* over this whole country—not men who are extremists, with a "bee in their bonnet," but men of God whose hearts go out intuitively and naturally to the saints and care for them because they are Christ's redeemed ones and very dear to Him.

NOT TEA PARTY GOSSIP CIRCLES.

True, there are many whose daily work hinders them from this service. yet if godliness were flourishing such pastors would naturally come to the surface. Lack of godliness is the chief cause for lack of shepherds.

If such as care for the saints would pay them an occasional visit—we don't mean, go to tea parties in a certain small,

exclusive circle for talking gossip—but in order to know the state of the flock, their spiritual condition, etc., and pray with and for them in their own houses no doubt, good results would be apparent.

FOUR SCRIPTURES FOR GUIDANCE.

First—Prov. xxvii. 2: “Be thou diligent to know the state of thy flock and look well to thy herds.”

Second—“Be as he-goats before the flock” (Jer. l. 8).

Third—“Take heed, therefore, unto yourselves (first) and to all the flock over the which *the Holy Ghost hath made you overseers, to feed the church of God (of the Lord) which He hath purchased with His own blood.*”

Fourth—“Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind, making yourselves ensamples to the flock” (I Pet. v. 2, 3).

SUNDAY CHRISTIANS.

A WARNING.

It is sad to say that there are many so-called Christians who never appear at any meeting excepting the Lord's Day morning one—and some are but seldom there.

MEETING ATTENDERS.

It must be conceded that there are mothers and some others so hemmed in by their circumstances as to be unable to be at many meetings, nevertheless there are many who might be if they had the heart for it. Usually “where there is the will there is the way.”

EXCUSERS.

There are also those who are far away from God and glad of any excuse to keep

them away from any meetings that would give trouble to their consciences. These are losers themselves, and injurious examples in bad ways to others. Scripture says, “One sinner destroyeth much good” (Ecc. ix. 18). They are sure to get immitaters from among the hangers-on-to-a-meeting.

THE CORKED EMPTY BOTTLE.

A Christian may be like a clean, empty bottle, with nothing in him excepting the cork of conceit, which, if it does keep the dust of heresy out, excludes also the Word of God when preached in the power of the Holy Ghost.

GOD'S PROVISION FOR SAINTS.

God in grace provided a Chief Shepherd, also evangelists, pastors and teachers for His church, but many of those who claim to be His, never avail themselves of their ministries, for they have settled down into self-conceit, imagining they know all, believe all, and do all God asks and expects of them, and have no desire whatever to search the scriptures in order to know more of God's word, mind and ways.

SUNDAY SLEEPERS.

Others, we are afraid, while they go to the morning meeting, only sleep in their beds on Lord's Day afternoons and evenings.

SUNDAY VISITORS.

Others visit their friends and gather up all the gossip around.

POPULAR PREACHING.

Others go to hear some great gun firing away froth, flattery and fleshly eloquence, in the evening, and put their pennies in the box to support and keep alive that which should have been dead long since.

SEVENTH-DAY ADVENTISTS.

Other so-called Christians go to hear the Seventh-day Adventists, and because of their spiritual condition very readily imbibe the materialistic poison of these people and fall into the snare of an active intellect (if they have any) in the things of God, which usually issues in such heresies as "non-eternity of punishment," "sleep of the dead," and other relatively abominable doctrines which emanates from the Devil and puffs up man, so that in the course of time they revel in an argument, but do not want God's presence in a meeting. We have paid some attention to those who have been carried away with those filthy, abominable doctrines, a few of whom once seemed alive unto God; but as sure as they begin to drink in the poison they can nod and sleep at the Lord's own table—a shameful expose of the state of their soul.

SLEEP AT THE LORD'S TABLE

Indicates a great distance from God, either through fleshly indulgencies or the materialistic poison of the last days.

Reader, these are evil days—"beware lest ye fall from your own steadfastness." If you pursue the bad ways do not think the Lord will preserve you from the consequences, for "He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons" (Col. iii. 25).

FRAGMENTS.

The preacher has but one voice, example has a thousand tongues.

The Saviour is no more than a crucifix to us if we do not live upon His wealth.

Anarchy is the destruction of the present order of things, with nothing to put in its place—chaos.

That holiness involves "separation" is true; but when that separation is from good, instead of from evil, it becomes unholiness.

The text that "if one member suffer, all the members suffer with it," does not teach that "if one member sin, all the members sin with it."

Before any principle is accepted, it should be tested by scripture, and, if it involves disobedience to the precepts of scripture, should be rejected.

A Christian may be known by the company he or she keeps, and his associates may be known by his own ways. He that walketh with wise men shall be wise, but a companion of fools is destroyed.—Prov. xiii. 20.

Pastors and churches contemplating "Service of Song," to draw congregations," may do well to note the remark of a well known infidel: "These Christians have lost faith in their own Gospel, for they now give the people CONCERTS to attract them."

Masters! mistresses! in what spirit do you live? Do you show the sunrise of Christ to all around you? Remember it is the Lord's delightful will to take the truth in living characters and plant it from one bosom to another. The truth of God, living and burning in the human heart, is eminently calculated to arrest the attention of children and servants.

WORK AND WORKERS.

Brethren D. Munro went from Kansas City Conference to Sparta, Ill., and from there to Valparaiso, Ind., and from there to Chicago Conference.

J. Smith returned to Stratford, Ont., Canada.

John Carnie went to Forbush, Iowa, and from there to Elgin, and then to South Side Chicago.

Andrew Frazier, in his weakness, went to California, and we understand intends to rest at Los Angeles and get the benefit of the warm climate. Pray for him.

W. J. McLure is gone to California also, and he also intends to go to Los Angeles and have some meetings there after he is through with the Gospel meetings in San Francisco and Oakland.

J. Marcus has also been at the Californian meetings and is just returned to Portland, Oregon.

David Oliver is returned to the north of Ireland. His family remains in New Bedford, Mass.

Wm. Matthews and John Martin have been working together, mostly in Mass.

Robert Telfer is married and located in East Toronto, Canada.

Forest, Ont.

Special meetings for Christians, at Forest, Ont., on Saturday, Lord's Day and Monday, December 24, 25 and 26, 1892, the Lord willing, will be held as usual, on the above dates, for praise, prayer and ministry of God's Word.

Place and hours of meetings are as follows:

Friday, the 23rd, at 7:30 P. M., prayer meeting; Saturday, the 24th, and Monday, the 26th, in the Gospel Hall, Main street, at 10 o'clock A. M., and 2:30 and 7 P. M., for praise, prayer and ministry of the Word. Lord's Day, the 25th, in

the town hall, at 10:30 A. M., for "breaking of bread;" afternoon, at 2:30, for ministry; evening, at 7, for preaching the Gospel.

Arrangements have been made to entertain all the Lord's people.

Usual holiday excursion rates at the time of meetings. A cordial invitation is extended to all the Lord's people to attend. They are being held a week later than formerly in order to give the Lord's people the advantage of the holidays. It is hoped they will buy up the opportunity and make an effort to attend. The prayers of God's people are desired on behalf of these meetings.

Any farther information will be given by addressing "Conference," box 44, Forest, Ont.

R. MUNRO.

A. LAWRIE.

JOHN KAY.

Philadelphia Christians' Conference.

Our Fifth Annual Conference will be held at Philadelphia (D. V.), in the Federal Hall, southeast corner of Seventeenth and Federal streets, on Saturday, Dec. 31, 1892, Lord's Day, Jan. 1, and Monday, Jan. 2, 1893. Meetings each day at 10:30 A. M., 3 and 7:30 P. M. All "born again ones" are invited to the above meetings. Any of the Lord's servants that can see their way clear to come will be very welcome. All coming from a distance will be provided for during the meetings. For further information, address Frank Crook, 1620 Afton street. A preliminary prayer meeting will be held in the Gospel Hall, 1113 South Broad street, Dec. 30, at 8 P. M. Signed in behalf of the Assemblies,

WILLIAM HAWTHORNE.

THOMAS WILSON.

JOSEPH ROTHWELL.

FRANK CROOK.

G. AITKIN.

South Middleton, Ont., Conference

Will (D.V.) be held on the twenty-third, twenty-fourth and twenty-fifth of December, 1892. Meetings at 10 A. M., 2:30 and 7 P. M., all in the Gospel Hall of this place.

The Lord's Day morning meeting (Dec. 25) will be at 10:30. All the other meetings as above stated.

A cordial invitation is hereby extended to all. If any coming by train drop a line in time to the subscriber stating the train and station, whether Courtland or Tilsonburg, they shall be met at either.

The prayers of the Lord's dear people are requested that the Master of Assemblies may for His own name's sake be graciously present and minister through whomsoever He will the needed supplies for the reviving of saints and the salvation of the lost.

JER. SMITH,
South Middleton, Ont.

Dr. J. N. Case Writes From China.

WEI-HAI-WEI, Oct. 9, 1892.

"The work here is still somewhat encouraging, though for the past five or six weeks have seen only Chinese. At night it is not good to study Chinese, so that gives a little time for writing, etc.

My patients are steadily on the increase, and I hope that thereby the ears of the people are being made to listen to our Gospel.

Just now Mr. Dawson is here. He intends to look for a house on the island, and if a suitable one can be rented to come there soon with his wife and little one. I shall be pleased to have a fellow worker so near.

J. NORMAN CASE,
Chefoo, N. China.

Care of Mr. J. B. Price."

[Dr. Case is to contribute a monthly article to OUR RECORD for 1893.—Ed.]

Victoria, B. C., Conference.

The Third Annual Conference of Christians will (D.V.) be held in the Gospel Hall, Saturday, Dec. 31, 1892, Sunday and Monday, Jan. 1 and 2, 1893.

The preliminary prayer meeting will (D.V.) be held on Friday evening, Dec. 30, 1892.

The Lord's people on the Pacific Coast are hereby invited to be present and partake with us of God's goodness.

Brethren, pray for us.

Notices by intending comers should be addressed to

ROBERT WATSON,
Fowl Bay Road, Victoria, B. C.

San Francisco, Cal.

The advertised Conference was, in many respects, profitable, sharp, keen and clear. Many of the Lord's people have been refreshed and revived. The only cure for every ailment is God alone. Mountains of difficulties become plain. A proud man is emptied and humble. Jealousies languish and Christ alone comes exalted. Brethren Andrew Frazer, W. J. McLure, Jas. Marcus and Ross were the outside strangers that part. The inside, Dr. Williams and Cameron. The Lord's Day morning meeting was larger than ever before.

Kansas City

Conference, we are told, was good and profitable. Let us thank the Lord for this. In these evil days, when among brethren so much intellectual Theology is preached, cold, clear and powerless, resulting in a knowledge that puffs up, it is most enjoyable to get not only God's truth but God's message that goes straight to the heart and softens.

Detroit, Mich.

Remember the Detroit meetings on Dec. 9, 10 and 11, in Gospel Hall, 416 Grand River avenue, near Sixth street.