

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 *John*, 12.

PREACH THE WORD.

Vol. XII.

KANSAS CITY, MO., U. S. A., JANUARY, 1899.

No 1.

IN CHRIST.

With many this expression is equivalent to being saved or being born again, and no more. Now, this is a mistake, and it might be well for us to look with some attention to what the Word says about it. Scripture does not change expressions simply to avoid repetition. When a different form of words is used concerning any truth, we may be sure there is another shade of thought in the mind of the Holy Ghost.

Of course every child of God is born again and saved and in Christ, and all these blessings became his at the moment of conversion. We do not say that we entered intelligently into the enjoyment of all these mercies when we were first converted, but they were ours nevertheless. Indeed, we may go farther and say that some of us have never entered into the enjoyment of the blessing of being in Christ yet. With such it is just another name for salvation without any special meaning being attached to it. But, as we have said already, this is a mistake, and a mistake, moreover, that has often a very bad effect, keeping us contented in a low spiritual condition and hindering progress out of it. The rule is with us as it was with Israel, "Every place that the sole of your foot shall tread upon, that have-I given unto you, as I said unto Moses."

In the epistle to the Romans, where

we have the great foundation truths of *Christianity laid deep and strong*, we have an orderly statement of this wonderful position which is ours who believe in Christ. Although it has often been pointed out, it is not unnecessary to call attention to it again, that the doctrinal portion of this epistle is divided into two parts—the first part ending with chapter v., verse 11, and the second beginning at the next verse and going on to the end of chapter viii. There is, beyond this, a kind of supplementary portion, including chapters ix., x. and xi., which treats of the present condition of Israel in view of God having gone out into the world at large with His grace. This last, however, does not come within the scope of our thought in this paper.

The first part brings before us our own responsibility—that is, each individual's responsibility for his own sin. We may remark in passing that Adam's sin is sometimes thought of and spoken of in a way that is hardly scriptural. The infidel will scoff at the thought of being judged for Adam's sin, and in a certain measure we must admit the equity of his claims. For Scripture nowhere maintains that any one will be sent to hell on account of Adam's sin. On the contrary, when judgment is spoken of it is always for one's own sin. In Rev. xx. we read, "They were judged every one according to their works." In no part of the

Word is the thought suggested that Adam's sin made it a necessity that any one should go to hell. So in this portion of Scripture the first thing the Holy Ghost takes up is the sin in which men were then engaged. He says, "All have sinned," and in proof of it appeals to the then condition of Jews and Gentiles. And it is well for us all to remind ourselves that if Adam's sin is never charged upon us in connection with final judgment, neither is it taken as an excuse for our own sin now. The apostle, in speaking of the frightful condition of the Gentile world, does not trace it back to Adam, but presses it on them as the result of their own sin. "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." So in speaking of the judgment he says, "Who will render to every man according to his deeds."

Now, I must own that I have sins of my own, sins against a holy God, sins for which I can find no sort of excuse, sins that I find no extenuation of in thinking of my connection with Adam's sin. "I have sinned" is the language that the first part of Romans would put into my heart and on my lips, and to use the ritual of the Episcopal Church, "Through my fault, through my fault, through my most grievous fault." But what is the remedy? This question is answered in the third, fourth and fifth chapters in the minutest detail. God can justify the sinner who believes in Jesus, by virtue of the atoning work of the Lord Jesus Christ, from every charge. It is exceedingly simple. I have sinned, Christ on Calvary's cross offered Himself to God for sin a spotless sacrifice. I be-

lieve on Him and God has put to my credit this work of Calvary, thus clearing my record of all sin. I am justified or cleared from every charge.

Now all this is gone into and settled before the question of Adam's sin is raised. But after I am put in peace and joy in the presence of a holy God, my attention is called to my link with Adam. In reading the eleventh and twelfth verses of the fifth chapter one would be inclined to say that the apostle, after stating that our reconciliation to God has been brought about through one, even our Lord Jesus Christ, feels that He must justify God in dealing thus with us by showing that all the misery of our condition came by one man. That is to say, if we have been reconciled by one, so were we alienated from God by one—there is no injustice in God's manner of dealing with us. And this leads him to the question of being in Adam or in Christ, and the whole matter is elaborately gone into in the next few chapters.

It is truth, however, not meant for the unbeliever, but rather for the child of God. This we may see for ourselves if we observe the appeals in the Acts of the Apostles, made to Jews and Gentiles. We never find the question of Adam's transgression raised at all. They begin with men just where they are and press on them present sin and present need. But when one is in the family he is able to receive that which was only a mystery before. Now the apostle brings before us the truth as to Adam and Christ in such a way as to completely destroy in the soul that which is the bane of many a Christian's life—viz., self-occupation. How many of us have felt ourselves hampered and hindered in every way after

salvation by this self-occupation. We felt we were not what we ought to be, and the knowledge of God's grace only increased our misery as we were made conscious of our wretched returns to His grace. Dwelling on "Calvary's vast unmeasured sea" of love, at such times only added to our unhappiness, and sometimes indeed we felt as if our hard hearts were made harder by it, and our consciences urged all this on us until we felt we were the vilest of the vile and the worst of the bad. Now this is a "slough of despond" into which many a Christian gets, and alas! while some get through it, others even of the Lord's people either struggle in it all their days or get back on the other side, and make up for lack of spiritual joy by going into worldliness or indifference. This experience we believe accounts for the condition of many today.

But we would do otherwise than this, and will try to point out at least God's path through this miry place. First of all, observe that the apostle points out that before God in all this matter there are only two men, and, dear fellow-Christian, you are not one of them. The two men are Adam and Christ. In connection with the former, you are simply like the fruit of a tree—you are a sinner because he was. The whole human family, you included, was tested in him, and found wanting. The root of all the sin in the world is the transgression of Eden, and here God goes far back of you, even to the very beginning of things. The seventh chapter of Romans is simply the experience of one finding this out. "I am carnal, sold under sin," is a confession of one who is learning that he was born a slave, and is entirely unable to deliver

himself from the awful thralldom of sin. Adam sold himself and his race to sin, and not one of the race has been able to free himself. Here is where Christ as the second man comes in so beautifully. He came into the human family, but only that He might become a Deliverer, a Redeemer. The sin of Eden was the transaction that sold us under the dominion of sin, so our Lord in coming into the world undertakes to settle for ever that transaction by becoming responsible for it, and answering for all its consequences. The scene of Adam's sin is the garden of Eden, amid all the beauties and delights of that paradise for man; the scene of the settlement of that sin and all its results is Calvary's cross, with all its sorrows and trials. When Adam sinned, God drove him out of the garden and barred the way back by flaming cherubim; when Jesus settled for sin, God unlocked the gates of death and sent His angels to watch by the tomb to apprise all seekers that He was risen. Adam became subject to death and died; Jesus, having completely answered for the whole question, is raised from the dead and given glory at God's right hand.

Now the question for me is, Am I in Adam or in Christ? Am I identified before God with Adam's sin or Christ's death for sin? It is not here a question as to how I feel or what I experience, but what is true before God. As to experience and feeling, we all know our link with Adam is much stronger than any link we may have with Christ; but it is not, let us repeat, a question of experience or feeling, but one of faith. If I am a believer in Christ at all, I am by God reckoned as having gone through death with

Christ, and having done with sin as completely as He has. My feelings of sin within, its uprising and activities, do not touch this at all. We are quite aware that this is puzzling at first, and sometimes quite perplexing. But that which makes it perplexing is that self-occupation which it is the cure for. We are determined to find within ourselves a condition of things that will satisfy us, and all efforts on the part of the Spirit of God to direct us to Christ as a remedy we unconsciously resist. But we must defer further consideration of this until next month.

C. W. R.

(To be continued.)

FRAGMENTS FROM THE CHICAGO CONFERENCE.

God has at least five ways of smiting his people:

1. By His Word directly.
2. By His Word ministered through His servants.
3. By a providential circumstance, such as sickness.
4. By the hand of our brethren.
5. By the hand of Midian, which means strife.
6. By the world.

As an illustration of this latter, I remember giving away tracts in a certain place when I was accosted by a woman with the question, "Are you one of the brethren?" On my admitting that I was identified with those she knew in this way, she replied, "Oh! I know them in our town very well, but they are divided up into six different parties, and all of them fighting with each other." Thus I was smitten by the world and I felt it.

Whoever the angel in Rev. ii. and iii. is, it is evident he is some one in responsibility for the state of the assembly, and whom the Lord holds accountable for its condition. Perhaps there are some of us here who occupy that place, and who need to be spoken to first of all.

In Ezekiel xxii. 24-31 we have a state of things in Israel that is very sad. The prophets are wrong, the priests are wrong, the princes are wrong, and the people are wrong, and God has to say that He sought for a man among them to stand in the gap to make up the hedge, but found none. May God grant that however far wrong we may be, He may find one among us who can, like Daniel, entreat His favor and bring blessing into our midst.

It is related that when a Christian from a certain assembly asked an esteemed brother in the Lord what he could do for the assembly he was connected with, he was answered, "Keep your own soul right with God, dear brother, and in that way you will be of real service."

In James iv. we read of praying but getting no answer on account of our prayer being only that we may consume upon our pleasures. I have heard of a mother who prayed earnestly for her children, that they might be saved. Her desire really was that they might not go to hell; in other words, it was for her own pleasure she prayed. Eventually she rose to a higher level and began to be exercised about their present condition as rebels against God. Then she could pray for their salvation for the glory of God.

David sinned against God by enticing a woman away from one to whom she was bound by every tie. We may not do literally as he did, but is it not possible for us to entice a child of God from that allegiance to the Lord that ought to mark all of us, and get their minds and hearts on ourselves?

Eternity becoming shadowy to us is one of the marks of the beginning of backsliding.

In connection with the sin of Achan it is to be remarked that while he sinned openly, there was a condition of the whole people that called for their defeat by the men of Ai. They were exalted with pride over their victory at Jericho.

There was a time in Israel when the word of God was lost, and the people did not seem to miss it. Are we losing our Bibles? A sister in the Lord once went to a meeting, and the preacher, after warning the people of God about the importance of reading every book of the Bible, startled his hearers by asking them if they had every book in their Bibles, or if they had lost some of them. She went home and, after looking over her Bible and finding every book in it, she knelt down and thanked God for a whole Bible, then promised herself by God's grace to search and study every part of it thereafter.

Whenever we cease to love a child of God we grieve His Spirit. Party love, that is love for those with whom I am associated in church-fellowship, is not necessarily Divine love. When I have an unforgiving thought in my

heart against any one, I am unable to enjoy God.

Separation to the Lord, without a godly life accompanying it, is nonsense and worse than nonsense.

Why do many lose blessing so soon after a conference? Because it is superficial and there is no going on with God for oneself afterward. Let us thank God for leaders, but if we are to be successful, we must go on with God for ourselves day by day.

"Judge not that ye be not judged" is a principle of tremendous importance. How often have we seen a child of God who was severe on certain things in others fall into those very things himself. I have often wondered in reading about Samuel and Eli if Samuel judged himself enough when delivering the message of judgment to Eli on account of the way in which he brought up his sons. It seems remarkable that he should have failed, to some extent at least, in exactly the same way. Let us beware in judging others that we do not bring judgment on ourselves by our lack of self-judgment.

What is the chief commandment God has given us in this day? Is it baptism? No. Is it the breaking of bread? No. It is, "Love one another, as I have loved you." Let us never forget it, and let us beware of the little trifles that often come in between us and that have the effect of drying up the fountain of love.

Sometimes at a conference we feel so thoroughly crushed, as our life is laid bare to us in the light of God's holy Word, that we leave an opening

for Satan to come in and accuse us of things that we are entirely guiltless of. He takes advantage of the spirit of humiliation and confession to crowd upon us that which is really not sin. Our imperfections in service he will magnify until we are fain to confess the whole service itself as sin. We become so blinded as to be unable to perceive quietly what the Lord is dealing with in our service. Let us beware of this.

"He shall drink of the brook in the way: therefore shall he lift up the head." This is true of our Lord Jesus Christ, and will also be true of us. There are many brooks in our path of which we must drink in order to being exalted. Humiliations of every kind we must bow to if we would really know the lifting up from God.

It is very significant that the remnant that returned from Babylon afterwards degenerated into that people that crucified the Lord of glory. Let us beware of boasting of our place of separation, lest we too become corrupted as they did. Our great danger is hypocrisy, which was also their curse. Everyone of us is in danger of becoming a hypocrite.

"Who hath despised the day of small things?" We may despise this present testimony in various ways. We know it is insignificant and unimportant in the eyes of many, but then it is what God hath wrought for us in these times. Let us learn to value it.

Notice the two warnings of Luke xii., "Beware of hypocrisy" and "beware of covetousness."

DOES THE LORD WANT ANY OF YOUR MONEY?

Ought it to be written thus? Is it not the Lord's money, every cent of it, and given to you in trust? But does the Lord want any of the money you have? does He want it to use or for His servants to use in His work? It may be that He does, and you do not realize it. How is He going to show it to you? One way certainly is by ministry, written and spoken, and as the writer can speak to but very few of the Lord's people, he uses the printed page to call their attention to their responsibility in this to our Lord.

To learn the mind of the Lord as to this we must of course go to the Word. What does He say therein as to this? The Word is plain. You have only to turn to 1 Cor. ix. 11-16, to get the Lord's mind as to one part of this matter of using our money for the Lord. Then chapters viii. and ix. of 2 Cor. give the Lord's mind as to another part of the same duty. It is evident that God has ordained, established and appointed that His work is to be carried on by money given by His people, and also that His poor are to be sustained by those believers to whom He has entrusted some of His money. Paul, while insisting that it was God's way that His servants who preach the gospel should live of the gospel, yet refused to receive money from the Corinthians, because men were ready to say that he was preaching for money; but afterwards when Paul was in need he gladly and with praise to God received that which was ministered to him by the Philippians, Phil. iv. 10-19.

Now any one can see that it is a delicate matter for the servant of the Lord

to speak or write about the saints giving, lest it should be said, "He is doing it to get money for himself." But suppose the Lord's people are neglecting to give, and are thus losing blessing, and that His work is also suffering, what shall the servant do? hold his peace and let things go on? or shall he speak out plainly? The Lord's people need to be stirred up to give for their own sakes.

It is plain from the Word that giving is exercising the grace which God gives to us, that giving to Him pleases Him and that it brings us into a place where our God can bless us. "I desire fruit that may abound to your account." And Paul speaks of the things which were sent to him as "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Phil. iv. 17-18.) Again, "God loveth a cheerful giver." (1 Cor. ix. 7.) Now, whenever a gathering or an individual withholds that which they ought to give, it injures them spiritually. They are turning aside blessing from themselves. Can we afford to do that? Is the pleasing of our God of so little account that we can lightly despise it?

Another thing, covetousness is idolatry, and the love of money is a root of all evils. But if the Lord gives us money, how shall we escape loving it? Is not His way to meet this great danger the giving of our earthly possessions? and can we in any other way or path look to Him for deliverance from blighting and soul-withering covetousness? Are you giving of your possessions to the Lord? or are you clinging to all you get? Are you giving as He has prospered you? or are you giving just as little as you can? Have you ever been exercised about giving? Are you making money, and what are you

doing with it? Are you laying up for yourselves treasures on earth? or do you know that you are laying them up in heaven? Finally, are you happy in this matter of giving? do you have the assurance that you are pleasing the Lord, *your* Lord, using His money just as He would have you?

On Lord's day morning the putting in the box of the offerings of the saints is not a thoughtless act like shutting the door, but it is a part of the worship or certainly should be. It is not to be done as a mere form or matter of fact, but it is giving to the Lord as a free-will offering. You cannot make it thus and throw in a quarter, or a dollar, or even five dollars. There needs to be exercise about giving, prayer about it, and a realization that you are giving to the Lord. It is not a light thing with Him whether you give, or how you give, He loves a cheerful giver. He has poor ones who believe in Him, how about them? "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17. See also James ii. 15-16.)

And then there are many ways in which the Lord's servants have to use money to carry on His work, and why should you not have the joy of giving Him of your substance towards this? There is printing to be done, postage to pay, and sometimes a great deal of it; there are traveling expenses of the Lord's servants. Sometimes a servant of the Lord is hindered from going to a meeting or to minister to a gathering simply by lack of means to pay his fare. Then some meetings get in the way of keeping their collections until some servant of the Lord comes there,

then what there is on hand is given to him; in other words, it is like paying a brother for coming to labor with them. The only remedy for all this is to realize the danger and seek in the power of the Holy Ghost to guard against it.

Then see how wonderful are God's ways of using money to carry on His work, and what a privilege he gives every one to have fellowship in His own work by the means of money. Take a supposed case by way of illustration: The Lord leads a brother to think of going to a place to labor, but he has not the means to go. The Lord puts it in the hearts of the meeting at X to send him money, which he uses in going to the place and hiring a hall. Then the Lord puts it in the hearts of the saints at Y and Z to send him money, and this pays the rent on the hall and other expenses of the meetings. Suppose souls are saved there, and that there are in the meetings at X, Y and Z, say 100 in fellowship. Now those 100 saints have had fellowship in the work of saving souls, and that in large part through the use of money. So you see that while the love of money is a root of all evils, yet by the right and the godly use of money saints may have blessed fellowship in the work of the Lord's servants. And you see how, if the money which the Lord needs in carrying on His work is withheld, how not only the work must suffer, but the saints must lose, and the poor lose as much as the rich. How many there are who really think they ought to be excused from giving because they are poor, or very poor. God knows all about poverty: the Son of Man had not where to lay His head. Make not poverty an excuse for not giving to the Lord. A few

cents given to Him out of poverty and want, but with real love and devotedness, may be more in His sight than many dollars given out of plenty and luxury. Remember the two mites of the poor widow.

Because one is poor he need not be shut out from the joy of giving and the blessing connected with fellowship in the Lord's work. The trouble is, the poor take it for granted that they can do nothing, so they make no effort to give even the smallest sum, and thus deprive themselves of all the joy of giving, and too often the rich cling to what God has put in their hands and so His work suffers, or He has to provide means in some other way, and His saints lose the joy of liberality, their hearts get hard, their bowels of compassion are shut up, and the love of money and covetousness get possession of their hearts. The Lord does want His people to give of their money and means to Him, for their own good and blessing, for the good of others, and for His own glory.—*Selected.*

MINISTRY OF THE WORD AT HALF-YEARLY MEETINGS IN GLASGOW, ON SEPTEMBER 26 AND 27, 1898.

(Continued from page 183.)

A brother read Heb. xiii. 5. He said: I wish to say a few words to young believers. Whoever wrote this epistle, it was the Holy Spirit alone who inspired the writer to write it. Let us hold fast to this, that the Holy Scripture of the Old and New Testaments is inspired. "Let your manner of life be without covetousness." Some of you have started the Christian course in early life. As one who has known the Lord for

some years, I exhort you to beware of letting your heart go after things that God does not intend you to have. We are to be content with such things as we have. We have an eternal inheritance. No one can take that promise. God is our everlasting portion. The Lord Jesus is our Savior. He will never leave nor forsake us. He lives at the right hand of God for us, our real living Savior. May this fact be a reality to us day by day.

Mr. Grant read Isa. xl. 3: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Also chapter lxii. 10: "Prepare ye the way of the people; cast up, cast up the highway, gather out the stones." I read these passages as introductory to our present series of meetings. I desire in the name of the Lord Jesus to raise this herald cry, "*Prepare ye the way of the Lord.*" He wants to come, but His way must be prepared. I am well aware that this passage is applied to the ministry of John the Baptist, who heralded the first advent of the Lord Jesus. Elijah shall herald the second advent of the Christ to Israel. I don't think I will do violence to the passage if I ask you to think of it in a spiritual application, for the Lord does come in spiritual visitation to His people as He promised that He would come in person in John xiv. In this chapter we read of two comings. In verse 3 He says, "I am coming again to take you to be with Myself, that where I am ye may be also." This refers to His own personal return. But He says in verse 18, "I will not leave you orphans; I will come to you." From the connection in which these words occur I believe this refers to the coming of the Holy Spirit. The second advent in

the Spirit has been fulfilled, and repeated over and over again in the spiritual experience of many a child of God: precious visits of grace, precious fillings of the Spirit, precious energizings, that have made new men and women of us. Praise God, there have been many visitations collectively of the Lord in Spirit to His own beloved people in blessed days of revival. These waves of living water that have swept over the Church of God from the descent of the Spirit. The memory of these leads us to long for another manifestation of the right hand of the Most High. If you and I are to have such a visitation from the Lord, we have to prepare the way. There are obstacles in the way. A visit of Him is deeply needed at the present time all over the land. There is a terrible lull in the things of God; a terrible calm, the calm of death. Surely we are agreed upon this, that a visitation from on high is needed once more. If you and I are to get it, it must begin by clearing out all these obstructions, the stones that have been put in the way of the Lord. Therefore prepare ye the way of the Lord. Make a way in this desert world, a highway for our God. "*Gather out the stones.*" May I mention some of the stones that have got in the way of the Lord Jesus that He cannot visit us? The first is *envy*. Are there in your hearts to-day feelings of envy against any other brother or sister? Gather out the stones of envy. Gather out the obstruction that the Lord may come in the power of the Spirit to your hearts. There are likewise the stones of *pride*, *self-satisfaction*, *self-righteousness*, comparing ourselves with others. May the Spirit remove these stones out of the way. May God make us humble. "He

resisteth the proud, but giveth grace to the humble." Another heap of stones we see in the way. Many a Christian is going after *gold* at the present time. We have the golden calf practically amongst us in the *love of money*. Let us search our hearts on this point also. "If riches increase, set not your heart upon them." God gives them in order to use for Him and His glory. I see another heap of stones in the way of the Lord. Is it possible that some of the children of God are becoming "*lovers of pleasure more than lovers of God*"? I believe there may coëxist the love of God and the love of pleasure. The less there is of the one the more there will be of the other. May God search us to-day on these points. Are we blocking up the way of our Lord through our hearts going after the thousand forms of pleasure in these last days?

May our minds be set on the pleasures which are at God's right hand and so prepare the way of the Lord. "In His presence there is fullness of joy."

Again there is *the sin of unbelief* standing in the way. A large assembly was met on one occasion, there was a great work to be done. A dead man was to be raised. It was not the stone that blocked the entrance to that grave. It was not the deadness that reigned within that was the real obstruction. It was not the corruption of that body that was the real difficulty. "Lord, by this time he stinketh. He has been dead four days." "Said I not unto thee, if thou wouldst believe thou shouldst see the glory of God?" It is this spirit of unbelief which is standing in the way to the life more abundant coming in. The Lord help us in the power of the Spirit to demolish this spirit of unbelief, that

He may do the works He did when at Lazarus' tomb. "Gather out the stones." Let each one deal with himself. Let us cast out the beam that is in our own eye. Let us see that there be no beam there. And then, having done that, I shall see clearly to cast out the mote that is in my brother's eye. Having dealt faithfully with the state of our own souls before God, then we shall be able to minister blessing to one another, and to open the way for inflow of the living water. Having removed these obstructions in the way of the Lord, down shall come as a flood the living waters which shall refresh each one that may come in contact with us. Once more let us prepare the way of the Lord, let us make His paths straight. He waits to bless us, He will do it. If we will only let the Lord bless us. But the obstructions must be removed. Then we shall know that the Lord is amongst us; then shall we feel His blessed presence filling us as individual temples of the living God and filling our assemblies, so that when the unsaved come amongst us they will realize that the Lord is amongst us of a truth.

(To be continued.)

DELIVERANCES.

In Psalm xxxii., verse 7, we read, "Thou shalt compass me about with songs of deliverance." This is a psalm of David, and surely no vessel was ever more fitted for such work as the inditing of a psalm like this than the one whom the Spirit of God employs. His life was one of deliverances of every kind. Indeed, on his first public introduction to Israel he says, "The Lord that delivered me out of the paw of the

lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine." (1 Sam. xvii. 37.)

But we desire to call attention to one phase of David's deliverances that may be of some practical service to us, who are constantly in need of deliverance to-day. For surely we do not need to argue that the path of a child of God to-day, as always, is one that frequently casts us on the God of deliverances. Whether it be as individual saints or assemblies, our path, if it be at all the path of faith, often leads us into circumstances where God alone can give relief. For example, David as a young man tending his father's sheep is in the line of duty. A lion and a bear attack his flock, and he, counting on God for strength and protection, attacks both the lion and the bear and is delivered and becomes a deliverer. So too in attacking the uncircumcised Philistine, he finds God enough for even this, and is again compassed about with songs of deliverance. So with us; often in simply carrying out the Word of the Lord and quietly attending to that which the Lord has given us to do, we are faced with what seem insurmountable difficulties. We are cast on God, and if content to wait on Him, we find Him ever ready to "command deliverances for Jacob." Sometimes a child of God in business is faced with the alternative of losing his situation or disobeying the Lord. It is a serious question with him, and it may be that for the moment his heart fails him, and he is inclined to yield against his conscience. But God graciously strengthens his heart and he resolves that at all cost he must please God. Then when he does so, he finds God behind him, perhaps

disposing his employer's heart to retain him in spite of all or opening up some other path for him that secures him just as good employment as that which he had forfeited for conscience sake. Or a company of the Lord's people is tried in some similar way. Maybe there is one in their midst who is like a thorn in the flesh, a constant trouble to them. At times they are tempted to give up in despair, or use means that are not justified in the sight of the Lord to get rid of him, but at last, in their despair and helplessness, they cast themselves on the Lord. He either removes the offending one or subdues him, so that the assembly rejoices in the gracious delivering hand of the Lord.

But there is another class of deliverances that David knew about, and that, alas! we also have to know about quite often in our own experience, both individually and collectively. The kind that we have been considering is what we might call legitimate troubles. That is to say, they are troubles not brought on us through our own sin, but simply the result of our being in the path of faith. From such troubles, God's deliverance is usually as with Israel out of Egypt, with a high hand and an outstretched arm. When David confronted Goliath, the Philistine giant, his victory was complete and glorious. But it was not always from such dangers and difficulties that David needed deliverance. There were circumstances he brought himself into very often through departure from the path of faith, and from these circumstances he required God's delivering hand to extricate him. For example, we read in 1 Sam. xxi. 10 of his fleeing into the land of the Philistines for fear of Saul.

Now he was quite wrong here. Although he was justified in leaving the court of Saul, yet it was only unbelief that would lead him to Achish, king of Gath. He was the relentless enemy of the people of God, and nothing could ever justify David in seeking refuge with him. But he soon finds out that he has made a mistake. If he is willing to forget the past wars, the Philistines are not, and he hears their talk as they remind Achish that this is the enemy who once brought confusion into their armies and glory to Israel. David is sore afraid, and then acts like a madman before them until they are glad to send him away. It is not a pleasant sight to contemplate—this man of God scrabbling on the doors of the gate and letting his spittle fall down on his beard, but it was the means of his deliverance at this time. Now if we were to have this narrative before us, and nothing else, we might be inclined to think that this was not one of God's deliverances at all, but was simply a device of David's own heart. But there is a psalm that throws another light on the episode and causes us to judge differently. In Psalm xxxiv. we have David's thanksgiving after this deliverance. We are distinctly told that it belongs to this time, in the heading of the psalm. Observe the language of it: "I sought the Lord, and He heard me, and delivered me from all my fears." "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." What does this mean? Was it of the Lord that David should play the madman? We don't doubt it for a moment. It was the Lord's way for David at this time. He had played the fool before God in get-

ting into this scrape, now he must play the fool before men to get out of it.

And this is but one illustration of what we set out to call attention to. There are no circumstances in which we may not call on our God for deliverance, and count on Him to deliver, but the character of the deliverance will differ very widely, and that according to the motive that led us into these circumstances. If it is in the line of simple duty to the Lord, our deliverance will be glorious and grand; if it is because we have gone out of the path of duty, our deliverance will be just as complete, but it may be as with David, through shame and folly before men. How many a child of God is in circumstances where he is useless to God and man. God could and would deliver him, but it might mean humiliation and loss and he will not bow to that. Oh what fools most of us are! How we hug our dignity and self-respect to our bosoms and miss the songs of deliverance that might encompass us all our pilgrim way if we were only willing to be humbled by the Lord. Oh! pride, pride, what a wretched thing thou art! what a robber and murderer and everything that is vile thou art! May God graciously arouse us all to know Him once more as the One who can give deliverances, but in His own way, from all enemies, and may we seek unto Him with purpose of heart to this end.

CORRESPONDENCE.

Clarkdale, Ia., Nov. 30, 1898.

Dear Brother Ross:

Please put in "Our Record" the death of our brother, James Hunter, who died in Mystic, Ia., October 1, 1898, a living witness for Christ, aged 56 years. He was a Christian over thirty years.

He was confined to bed about two weeks, and, although he suffered much, was a bright testimony during his sickness. We miss him much.

Your brother in Christ,
J. H. McGee.

Work and Workers.

NEWARK, N. J.

Brother F. W. Blair, from Ireland, is holding meetings here at Newark, N. J. His ministry is refreshing to the saints. There is at least one who professed to be saved. Maybe this is the first drop of a longed-for shower. God grant that it may be so

John Wilson.

MINNEAPOLIS, MINN.

We came to Minneapolis two weeks ago, and though the meetings have not been large, there has been interest and encouragement. There has been a good deal of seed sown and prayer offered in and for Minneapolis, and the Lord is not unmindful. Our Brother Upton has plodded on, but we trust the reaping-time has come. Three of his Sunday-school scholars, we have reason to believe, have passed from death to life.

A. J. Goff.

BUFFALO, N. Y.

Dear Brother Ross:

It will be of interest to the readers of "Our Record" to know that Brother J. W. Ashby has had five weeks' meetings here in the Assembly Hall. The attendance by the Lord's people was fairly good and a few un-saved ones came quite regularly. We believe some of them are in soul trou-

ble and hope soon to see them rejoicing in the knowledge of sins forgiven. The Word ministered was instructive and wholesome for the Lord's people. After visiting some of the conferences in Canada, Brother Ashby expects (D. V.) to have some meetings in Medina, N. Y.

The prayers of the Lord's people will be greatly valued.

Yours by grace,

A. G. Lawrence.

NEW BRUNSWICK.

We have had some encouragement in the gospel during the past summer and autumn. I have been privileged to carry the good news of salvation by the grace of God into the following new places since last May: Bass River, Burnt Hill, Springbrook, Southbranch and Canaan in Kent County, and I also made some short visits in old places entered upon some years ago, Buctouch, Mill Creek, McLaughlin Road, Scotch Settlement, Coatesville and McLean Settlement. In some of these places the presence of God and the liberty of the Spirit was enjoyed. Some fruits were manifested which proved the working of God. To Him be the praise and the glory.

John Martin.

CHICAGO CONFERENCE

This series of special meetings was held this year in the Thornton Hall on the South Side, this city. The attendance was large and the accommodations were ample and pleasing. The brethren who ministered the Word were Messrs. Campbell, Munro, Smith, Wm. Matthews, Muir, Parry of Crown Point, J. M. Carnie and C. W. Ross.

The meetings were profitable and fruitful we believe.

After the conference, Messrs. Munro and Smith remained for two nights on the South Side, and then went on to Detroit. Messrs. Campbell and Matthews visited Valparaiso, Crown Point, Elgin and the West Side, Chicago.

We are sorry we cannot give an extended report of the meetings this year, but on another page will be found a few fragments gathered by a sister who was present.

HOMESTEAD, PA.

The conference meetings held November 18th, 19th and 20th in this place were well attended—indeed, the largest meetings ever held in this vicinity. Some of the Lord's people were with us from Harrisburg, Sharon, Braddock and Pittsburg. There were also some from Lonaconing, Md. Cleveland and Toronto, Ohio, and other places were also represented. The Lord gave help in the ministry through Brother D. Munro, of Toronto, J. Smith, of Cleveland, W. Matthews, of Boston, D. Oliver, of Philadelphia. Jas. Campbell, just out from the old country gave helpful and seasonable words. We believe God gave help to His people, and it is confidently hoped that much real blessing may follow, here and in the neighborhood variously represented.

"We praise Him for all that is past and trust Him for all that is to come."

CALIFORNIAN CONFERENCE.

The Californian Conference was held in the Oakland Gospel Hall, 470 Eighth Street (midway between Broadway and Washington), on the 24th, 25th,

26th and 27th of November. Three meetings a day. All the preachers (of our kind) on the Pacific Coast, from Mexico to Alaska, including the States of California, Oregon, Washington, British Columbia (in Canada) and Alaska—say a distance of over 2,751 miles—were present. Brethren W. J. McLure and McFadyen, of Los Angeles, Calif; J. Harcus and Bro. Duncan, of Portland, Ore., Brethren John Rae, of Brandon, Manitoba, and Jas. Goodfellow, of British Columbia; Brethren W. L. Faulknor, of Pomona, Calif., and D. Ross, of Kansas City, Mo., and all took some part, more or less, in the meetings.

The attendance was larger than ever before. There were at the "breaking of bread" Lord's day morning 137, and many strangers besides attended the other meetings. We were truly glad to see not a few who were benefited at the first tent season on this coast ten or twelve years ago.

We do not mean to say there are no other preachers on the coast excepting those mentioned above. There are not a few in the various denominations, but they all seem more loose, heterodox and corrupt than on the Atlantic coast, even.

Roman Catholicism, rationalism, infidelity, materialism, theosophy, Mormonism, Unitarianism, faith healing, spurious holiness, miracles, spiritism, and other "isms" have penetrated pulpit, pews and seats of learning as well as the great populace, who have thrown off all fear of God if ever they had any.

Besides all this, there are over 100,000 Chinese on the coast, who, with their opium habits, gambling dens, temples of idolatry, corruption, impurities and filth, are like a gangrene in the body

politic, and certainly the coast working people are not in love with them.

One feature of this last conference was a Chinese gospel service in the open air before the Sunday evening meeting in the hall, which was the last of the conference. Mr. David Jones, a Welshman by birth, who at one time was a missionary for three or four years in China, is now State interpreter connected with the court-room of San Francisco, and preaches every Sunday evening to the Chinese in the city. He had some gospel hymns in Chinese characters suspended to poles at this open-air meeting referred to, and they were sung by two or three of the brethren from San Francisco. Then D. Jones preached in Chinese, and sure enough a more orderly, attentive and interested crowd than the Chinese we have not seen; evidently a number of them enjoyed the talk. Of course, we could not understand it, and can only record the facts. This is likely to become a feature in future conferences.

AFTER THE CONFERENCE,

Brethren McLure and McFadyen went by boat to Victoria, the capital of British Columbia, a distance of over 800 miles, for special meetings and a conference in the capital of British Columbia, and another at Portland, Oregon, on their way back.

Brethren Marcus and Duncan have gone to Los Angeles, Southern California, 480 miles away. Brethren Rae and Goodfellow remained behind at Oakland, for a few cottage meetings. W. L. Faulknor also remained behind to help gather up the fragments if there be any, and D. Ross began a series of special meetings in the Gospel Hall, 3036 Sixteenth Street, San Fran-

cisco, till the other conferences come on, after which he expects to return by Southern California to Kansas City, Missouri.

Pray for the Pacific coast.

Toronto, Ont.—Brethren R. Telfer and R. McClintock were in gospel tent work in Weston for eleven weeks, and after that the meetings were continued in a rented hall by Brethren Binch and McClintock. In all, the meetings continued twenty-two weeks. A number were saved, and previously saved ones were led on in the ways that be in Christ.

Brother R. Telfer, after he left Weston, had large meetings in Orillia, and some five or six professed to be saved. After that he went to Barrie for meetings. Here there was good attendance most of the time and we hope lasting fruit will follow.

Brother D. Munro has had good meetings in the new West-end Hall, Toronto, then went to Homestead, Pa., and Chicago conferences with Mr. John Smith.

Brother George O. Benner is still in a poor state of health. The trouble seems to be brain-fag, which caused him to be unable most of the time to attend any meetings. His home is in Barrie, Ontario.

Brother D. McGeachy has been at Sunnidale, Ont., holding forth the Word of life. God has given him some encouragement in that some have been saved.

Brother W. P. Douglas has been in Watford, Ont., helping the Lord's people and preaching the gospel there. We have not heard as to results, but the seed is good, and in due season will bring forth fruit. Pray for our brother.

Bolivar, Mo.—The Gospel Hall is now on the west side of the public square and the meetings are better attended. The conference has been a great blessing to the town and country. Some attended the meeting from as far out in the country as fourteen miles.

Detroit, Mich.—The annual convention here was largely attended, and the Word of the Lord was ministered with much freshness and power. God helped His servants to speak needed truth suitable for both conscience and heart. The speakers were Brethren Munro, Campbell, W. Matthews, J. Smith W. H. McWhirter, Dr. Martin, and some others. Short notes of some of the addresses will begin in "Our Record" (D. V.) next month.

Notices.

MINNEAPOLIS.

For the sake of any of the Lord's people who may be traveling through Minneapolis, Minn., we desire to state that the assembly here meets at No. 1913 Central Avenue, Northeast, and any information concerning it can be had by addressing W. A. Upton, No. 2328 Taylor Street, Northeast, or No. 214 Hennepin Avenue, the latter address being within three blocks of the Union Depot. Would be very thankful for the privilege of meeting with any who may be passing through.

We have reason to believe that occasionally some of the Lord's people have passed through here not knowing about the meeting, and so would be very thankful if you would insert the above.

Yours in Christ,

W. A. Upton.

OMAHA, NEB.

Meeting for the breaking of bread is held in this city every Sunday at 11 o'clock, at 2520 Seward Street.

SPECIAL MEETINGS FOR CHRISTIANS AT HAMILTON, ONTARIO, ON JANUARY 19, 20, 21, AND 22, 1899.

The twenty-third annual special meeting for Christians gathered to the name of the Lord Jesus Christ will, God willing, be held in Hamilton on the above dates for praise, prayer and ministry of the Word.

All the meetings will be held in Treble Hall, John Street, North (half a block from King Street).

The offering on Lord's day morning will be used to defray the expenses of the conference, also for the furtherance of the gospel.

The Believers' Hymn Book will be used during the meetings.

Treble Hall will be open all day Wednesday, the 18th, from 9 a. m., where visitors are requested to call on their arrival in the city.

Special prayer-meeting Wednesday evening, the 18th, at 7:45.

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 brother in charge of that work here, will entitle you to return at one-third the usual fare.

Address all correspondence to "Conference," 226 Duke Street, Hamilton, Ontario.

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 John, 12.

PREACH THE WORD.

VOL. XII.

KANSAS CITY, MO., U. S. A., FEBRUARY, 1899.

No 2.

IN CHRIST.

(Continued from page 4.)

The self-occupation which we have spoken of as the bane of many a Christian life is fully developed in the seventh chapter of the epistle of the apostle Paul to the Romans. The misery of such a condition is also brought out most vividly in the cry, "O wretched man that I am! who shall deliver me from the body of this death?" It is the cry of a man who feels what he ought to be before God, and feels at the same time that he is not what he ought to be, but very far from it. Now one standard of what a man ought to be is the law, which makes its demand on one as to what he ought to be to God and to his fellow. The realization of the law's demands and of our utter inability to meet them induces despair. This experience may be gone through in many ways, and indeed is gone through in many ways by men, but it is substantially the same wherever it has been—viz., a learning of what we really are in ourselves. Sometimes you will find in the accounts of the experiences of men before they came to the knowledge of Christ what answers to the seventh of Romans, and then you will find some of the Lord's people passing through it after they have had a sight of Christ as a Savior. We refer to this because considerable controversy has raged around the question of whether the man in the seventh

of Romans is a Christian or not. As a matter of fact, in a day like this, when we are a remnant brought back by grace into the enjoyment of our place and privileges as the people of God, it seems to us difficult to say exactly how the Spirit of God may lead one in extricating him from the rubbish. To determine the precise way in which one must apprehend the truth is to forget the confusion into which everything has fallen and dictate to the Holy Ghost how He shall do His work.

We repeat, then, that we find this experience with different persons at different stages of their history. We have met those who before conversion were completely overwhelmed by a sense of guilt in connection with actual sins, and found deliverance and peace in apprehending the value of the precious blood of Christ that cleanseth from all sin. We have known such to afterwards pass through a more bitter experience as they began to learn themselves. Indeed, so bitter has it been that it blotted out in their souls almost all the sense of God's grace that they had enjoyed in past days. On the other hand, we have come in contact with those who, at the beginning of God's dealings with them, were oppressed, not so much by a consciousness of guilt about actual sin as by an overpowering sense of their own inward corruptions, which they struggled in vain to subdue. With this latter

class the deliverance they received in approaching God's grace was never forgotten, and the sense of grace was never erased from the mind and heart whatever after-lessons they may have learned. Happy are they who have found Christ at the end of every lesson as the one to whom the Spirit of God is always leading in every lesson and every trial.

Perhaps the simplest way to look at this is to view it as bringing before us the experience of one who is being led to understand the other side of the truth of God from that brought out in the earlier part of the epistle—viz., that it is not only my personal guilt that needs to be met, but also my condition as a born slave of sin, and God's remedy for that. His remedy for my guilt is the precious blood; His remedy for my condition is the death and resurrection of Christ and my identification with Him in that. The apprehension of this latter truth is that which the seventh of Romans leads up to, and it is a most wonderful answer to my need as I learn it in my own experience. First of all, let us repeat it, I am by nature a slave of sin, under its power and utterly unable to cast off its yoke, although I know that I ought to do so. The law of God demands that I do so, and my heart says that the demands of the law are righteous and holy and good. But that does not help me; indeed, it only makes misery more miserable. Here is where the words "in Christ" shine out in all their glory and all their wondrous meaning. I am in Christ, and by virtue of that fact I am free from all the self-occupation; for what is it to be in Him? How does it set one's heart free from the misery we have been dwelling on? Simply in

this way: If I am in Christ, then I am all that I ought to be, and all that God's law could not make me, however much it might thunder out its demands. For to be in Christ means to be identified before God with Him; in other words, to be before God as He is. Let us guard against a mistake here. We hear people speak about Christ's holy nature being imparted to us, as if God looked at Him in all the perfection of His holiness and reckoned that to us. But this is a mistake. When we think of Christ as He is in Himself, we know that He must ever have been holy, for He could not be otherwise; but when we think of Him as our representative, another thought must come in, and that is the Cross where He stood for us and answered to God on our behalf for all that we are as well as what we have done. Now, to be in Christ is not to be identified with Him in the spotlessness of His nature, but to be identified with Him in that work He did for us at Calvary, and consequently in that place before God which He has taken by virtue of that work. What has He done as my representative so far as sin is concerned? He has died to it; that is to say, He is done with it forever. "Likewise reckon ye also yourselves to be dead indeed unto sin." (Rom. vi. 11.) So I can say, when the uprisings of sin within me are likely to distress me, "I have nothing to do with that, I have died to it, and am as really done with it before God as Christ is. It is no longer I, but sin that dwelleth in me, and that sin I am told by God to reckon myself dead to."

We know that this meets with opposition and sometimes an outcry about turning the grace of God into lasciv-

iousness, but it is God's way of holiness we are persuaded, whatever men may do with it. There is a morbid kind of condition that sometimes passes for godliness among men that leads one to constantly dwell on himself and his attainments, and, in a word, leads the heart away from Christ to self. On the other hand, there is a careless condition that refuses all self-judgment as self-occupation and keeps the soul from progress by its very pretense to fear of dishonoring Christ and His work. May God preserve us in the midst of the path for the glory of His name.

Let us for a moment return to it. We are in Christ—blessed be God—being thereby done with sin and done with ourselves. We make no more vain efforts to amend ourselves or free ourselves from sin's tyranny. We look up to heaven and see One there in the very presence of God, and we say that is what we are and where we are. As to the sin within us, we do not aim to get rid of it; we look to Calvary's cross and see God dealing with it in the person of Christ, and pouring out His wrath on it. We see that One who thus bore wrath for it rising from the dead forever done with it and delivered by God himself from the condition into which our sin brought Him. We, by faith, enter into that place of deliverance now and wait expectantly for the time when God will actually give us in His presence the same condition and the same place He is now in as our representative.

The effect of all this we need not dwell on. It magnifies the grace of God and causes self to disappear; it removes every thought of hesitation in drawing near to God at all times; it gives one the settledness of a known

and realized place with God and enables us to speak more freely of the virtues of Him who hath called us out of darkness into His marvelous light. And is not this what we are called to bear witness to? But it is only feebly that any of us apprehend this, and we suppose it is but feebly we reflect it. However, we would seek to call attention to it at least that the Lord's people may be aroused to seek to know "the exceeding greatness of His power toward us who believe according to the working of His mighty power which he wrought in Christ when He raised Him from the dead." (Eph. 1. 19-20.) May God give us intelligence and heart to this end for the glory of our Lord Jesus Christ.

C. W. R.

DROPPINGS FROM DETROIT.

It is our privilege to record the goodness of God in connection with the eighth annual convention, held in Detroit, Michigan, December 9th, 10th and 11th. As many of the addresses were seasonable and practical, it may be helpful to readers of "Our Record" to give a few notes, which will at least bring out the scriptures read and some of the comments thereon.

PRELIMINARY PRAYER-MEETING.

Brother James Campbell, after there had been a season of prayer, read Eph. iv. 20-32. We have here an exhortation relative to the putting off of the "old man" and putting on the "new man." The former is said to be "corrupt according to the deceitful lusts." Someone has rendered that "*waæth corrupt*"—that is, getting more and more corrupt every day. In nature it is an impossibility to find a fountain sending forth sweet water and bitter. Yet here we have within us the stranger fact

that from us proceed the corruptions peculiar to the old man and the activities of the new man. As James puts it in his epistles, "Out of the same mouth proceed blessing and cursing." I can be a blessing to my fellow-saints and to the world, as I am going on with God, subduing the flesh, and walking in the Spirit; or I am a curse to them, as I feed the old man and starve the new.

Now I believe from verse 25 onward in this fourth chapter of Ephesians we have some of the corruptions of the old man pointed out that we may put them off.

1. *"Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another."* What a strange thing it would be if one member of my body should deceive another one! And yet it is just as inconsistent for me, a child of God, to be deceiving my brother or sister. He would have us honest and upright in our dealings with fellow-saints and with the world.

2. *"Be ye angry and sin not; let not the sun go down upon your wrath."* It may be right to be angry, but "let not the sun go down upon your wrath." We read of the blessed Lord as being angry with the hypocrisy of the Pharisees, but in His bosom was love to the poor sinner. It may be there is a brother or a sister here who has been holding anger in their bosom against some other brother or sister, or maybe against the whole meeting; if so, then the sun has gone down upon their wrath and they are walking in darkness. We read, "Anger resteth in the bosom of fools," (Eccl. vii. 9.) If you would not be foolish, get into the sun-

shine of His love and all wrath will disappear.

"Neither give place to the devil." There are many ways in which we may do this. If we give him an inch in our hearts, he will soon enlarge it. He is especially anxious to estrange the hearts of God's people one from another, and in this he is often allowed to do his work. But if we remember how closely linked we are to any and all God's children, we would be careful not to entertain hard thoughts regarding them, and we surely would not hate them. And it is manifest that God's children do often allow hatred to find a place in their thoughts one of another.

"Let him that stole steal no more." The man who goes into debt with little or no prospect of paying is stealing! Possibly few of God's people would get so low as to put forth their hands and take their neighbor's goods. But if I go into business without capital except what I can borrow, though I don't know that I can ever pay it back again; or if I buy things for myself or my house without having a clear prospect of paying for it at the time I agreed to do so, what am I doing but stealing? Many children of God have lost their testimony through indifference about going into debt and owing one and another for goods got on credit or money borrowed which they have little hopes of paying.

This meeting here closed by the singing of Hymn 316 to the appropriate tune of "Sawley."

FRIDAY MORNING.

Brother Campbell, after a long season of prayer, turned again to Ephesians iv., especially dwelling on verses 30-32. *"Grieve not the Spirit of God,*

whereby ye are sealed unto the day of redemption." The verses preceding and following this tell of the many ways in which the Spirit of God may be grieved by us. We were noting some of them last night. In Isaiah lxiii., from verse 7 to verse 9, we have God's thoughts and doings for His people, Israel. They are full of grace and loving kindness on His part. But see verse 10: "*But they rebelled and vexed His Holy Spirit; therefore he was turned to be their enemy and He fought against them.*" What sad results to flow from such grace! Is it not like what we have suggested in Eph. iv. 30? *They vexed His Holy Spirit and He handed them over to their enemies, and His principles are unchangeable, they are like Himself.* The cause of coldness of heart among God's people is that they are grieving His Spirit. Also in assembly troubles. If the Lord's people were only going on enjoying the smiles of God, little differences would soon be adjusted and heart-burnings avoided, and there would be His own happy liberty in service and worship. But when He is grieved, then the joy and gladness is gone and God's people become suspicious of one another.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice." (V. 31.)

Brethren, we have something within us that answers to all these things we are exhorted to put away. There is that which answers to bitterness, wrath, etc. If I find my brother bitter against me, or holding wrath against me, there is that which answers to it in myself, and it is most natural to indulge wrath and bitterness in my heart toward him! But this ought not so to

be. We grieve the Holy Spirit of God when we do so. "Let it be put away from you," it belongs to the old man, and we are to *put that off!* (V. 22.)

But in verse 32 we have the "putting on." "*Be ye kind one to another, tender-hearted, forgiving one another even as God in Christ hath forgiven you.*" That is a wonderful expression, "tender-hearted." We sometimes see a mother whose child has been hurt and the mother flies to the rescue. See how tender-hearted she acts! She actually enters into the feelings that are hurt in the child. And thus does God with us, and thus would He have us with one another.

Then, in our forgiveness of one another, it is to be as God *in Christ* has forgiven you. That brings us back to the cross. There we have how God in Christ forgave us. How fully! How freely! not condoning the sin, but graciously finding a way to righteously bring the sinner to Himself. And He has done so. All sins forgiven, all put away, and God glorified in it. And this should be the attitude of my heart toward my fellow-saints, it should be after His pattern. "*Be ye imitators of God as dear children* and walk in love," etc. (Ch. v. 1, R. V.) And we are to be imitators of God in this very matter of forgiveness of one another. We are to "walk in love as Christ also loved us." God measures everything by Him. He is the standard by which everything is to be tested, the pattern to which everything is to be conformed.

His was an "offering and a sacrifice of a sweet-smelling savor to God." Now isn't it wonderful that we are called to offer to God the same sacrifice as He did? We are to walk in the

same path, to exhibit the same love one to another as He did toward God and us. It led Him to lay down His life. To God it was a sweet savor, and if we are imitators of Him in this matter, we too shall find that, like the burnt offering of old, it will be of a sweet savor to God.

May God open up the first verses of this fifth chapter to us. We read, "The entrance of His words gives light; they make wise the simple." Have you not been struck with the patient grace of the Lord Jesus with His disciples, how He instructed them over and over again in the same things, how He told them over and over again of how He should be rejected and be slain and rise again? But so little did they take it in that they would immediately raise some question of "who should be the greatest"! But after the Holy Spirit came they entered into the truth of their rejection with Christ, the entrance of His words by the Spirit gave light. May it be so with us. We are to act "as becometh saints." It is a striking word and a solemn one. The Lord bless it to us, and make us to remember it.

T. D. W. M.

(To be continued, D. V.)

MINISTRY OF THE WORD AT HALF-YEARLY MEETINGS IN GLASGOW, ON SEPTEMBER 26 AND 27, 1898.

Wm. McLean read Numbers xxi. 4. He said: I know you are well acquainted with this chapter. I want to draw your attention to it for a little. "The soul of the people was much discouraged because of the way, and the people spake against God and against Moses.

Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither water, and our soul loatheth this light bread." I believe this is the secret of a good deal of our failure. We cease to love the manna, the lowly life of Christ, a life of separation from this world. Such a life brings upon those who like it the persecution and hatred of the world. The simple lowly walk of the child of God is despised by the proud world. The manifestation of Christ as the lowly man on earth who walked in separation from everything around Him, pleasing only one, His God and Father. And as I look back on my past life as a Christian, I see now that I have often sought to please my brethren and myself and earn a little popularity. But I can see in the early Christians this lowly life of Christ exemplified. We first began to meet in the name of the Lord in separation from many things of an unscriptural character. The lives of the believers were simple, humble and devoted to the Lord. In their homes, their dress and their general conduct and walk they sought to follow and imitate Christ in His lowly walk down here. But we have got away from this simple, humble life, and have become proud and high-minded. Are we keeping now the world and all its glory under our feet? Are our eyes occupied with the world's glory as Satan shows it us, or are we occupied with the glory of God, as seen in the face of Jesus Christ? Israel despised the manna, they called it "light bread." And they say, "You have given us no water to drink." There is both meat and drink in the lowly Christ. The children of Israel had to stoop to gather the manna. The tallest man had to stoop furthest down to

get it. The one lying on the ground could gather it all round. The lower we are the easier the manna can be got. That was the consequence of not eating Christ, judging God and His servants. "They spake against God and against Moses." We are told in 1 Cor. x. that "they tempted Christ" and they despised the manna. If you despise Christ, you will bring judgment on yourselves. Let the Word sink into your heart. Cultivate the lowly, unselfish heart of Christ. Because they sinned against God, He sent judgment amongst them and they felt it. Since I have come home from Australia I have been burdened with the peculiar death, the spiritual dullness that is felt all around. I don't like it at all. I cannot help mentioning this when speaking to God's people. Let God have His way with each one of us. Let Him bring us down to the dust; then He will be able to speak to us and give restoration.

Verse 7: "The people came to Moses and said, We have sinned, for we have spoken against the Lord and against thee; pray unto the Lord, that He take away the fiery serpents from us. And Moses prayed for the people." There can be no restoration to the Lord apart from an honest confession of our sin to Him. The confession must be thorough and real.

Having been healed through faith in the uplifted serpent, the type of Christ on the cross, God could take them up and bless and use them. We have the same thing in Psa. xxxii. David had no rest nor peace until he confessed his sin. Having acknowledged his sin unto the Lord, then He forgave the iniquity of his sin. Then he can say: "Thou art my hiding-place; thou shalt

preserve me from trouble; thou shalt compass me about with songs of deliverance." "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye." No instruction in the way of God till sin is removed; and when it has been thoroughly judged, then He comes in in grace.

10th: Now they set forward on their march and pitch toward the sunrising. And when they come to the stream of the brook, they sing this song: "Spring up, O well; sing ye unto it," etc. We have no record of any singing since their song of victory on the banks of the Red Sea, when they saw their enemies dead on the sea shore. They are now about the end of their journey, and we find them singing again; God having come in in His mighty grace, they sing as in the days of their youth. It is very easy for one filled with the Spirit to sing and make melody in his heart to the Lord.

This singing people are a victorious people. There is an enemy in the way. When you were saved, you thought the way was going to be smooth. You thought it would be all Jesus; and that there would never be a doubt or fear to mar your joy. But you found the old man was there still. He will be with you right through to the end. But we will get rid of him for ever in the morning when Christ comes.

Then Israel drove out the Amorites and took possession of their land, and overcame Og, king of Bashan, and his people. Thus we see what a restored people can do through the power of God. With the flesh mortified and the stones cast out of the way, we will be a mighty people for God. Don't let your heart fail within you. God's Spirit still

remains among us. Let us get down on our face before Him and confess our weakness. Let us take everything away that would interfere with our testimony for God. Let us take the lowest place for the glory of Christ. Before Jacob could go up to Bethel (see Gen. xxxv.), all the images and gold earrings had to be buried under the oak which was at Shechem. Let us see everything our hearts are set upon of this world put out of sight at the cross and take the place of nobodies, then God will use us in overcoming our enemies. God is round about the one that puts himself into His hands.

Geo. Adams said: I wish to point out how Israel's restoration was brought about. We have heard of the wretched condition of Israel. How they tired of God's provision, and wanted something else than wilderness fare. We too are liable to get tired of God's simple provision for maintaining our souls. There is nothing does my soul as much good as sitting down and studying the Lord Jesus as He is revealed in the gospels. I have read them all from the beginning. I see new beauty in Christ I never saw before. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," etc. "And I, if I be lifted up, will draw all men to me." We are in danger of giving to the unsaved the whole benefit of many gospel texts, and forget that they were spoken to God's children. We got life at first by looking to Christ—a look of faith. That will bring about real restoration. Let us get down on our faces before God and confess our sins. I wish we were lower down than we are. Let us turn our eye to the Lord Jesus and get a look at Him who imparted to us divine life at

the first. It is only there that we will get a fresh supply of life and real restoration. "Look unto Me, all ye ends of the earth, and be ye saved," is just as applicable to the saved as to the lost sinner. If we are to be saved from those snares and those stones, as we have heard that are in the way, it is God that must do it. We are deeply conscious that we are far from what we ought to be, and we go to God and acknowledge our sins to try to get better; but unless we get a look at the Lord Jesus, the only one who can supply our needs, it will be of no use. I had a terrible conflict with the devil after I was saved. I concluded I was not saved. The devil gave me a greater tussle after than before I was saved. When brought into the light, I learned first of all that the Lord is responsible for my safety and I am responsible to please Him. We have a real living personal Savior at God's right hand. May the Lord turn our eyes to Him. A look of Christ by faith by the Holy Spirit will set us a-singing.

NEARING THE END

Of the present dispensation—not the end of the world; that will not be for over 1,000 years yet anyway, but we are evidently approaching the time when the Lord will spew the professing body out of His mouth as a nauseous, disgusting thing. This is seemingly at hand. (See Rev. iii. 14-21.) The Philadelphian period is passing away quickly, or is past already, in its freshness, simplicity, power, and beauty, and the deterioration is becoming more and more marked with increasing rapidity and celerity. Increasing corruption in great strides characterized the closing

years of all previous dispensations, just as the nearer the rolling stone is to the bottom of the incline the faster it goes and the more dangerous it is to touch it or be in its course. This is so now.

There are three indications of this, becoming more and more marked and more in evidence as we near the end.

1. There is coming in that refined infidelity commonly called the "Down-grade" after C. H. Spurgeon's definition of it. Many heresies are included in this theory, and room for all, but amongst them all most conspicuously is this, that the Bible "does not mean exactly and always what it says," but that there is a hidden meaning in it, patent only to the inner *consciousness* of the educated, cultivated, refined and skeptical. This of course brings in such an elastic standard of things as to make "this says the Lord" of no authority whatever, either in doctrine, prophecy or history; yet the Bible is God's one book. In it the Lord has spoken all He wished to say or all we needed to hear. There also comes in

2. *Popish ecclesiasticism*, sacerdotalism and priestcraft—the exaltation of man and the church and her organizations and the dethronement of the Lord Jesus Christ, a setting aside of His headship and His lordship, His sacrifice for sin, and His Spirit as the distributor of His gifts, the teacher of His people and the power for worship and for service and also for all sorts of acceptable ministry in this world at present.

The result of all this is that most of so-called converts of our day are not converted at all, and there is, moreover, a great loss resulting therefrom

to the believers; and, for keeping this fallacy up, their teaching is not the apostolic one of "the just by faith shall live," but the man shall live by service and activity, liberality and culture, and whatsoever else is pleasing to the flesh.

Wax candles, man millinery, bowings, crucifixes and scrapings come in for great honors; baptized bells, sacred music, incense and so-called holy water which has no more holiness about it than dishwater has—all, all are but feeble, senseless substitutes for the precious blood of Christ and the indwelling Holy Spirit of God.

UNION MEETINGS.

The third theory that characterizes the end of any dispensation is a boasted great "liberalism" and a craze for being in and of the great crowd. This is manifested in the so-called "union meetings," in which the most divergent beliefs are homologated and the "heterogeneous" mass of baptized unbelievers are brought together and for the time being all differences however vital are submerged and covered up and over. We see and hear of such meetings, often we also read of them, though God's statute-book still holds unrepealed. "*But be ye not unequally yoked together with unbelievers,*" 2 Cor. vi. 14—vii. 1 are still there, and so is "Evil communications corrupt good manners," 1 Cor. xv. 33, and also Eph. v. 2-14, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," and many more such instructions that entirely set aside the "union meetings" of our day.

Ezra iv. 3 tells us how the godly remnant that returned from Babylon to Jerusalem rejected the overtures made to them by the inhabitants of the land

who were not of Israel, but a mongrel race. "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the Lord God of Israel," etc., etc.

After that, we find that those who proposed to help them build were their greatest enemies, and only for their own purposes did they offer their services at all. God is quite able by His own to carry on His own work. "He is able to make all grace abound toward you by Jesus Christ."

LESSON FOR US.

In Manasseh (2 Chron. xxxiii.) we have the record of a most erring king, but an Israelite and a son of David, living in his youth ungodly and an idolater. Afterwards the Lord dealt with him for his good; he was given over to his enemies. (See verses 10, 11 and 12.) The thorns and fetters applied by his enemies brought him to his senses. "And when he was in affliction he besought the Lord his God and humbled himself greatly before the God of Israel," etc., etc. "Then Manasseh knew that the Lord He was God." After this he began the "Lord's work" and became a blessing so far only. Alas! he stopped short, as all the popularity-hunting preaching evangelists do. Thus we read of his converts, verse 17: "Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only."

Do you ask, reader, what harm there was in that? Ans.: God, who gave instructions about the sacrificing and the worshiping, chose a place where He put His name. (Read Deut. xii.) The place was the Temple of Jerusalem, built on the site of the "threshing-floor of Ornan, the Jebusite." There He put

His name, and under pain of death no Israelite was at liberty to offer sacrifice anywhere else. (Read 1 Chron. xxi. 15, xxii.; 2 Chron. iii. 1, etc.) Worship must be to the *one God* in the *one place*—the place of the Name.

The old temple is long since razed to, the ground and the *place* is gone. "There," says Jehovah, "will I meet with thee," and even the prayers offered to Jehovah had to be with the faces of the supplicants toward Jerusalem, else they were not given any heed to by God, as written in John xvi. 23. (See Solomon's prayer at the dedication of the Temple, 1 Kings viii., whole chapter; Psalm v. 7; and see, also, Daniel's practice when in captivity at Babylon, Dan. vi. 10.)

Sacrifices offered by Manasseh's converts were, though offered to the Lord God only, offered in a half-way self-willed place. This exclusiveness of offering only in the *one place* and in God's *one way* was the *chief objection by the surrounding nations to Israel*. It is so still in our day. The one Place and the one Name are as offensive now as ever.

God has appointed the manner of the worship of the present dispensation. It is by the priests—converted ones—and it is when gathered together to the one Name of the Lord Jesus Christ, and it is in the holiest, to which the priests alone (born again ones) have access by the blood of Jesus, and it is the *Place of the Name*. "Wherever two or three are gathered together to *my name*, there am I" (Matt. xviii. 20), holds true still, and will till He comes again. Even so come, Lord Jesus.

If you, reader, wish to be popular as an evangelist, do as Manasseh did. Tell Christians to worship everywhere

and anywhere and never mention the *Name*, the *Place* or the *Priesthood* of believers, but refer your hearers to some humanly ordained priest, who may not be converted at all, but tell them, "Let everybody worship *wherever* he likes and as he likes," then your photograph will be asked for by the many. Do not forget, however, that God may say of your work as of Manasseh's converts, "Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only." (2 Chron. xxxiii. 17.)

Dear reader, your work and mine will pass under the review of the Lord Jesus Christ at His judgment seat. Running-around Christians are never reliable and make no progress.

CORRESPONDENCE.

Portland, Ore., Jan 10, 1899.

Dear Brother in Christ:

I know that you will learn with sorrow of the home-going of our dear Brother R. W. Price. He departed to be with Christ Sunday a. m. at 5:45. We arrived here from British Columbia on Thursday evening and learned for the first time that he was confined to bed and not expected to recover. We had the opportunity of visiting him two or three times when his sufferings were not so severe. And then it was refreshing to hear him speak of the Lord Jesus and of God's grace to him.

On Saturday morning Brother McFadyen and I called and he was telling us of God's goodness in saving him in Crown Point, Ind., almost twenty years ago. We did not know that that would be the last time we should speak together on earth of Him who bought us with His blood. It seems so fitting

that he went to be with Christ on the day on which for so many years he loved to show forth his death. Just two weeks before Christmas day he was with the little company. It made resurrection and the Lord's coming a little more real to us as we gathered around the Lord's table in the morning. On Tuesday, in Riverview cemetery, his body was laid away until "the day dawns and the shadows flee away." I might say it was his old trouble (a stroke) that caused his death. For a week or so circulation stopped in his lower limbs and he suffered great pain.

Our meetings in Vancouver, B. C., were not at all well attended. Quite a few of the Christians in New Westminster and Vancouver did not turn up at all, and you can easily understand that there would not be many outsiders. The last meeting of the two days we had a fair-sized meeting. They told us that they had seen nothing like it for a long time. The need among themselves is great, so great that one feels overpowered by it. Neither New Westminster or Vancouver have halls for carrying on gospel testimony. Vancouver has one on Sundays and New Westminster not any.

The special meetings in Victoria were small, but God was in them. On the day the meetings began a snow-storm came on, the most severe they have had for many years. The result was that some of those in fellowship did not get to a single meeting. I believe God met with and blessed those who did come. And instead of meetings on Sunday and Monday only, as arranged, we had meetings on Tuesday also. It is good to be able to note any improvement in the condition of in-

dividuals or assemblies. It is very cheering, more especially so on the Pacific coast. We are sorry that James Harcus' health is not improving much more rapidly. Mrs. Harcus was telling us about his state, and we were advising his remaining down south at Los Angeles, and, if possible, the family going down to him. It would be very risky to come up here. Just now it is more like Toronto than Portland; the snow is quite deep and it is cold as well.

The gospel meeting in the hall to-night was very well attended. I trust God will come in during the coming four days' meetings and give us to see blessing.

Brother McFadyen sends love with
Your brother in Christ,

W. J. McClure.

1551 Seventh St., Oakland, Cal.

QUERY.

Question: Should a Christian in debt support the Lord's work, or should he wait till the Lord has taken him out of it? (Rom. xiii. 8.)

Answer 1: A Christian should not be in debt to any man. "Owe no man anything" excepting a debtor to preach or send the gospel to bond and free. (See Rom. i. 13-15.)

Answer 2: Should God interfere and deliver men from debt the result of their own unscriptural ways, most of them would be deeper than ever in it shortly.

Answer 3: Is man the only creditor who has a right to expect his debts paid him and should he get a first preference over God?

Answer 4: Surely God comes first, and those who usually put God last on

the list of their creditors never get out of the "Slough of Despond." God sees to that.

There are men in business who cannot be considered in debt till the arranged time of settlement is over and their bills are dishonored.

Work and Workers.

J. M. Carnie, evangelist, is preaching in the Gospel Hall, 397 Ogden Avenue, West Side, Chicago.

Brother W. H. Hunter was married on the 8th of December to Miss J. Smith, of Westerley, R. I., and is gone after the Philadelphia conference on to Harrisburg for some meetings. His home is 122 Bonney Street, New Bedford, Mass.

PHILADELPHIA, PA.

The Philadelphia conference was good. Brethren Campbell and Mathews remained behind for a few gospel meetings. Several conversions took place at and immediately after these meetings.

KANSAS CITY CONFERENCE.

The Kansas City Conference took place on Christmas and three following days. The meetings were larger than ever before. There were present Christians from Texas, Kansas, Missouri, Nebraska, Illinois, Iowa, North Dakota and Indiana. The preachers who took part were I. R. Dean and Bush, from Waxahachie, Texas; C. W. Ross, of Egin, Ill.; J. M. Carnie and W. Dunnett, of Chicago; Messrs. Wm. Somerville and Moffatt, of Forbush, Ia.;

Jas. Erskine, of Fort Scott, Kansas; Brother Parry, of Crown Point, Ind., and D. Ross, of Kansas City, Mo.

The accommodations were all that could be desired. The word preached was generally apt and seasonable. The Lord was good and gracious to us.

THE SUNDAY SCHOOL.

On Tuesday, January 2d, the usual yearly Sunday-school treat was given. The meetings were large and quite interesting. There was a sweet savor of Christ and His truth all through, without any nonsense at all.

Parents, grandparents and great-grandparents, with their immediate and remote offspring, were present—a beautiful sight.

There is a large and interesting Sunday-school and Bible reading at the same hour—i. e., at 3 p. m., every Lord's day.

It appears, from the scholars' exercises, that at a certain age girls are riper and smarter than boys; evidently the latter are longer in maturing.

What a privilege to get the clean word of God sown into the hearts, consciences and memories of so many children! Some of it will eventually bear fruit, one way or another.

During the latter part of December and the beginning of January conference meetings are held in many parts of the country and most of the Lord's servants are more or less actively engaged in helping by the ministry of the Word at such times and places. But by the time this is in the hands of our readers, such meetings will be over for the season, and once again special meetings in and out of the assemblies will be the rule. May we not bespeak the hearty coöperation of the Lord's people in this blessed work of

bringing souls to Christ? Also shall we not seek to get down before God, that there may be a reviving in all the assemblies of His people? The need is universal; may He deepen and intensify the realization of it!

FOREST, ONT.

The meetings here at Christmas were largely attended. Ministry was healthy and wholesome by Brethren J. Smith, D. Munro, W. P. Douglas, Dr. Martin, and others.

CLYDE, ONT.

New Year's meetings were held here. Brethren Goff, Kay and others gave their messages, and God blessed His Word to saint and sinner.

TILSONBURG, ONT.

Very large meetings here New Year's time. Brethren J. Smith and T. D. W. Muir, who preached the Word here twenty-one years ago, were cheered to see so much of the fruit of bygone years still remaining. There was much, also, of more recent date to praise God for. Dr. Martin and J. W. Ashby were also present, and with Joseph Douglas gave testimony to the Word of His grace. Brother Muir remained in this locality for a week, holding meetings in South Middleton and Straffordville.

COLLINGWOOD, ONT.

The Christmas meetings here were helpful. J. C. Beattie and D. McGeachy, who live here, with brethren Geo. Hicks, J. W. Ashby and G. O. Benner, were present. The latter was unable to take any part in the meetings. Continue in prayer for our brother.

Dr. Martin went from Tilsonburg to Merlin, Ont., for special meetings. J. W. Ashby to Brantford. He expects to go to Medina, N. Y., in February. R. J. Dickson was for a short visit to Shakespeare. The Lord has encouraged His people by giving blessing there of late.

ORILLIA, ONT., CONFERENCE.

We had a time of refreshing from His presence during the meetings here.

Brethren Douglas Russell, C. S. Swan from Africa, Messrs. Munro, Telfer, Money Penny, Gilchrist, Beattie, McGeachy and others who minister the Word were present.

ROSLYN, WASH.

There are a few of the Lord's people who now break bread in Brother H. G. Holland's house. They get the use of the Baptist Chapel for gospel meetings. Will the Lord's dear people pray for these few? The Pacific coast is full of all heresies and lawlessness, and few of God's people are able to overcome the course of things.

SAN FRANCISCO, CAL.

San Francisco, Cal., Jan. 10, 1899.

* * * We are plodding along here much as usual. Brother Rae is over here doing shepherd work—i. e., visiting.

I returned home Saturday from Vacaville, where I have been away for a week. There are four or five sisters there who are seeking to go on for God, and seem to have a heart for the Word. Visited the surrounding country; also stayed ten days and two nights with a farmer whose wife had been saved some time ago. He at first was much

opposed to the Word, but he saw the change in his wife and was convinced there was something to it. He was very kind to me and gave attention to the Word for hours at times.

Vacaville is a small village of 700, and has seven or eight "churches." The "Christian" church (Campbellites) is the largest; some time ago they had two weeks' special meetings, resulting in 78 (so-called) conversions. I met with more opposition to the Word among them than all else in the village "put together." [No wonder water, water, water is the chief ingredient in their so-called conversions.—*Ed.*] The Christians are building a small hall 24x16 in Alameda, costing \$100.00; rent for the lot, \$25.00 per year. Pray for them. D. C.

CHACON, N. M.

Chacon, N. M., Jan. 10, 1899.

* * * I have written to Mr. W. Payne, of Argentina, S. A., in regard to the possibility of carrying the gospel to the Indians in the interior of that continent, to whom, if the Lord wills, I wish to go.

Meanwhile I expect to spend a few months with Mr. Harris in Orizaba, Mexico, for which place I expect (D. V.) to start in a few weeks. Asking that you remember me before the Lord, I am, etc., *J. Francke Detweiler.*

[Our young brother is learning Spanish at the above address with the view of carrying out his intentions as above stated.—*Ed.*]

BURROWS, IND.

Burrows, Ind., January 8, 1899.

Brother L. M. Bassett came down from Chicago and spent the holidays with us. Thirteen or fourteen cottage

meetings were held, and not a few heard the plain gospel of the grace of God. May He bless the seed sown for His own name's sake, etc., etc.

J. M.

FOREST, ONT.

Our dear Brother Kernohan got his ankle sprained in the month of November last, and he is not able to be around yet, but is happy and, like Paul, receives all who come to him and tells them what he himself is receiving from God in his affliction. Pray for his restoration.

M.

NEWARK, N. J.

The Newark conference was held in the Black Prince Hall, Broad Street. There was a large attendance at all the meetings.

Representatives were present from Paterson, Passaic, Orange, Jersey City, Plainfield, Brooklyn and New York. Very helpful, searching and refreshing addresses were given by the following: Brethren Oliver, Bradford, Beveridge, Blair, Jennings, McWhirter, James, and our Brother Swan from Africa was with us on Sunday and then proceeded to Boston for the conference there. It will be cause for thankfulness for the brethren to know that since the conference some souls, the sons of believers in the assembly, have passed out of death into life. To God be the glory.

J. W.

BOSTON, MASS.

Boston, Mass., Jan. 8, 1899.

*** I left New Brunswick on December 20th, in time for the Boston conference. There was a large gathering of saints, mostly representing New

England—two from New Brunswick and three from Nova Scotia. Those of the preaching brethren present were Jas. Campbell, R. Phelps on his way to Mexico, Wm. Matthews, W. H. Hunter, Frank Crook and myself.

Brother Charles Swan, the African missionary, appeared toward the end of the meetings and on Tuesday evening gave a lecture and report on Central Africa missionary work, illustrated by a large map.

On the whole, the conference was considered good. In some of the addresses the voice of the Lord was distinctly heard leading to a casting down and lifting up. * * *

John Martin.

SOUTHERN STATES.

We hear occasionally from our brother in the Lord, P. L. Higgins, as he travels through Kentucky, Tennessee, Alabama and Georgia, hundreds of miles on foot, distributing tracts from house to house, warning fellow-creatures to flee from the wrath to come.

We also rejoice with him because of the many tokens of divine favor bestowed, especially while among the soldiers in their camps. The officers permitted him to present the gospel in printed texts hung up in various places of prominence. As his health failed in office work and is now restored, he is persuaded that he is doing the work given him of the Lord, and is known by saints in St. Louis for years as one possessed by Paul's purpose. (Phil. i. 20.) His address is Atlanta, Ga. Our brother will value the prayers of Christians.

John Causer,

Adeline, La.

Notices.

NEW YORK CITY.

Special meetings for Christians in New York city, Washington's birthday and day following, February 22d and 23d, 1899.

The tenth annual special meetings, convened by Christians gathering to the name of the Lord Jesus Christ in New York and vicinity, will be held on the above dates for confession, prayer and ministry of the Word. All meetings will be held in the Lyric Hall, 6th Avenue, between 41st and 42d Streets.

Hours of meeting as follows: Wednesday, February 22d, 10 a. m., 2 p. m., 6 p. m.; Thursday, February 23d, 10:30 a. m., 2:30 p. m., 7 p. m. The Believers' Hymn Book will be used.

Christians coming from a distance will be entertained as before, and are requested to communicate with D. T. Bass, 24 W. 22d Street, New York city.

We hereby extend to all Christians a hearty invitation to these meetings and ask their prayers that seasonable ministry may be given by the Holy Spirit through whomsoever He will and that the result may be a still greater manifested unity among the Lord's people, and the lives of all more devoted to God and His service.

"Behold how good and how pleasant it is for brethren to dwell together in unity." (Psalm cxxxiii. 1.)

"Let us therefore follow after the things that make for peace and things wherewith one may edify another." (Róm. xiv. 19.)

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, and that

ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. i. 10.)

"But my God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. iv. 19.)

All Christians are heartily invited.

Gone Home.

OBITUARY.

Wm. Fea, of Austin, Ill., a young, true, clean brother—a native of the Orkneys, went to his rest on the 4th of January, of pneumonia. He left a young widow and three small children. Remember them in prayer.

Richard Ward Price, converted in Crown Point, Ind., over twenty years ago, is gone before. He lived in California and Oregon on the Pacific coast for the last twelve or thirteen years. He departed this life on Lord's day morning, January 8, 1899. He had a stroke last year and all ended this morning. He leaves a widow and one son. His life was a testimony to the saving grace of God, and his confession was invariably clear and emphatic, as to his salvation and the manner of it. This, nobody who knew him ever doubted. Naturally he was most genial, kind and obliging; but from the moment of his conversion his thoughts and conversation ran in a new channel altogether.

He also, one of our many American brethren in Christ, is gone before. We shall meet again. The morning cometh without clouds or tears. What a multitude of God's children will be gathered together that morning! Hallelujah!

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 *John*, 12.

PREACH THE WORD.
7

VOL. XII.

KANSAS CITY, MO., U. S. A., MARCH, 1899.

No 3.

CHRIST IN ME.

In the epistle to the Galatians, chapter ii., verse 20, we read: "I have been [R. V.] crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

We sometimes speak of being in Christ, and by that expression we refer to our position before God. We mean by it that we are identified with Christ in that place of acceptance He now has in the presence of God, past death, past judgment, and forever done with the old creation. When we speak of Christ being in us, however, another thought is in the mind, and that is the character and form of the new life in us who are in Christ. The passage we have quoted from Galatians is part of what the Apostle Paul said to Peter in Antioch, when he withstood him to the face on account of his unfaithfulness to the truth of the gospel. Peter's unfaithfulness consisted in reviving the distinctions between Jew and Gentile in such a way as to blot out the fact that "there is no difference," and, in fact, to completely undermine the foundations of Christianity and to go back again and build up Judaism. These circumstances draw from Paul the wonderful statements in Gal. ii. 14-21, part of which is the text we quote.

Let us consider it. What is it to have Christ living in us? In the first place, I am crucified, or, as the Revised Version has it, I have been crucified with Christ. That is to say, Paul, as a man born into the human family, met his end at Calvary's cross. This is a truth of far-reaching importance. If I see Jesus dying for me under the judgment of God, I am bound to say that is all I deserve from God. He does not think me fit to live, whatever I may think of myself or others may think of me, I may reckon others not fit to eat with, as Peter at this time. I may imagine that something gives me a standing before God that others do not have. Whatever it is that is in the soul that makes me think of myself as in any sense whatever better than others interferes with the foundations of Christianity. In God's sight all are on exactly the same level, not fit to live, and a Christian is one who has bowed to this solemn truth and has found in Christ's death his deliverance. Christ on the cross stood for me, and I see him there made a curse for me. I have to say that is all I am fit for in God's sight, to be made a curse. A man who has committed murder is adjudged worthy of death. One who has stolen or committed lesser crimes may expiate his guilt in the eye of man by spending some time in a penitentiary, and will then be turned loose on society again, but one

who has committed the crime of murder is deprived of life. As we see such a one on the gallows, we say, "There is a man reckoned by his fellow-men as unfit to live longer." As I see myself in God's sight, I say, "There is one reckoned of God as unfit to live at all." Where do I see myself? At Calvary. There is one representing me before God and He dies under the judgment of God. That death is mine then. So I am entitled to say I have been crucified with Christ.

But if human life in its sinful condition is reckoned of God incurable and unmendable, why does He permit me yet to go on here? Can a thorn bush bring forth figs? What will it avail to have Christ die for me if it only means that I am allowed to go free, living the same miserable life that I have lived before? God judged it as unfit for a creature to live, and sent His own Son in the likeness of sinful flesh, that He might deal with it in His own holy way. Was all this simply that I might go on living that same life? No, certainly not. So the apostle states here: "Nevertheless I live; yet not I, but Christ liveth in me." The phrase "yet not I" is in the revised version "no longer I." Here then is the answer to our question—No longer I. It is no longer Saul of Tarsus who is living before God, but simply Christ in Saul of Tarsus. And how is this actually accomplished? And how is it manifested? Let us go back in our experience to the time of conversion, to the time when we first got a glimpse of Christ dying for us in love for our poor souls. We remember how God first brought us down to own our guilt before Him, how He cut off all hope from us in ourselves, and

then revealed to us Christ, His beloved Son, our substitute and Savior. How did we then pray? What did we make mention of in our prayers to God? Just compare your prayers before conversion with your prayers since. Before conversion you prayed perhaps in orthodox enough fashion, and maybe brought in the Name of Jesus, but how lifeless and dark the whole thing was! But when by the Holy Ghost you saw Jesus on Calvary for you, what else did you speak of to God but Christ? And what else did you think of but Christ, and what did you speak of to men but Christ? We have heard of persons just saved beginning to wonder how long they could wait before seeing Him in person. It was "Jesus first, and Jesus last, and Jesus all the way," as we sometimes sing. Now what was this? "Christ liveth in me"; that is the only explanation of it. And this is how what is sometimes called the Christ-life is exhibited. It is in Christ being the object of the heart and the object of the life.

Another thing perhaps ought to be noticed. When it is said, "Yet not I, but Christ liveth in me," we have it in its absolute character as it is before God. That is to say, it is not perfected yet in our own experience, that self lives no longer, but to faith and according to God's purpose this is so. The actual degree in which this is realized in experience is brought out, we believe, in the next sentence, "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." With Paul this was realized in an unusual degree. Indeed, his life, taken as a whole, was exactly the expression of this sentence. Sometimes this sentence is interpreted

to mean that we live by the faith the Son of God had or has. This is nonsense. Its simple meaning is that he lived by believing in the Son of God, who loved him and gave Himself for him. In other words, the spring of his life was the love of Christ known and believed. With us, in our measure, it is the same. His love is the spring of it, and the strength and energy of it are simply according to the measure of our faith in His love. When we are done with this pilgrim scene, there will be nothing to dim the sense of His love in our souls; consequently self will be completely out of sight and out of hearing, and indeed removed from our consciousness forever. We shall think of Him and speak of Him both to God our Father and to each other, and the whole scene, to the eternal delight of God, will be filled with Christ.

This, then, is Christ in us, and we pray that there may be awakened in us a sense of the need of watching carefully against everything that would hinder the outflow of His love into our hearts. We may be correct in our lives in every way, and yet it may be only self, and will be only self if the love of Christ is not filling the heart. On the other hand, if Christ's love is satisfying to us, we may make blunders, but through it all there will be rising up to God a sweet savor of Christ, giving Him even now refreshment and delight, and to the church and the world it will be a stream of blessing.

God's way of giving is daily strength for daily needs. He who would serve God wisely and well will use to-day's strength and to-day's strength only—for the duties of to-day. "As thy days, so shall thy strength be."

DROPPINGS FROM DETROIT.

(Continued from page 22.)

FRIDAY AFTERNOON.

Brother D. Munro read Col. iii. 1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We have another "if" in chapter ii. 20: "If ye be dead [or, if ye have died] with Christ," etc., and in neither instance does it imply a doubt. It is in reality, an affirmation of a stronger character, equivalent to "Since ye have died," and "since ye then are risen with Christ." Act accordingly.

In Col. ii. 10-12 we read of our circumcision, or cutting off, in the circumcision or cutting off of Christ. This was not the circumcision He received at eight days old as recorded in the Gospels, but the cutting off He endured at the cross. For circumcision was a type of death; it was God's stamp of death put on the flesh; and, like other Old Testament types, it was fulfilled at the cross, and there we met our death in Him.

Oh, the meaning of that cross to our blessed Lord! We sing of it and speak of it, but He endured it. It was there we get the greatest exhibition of man's hatred to God and His Christ. It was there also that we have displayed the love of God, not to the world only, nor to the church—all that is true—but to us as individuals. What a thought! I have been loved of God as an individual, and that as really as if there were not another to love!

But we were sinners, and as such were "past mending"; hence, as men in the flesh, there was but one thing God could do with us, and that was to put us to death. Now the cross tells me not only that Christ died for my sins, but

that I died in Him, and as He was raised from the dead, so have I been raised—nay, more, am seated in the heavnlies in Christ Jesus. God put forth the exceeding greatness of His power in raising up His Son, and has also put it forth in raising us up with Him. We were hearing of the throne we are to occupy, but, in God's reckoning, we are on the throne now. Oh, that God might make us understand our true wealth! In baptism we have a type that brings before us these two things:

DEATH AND RESURRECTION.

We are dead. (Col. ii. 20.) We are risen. (Col. iii. 1.) Hence, the "if" in both places is not the implication of a doubt, but an assertion, emphasizing that which is a fact.

Now this is true of each child of God, young or old. It's not experience, it's faith, and that produces experience. It we enter into it, it will make us free from those things which are of the world, but which man thinks much of.

In Ephesians we see Christ up there in the glory, seated at God's right hand, and *we in Him*. In Colossians we are seen down here, and *Christ in us*. So we have not Christ up there only, but Christ in us here, as we read, "Christ in you the hope of glory." (Col. i. 27.)

Now in Col. iii. 1 there are certain responsibilities that flow from this place I am brought into.

1. I am to seek those things which are above. Christ is there, and my interests are all bound up in Him and where He is. Hence I am to go in for those things that are above.

2. I am to set my affection—"mind," margin—on things above, and not on things on the earth. You see this is all

very practical. It's not merely a theory for my head to exercise itself over, it's a reality. I have died to sin; I have died to the world, and now I am risen, and am risen with Him who is in the glory. My "life is hid with Christ in God." (Verse 3.) This is not *seen*, but it is true to faith. By and by it will be manifest, when "He will be admired in all those who believe," when He comes again.

3. I am to mortify—or make dead—my members that are on the earth. That is, I am to give them the place of death. They were active and alive once, but I have died to these things, and am now seen as alive unto God; hence He would have me enter into His reckoning, and mortify them. *Alas! we often forget this, and, instead of "mortifying," it is "gratifying" of the flesh that is practiced.* The Lord grant us to enter into the truth and walk in the power of it!

THE CHURCH AT EPHEBUS.

Brother Wm. Matthews read Acts xix. 1-7, also verses 18-21. Here we have the beginning of the history of the church at Ephesus. The date given in my Bible is *A. D. 57*. In the preceding chapter, we read of Apollos coming to Ephesus and preaching in the synagogue there. He did not know everything that God had then made known, for he still preached John's baptism, which was a baptism unto repentance, pointing forward to One who was yet to come. But God blessed the Word, evidently, and saved some souls. Apollos also received help through Priscilla and Aquilla. Still later, Paul came to Ephesus and preached the clear gospel concerning Christ, Who had come, had died, and was risen.

again, and the church at Ephesus in truth began its history.

In verses 18-21 we read of the mighty effects of the Word of God upon those who believed it. "Many that believed came and confessed and showed their deeds." Those who had books on the "curious arts" burned them, their value being 50,000 pieces of silver. "So mightily grew the Word of God, and prevailed."

Note also chapter xx. 17-38. About three years have elapsed, my Bible giving the date as A. D. 59-60. The church at Ephesus has gone on, they have been growing, for God has blessed them. And although the time has been short since Paul's first visit there, yet they have elders that the Holy Ghost had raised up among them. (Verses 17 and 28.) What a joy it must have been to God to see this assembly going on with Himself! And what joy it must have given to His servant, Paul. But, by the Spirit of God, Paul foresaw troubles that would arise from without and within, and he warns them of them.

For three years he had watched over them by night and day, warning them with tears. And now he is to leave them. They shall probably see his face no more, and the picture of the future he draws is not a very bright one. But he commends them to what? The care of the elders whom God had raised up? No! but to

"GOD AND THE WORD OF HIS GRACE," which alone was able to build them up, thus fortifying them for the dangers of which he had so faithfully warned them!

Next we have the epistle to the Ephesians, which, according to the accepted chronology, was written A. D.

64. They still seem to have gone on, and were in such condition that God can write unto them some of the most precious things He has been pleased to make known to the saints of God. We have in this epistle things told out that God had hidden in His heart through all the ages of the past: His purpose in associating us with Christ in the heavenlies, where God has raised Him; His purpose in breaking down the middle wall, and making Jew and Gentile one new man; His purpose, hidden from His servants of other ages, of making saved Gentiles fellow-heirs and of the same body with the Jew. All this and much more God was pleased to tell them in this epistle, showing that they had been going on with God.

But now see 1 Tim. i. 3-7. This is marked A. D. 65. Just one year later. And what do we find? It has been a sad year in the history of the church at Ephesus. Paul's predictions of Acts xx. are now finding their fulfillment. Teachers there were that were arising among them who were speaking "perverse things," and Timothy is exhorted to still abide there at Ephesus, that he might "charge some that they teach no other doctrine." From chapter i. 7 and chapter vi. 20, we would judge that the opposition to the faith of Jesus Christ was two-fold, and their leaders of two classes: First, *Ritualists*, "desiring to be teachers of the law"; and, second, *Rationalists*, the oppositions of science, falsely so called; in other words, "Agnosticism" was pressing its way into the church. The "down-grade" had begun.

God has given us His truth. It sets us free, but it is freedom to serve Him, to please Him. Let each one ask him-

self or herself, "Am I seeking to follow after the truth that builds me up, and makes me more like my Master?"

THE LAST MESSAGE.

We turn now to Revelation ii. 1-7. I find the date given here is A. D. 90. Fully twenty-five years have rolled by. The church of Ephesus still exists. The armies of the Romans twenty years ago encamped around Jerusalem, and destroyed it. All that time the church at Jerusalem was scattered. Now it is a noticeable fact that God gives us here in Rev. ii. and iii. a message for seven *Gentile* churches, the first of which is Ephesus.

Many questions have been raised up as to who was the "angel" of the church; and many answers have been given. My thought is that he is one whom God has raised up to a place of responsibility in the assembly and among God's people. We were reading in Acts 20, "*Take heed to the flock of God, over the which the Holy Ghost has made you overseers.*" It is a responsible place, and if those who seek to take the place of overseers in assemblies had a true feeling of their responsibility, it would no doubt cause many a sleepless night, as they viewed in the presence of God the condition of the saints.

The Lord had much to praise in connection with the church at Ephesus. There was to be found there energy, zeal, endurance, spiritual discernment, etc., but with it all Ephesus had fallen. They had "left their first love." They were busy, but they had gone away from Him. And what was all their labor to Him, if He had not their hearts? Then He exhorts them, "Repent and do the first works." Were they not working? What does He mean? See 1 John v. 3, "For this is the love of God,

that we keep His commandments and His commandments are not grievous." See how the love of God and His commandments are joined together. They had failed in love, and thus their works were savorless to Him. See also 3 John v. 6: "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers: which have borne witness of thy charity, or love, before the church, whom if thou bring forward on their journey after a godly sort, thou shalt do well." Here it is love to the brethren that is spoken of. The first works had for their motive-power, first-love. In this the church at Ephesus had failed. They had failed in love to God and also in love to the brethren.

And, brethren, is it not so that this is where failure in the church all along has been seen? Is this not the secret of all our troubles that come upon us? May the Lord teach us this lesson, that while He appreciates our service, He also wants our love—He wants Himself to be first in our thoughts and affections. The Lord grant He may get it.

(To be continued, D. V.)

T. D. W. M.

PICKINGS FROM GLASGOW CONFERENCE.

Mr. G. Adam read 1 Cor. ix. 24-27, and said: "In the portion of Scripture under our consideration the Lord is telling His people what they ought to be morally in their lives in this world. I have read this passage in connection with Col. iii. Paul had no fear of being finally lost. He was not afraid of losing his soul eternally, but he was afraid of losing his life. He feared when he would appear before the judgment seat

of Christ that his service might be rejected. He knew he had only one life to live, and if he lost that, it would be lost forever. Each of us have only one life to live here, and, while we know that we shall land safe in the Glory on the ground of grace, we may lose our life and our service be rejected when the Lord comes to test us. May God give us grace to end well. May the Lord give grace to those who have just begun the Christian life, to start well. To such I say, if you are to live as God would have you live, you require to have correct scriptural views of what your life ought to be; not fashioning your lives according to any human pattern or standard, but fashioning them according to the divine pattern; the Lord Jesus Christ, who has set us an example that we might follow in His footsteps. The next thing is to have a Spirit-begotten desire to conform to this divine ideal. There are some Christians who have scarcely any idea of what a Christian's life ought to be. They know they are not what they ought to be, but then conscience is little exercised about it. They seem to have little desire for practical godliness. If we compare ourselves with the divine copy, we ought to be filled with shame and confusion of face. May the desire be wrought in us by the Spirit, that Christ may be seen in our lives day by day. We are exhorted, seeing we are risen with Christ, to seek those things which are above—real, practical separation from the world—and have likeness to Christ. May we cultivate real acquaintance with Christ. May we not merely desire to know doctrines, but to know Himself. May we seek to be led by the Spirit into the enjoyment of

those divine things experimentally. Living here with Christ in us, the hope of glory—in body here, but in spirit in the holiest communion with Christ. Let us desire to enter into the realization and enjoyment of that great and blessed truth—*i. e.*, our oneness with Christ in resurrection, seated in Spirit with Him in the heavenliness. Let us earnestly seek to know in power our oneness with Christ in His glorious acceptance before God. If we are really enjoying that, our heart will be in heaven."

Mr. Wm. Kyle said: "I wish to say a few words on verse 9, 'Put on the new man which is renewed in knowledge after the image of Him that created him.' In the purpose of God we are predestinated to be conformed to the image of Christ, who is 'the image of the invisible God.' The new man (as another version put it) grows continually to a more perfect knowledge and likeness to Christ. In a similar passage in Eph. iv. 23, 24, we are exhorted to be '*renewed in the Spirit of our mind.*' If the new man is being daily nourished with God's provision for the renewing of the life begotten in us by the Spirit, it will grow and develop, and this means the image of Christ will be seen in us. If we neglect to feed the new man, and if we do not feed on the Word of God, our spiritual being will become weak and sickly and the life of Christ will not be manifested in our mortal flesh. The Word of God is that by which the Spirit builds up and sanctifies the child of God. Practical holiness is brought about by obedience to all God's commands and precepts. If our knowledge of God and His will is meagre and imperfect, our life cannot reflect the image of Christ. Our

business is to care for our souls, to supply them with divine food. By this means we will be equipped and furnished for service and conflict. We cannot know God nor His will except we read and meditate on His Word. 'Grace and peace' is to be multiplied unto us 'through the knowledge of God and of Jesus our Lord,' and we are also exhorted by the same writer to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. (2 Peter i. 2; iii. 18. Let us therefore put on Christ and be adorned with His holiness, meekness, lowliness, tenderness and love. Meditation on Christ, beholding Him as He is revealed to us in the mirror of the Word, will alone sanctify us. 2 Cor. iii. 18: 'We all, while with face unveiled we behold as in a mirror the glory of God, are ourselves transformed continually into the same likeness.' Thus the glory which shines upon us is reflected by us. This is how practical holiness is attained. May our minds be more occupied with Christ, meditating upon Him as we see Him revealed to us in the Scripture. Thus shall we reflect His image in our way and behavior, so that the purpose of God may be fulfilled in us now and here to His glory. 1 Cor. xv. 49: 'As we have borne the image of the earthy, we shall also bear the image of the heavenly.' To this end 'the Lord Jesus Christ is coming from heaven to change the body of our humiliation and fashion it like unto the body of His glory.' (Phil. iii. 21.) 'We shall not all sleep, but *we shall all be changed* in a moment.' It is not yet manifested what we shall be; but we know that when He shall be manifested, *we shall be like Him.*' (1 John iii. 2.) The apprehension of this hope in

power will lead to a godly life. For 'every man that hath this hope set on Him purifieth himself, even as He is pure.' May we seek grace from God day by day to reflect the image of Christ, to adorn His doctrine. By and by 'He shall be glorified in His saints and admired in all them that believe.' (2 Thess. i. 10.)"

CORRESPONDENCE.

New York City, Jan. 20, 1899.

Dear Brother Ross:

The "Record" has just come to hand, and I thought I would pen you a few lines, especially as we are now passing through a season of *blessing* in connection with our assembly. I thought it would encourage you to know about it. It seems several of us have been exercised about definite blessing in the meeting, and some have gathered for prayer for such blessing. I was at the Philadelphia Conference. There I saw the liberty of the Spirit in ministry—the salvation of souls, too. I came back purposing by God's grace to see blessing in our own assembly. While I was away two of our brethren were preaching, and a young lad found peace the first Sunday of the new year. Then another professed the next Sunday, then the following Sunday Mr. Douglas Russell came for a week's meeting, and two of my Sunday-school class were saved. The boat Mr. Russell wanted to go by to England didn't start at the end of the first week, so he stayed another and spoke to the Sunday-school children. We thought he was a little above the children in style, but we had been praying for a blessing, and after he had finished, a number of the children stayed behind and were in tears about their souls, and this was

without any pressure and no asking. We found afterwards some had been exercised, one for a week or so, on account of the matter of eternity being put before them by their teacher.

Last Friday night I took our Catholic servant to the meeting. During the speaking she was crying, and before leaving trusted the Lord Jesus to take all her sins away. She went armed with a Testament to tell her Catholic friends on the Sunday, and was glad to be at the meeting at night. My wife finds her poring over the Scriptures. I must confess I had relegated the responsibility of speaking personally to her about her soul to my wife, who had often done it, but Sunday night, when she came in, I said a few words to her, which God seems to have used, for she couldn't sleep, and told her friends about them the following Thursday and Friday. When we asked her to the meeting, she was only too glad to go, and I saw afterwards she had always gone before for fun; but when she got there, she sat and didn't offer to move, and didn't want to go until it was settled. Others were anxious on Sunday last.

Please pray for us, that the work may continue and that we may have wisdom in dealing with these young ones, not to force things too much. There may be some chaff, but we are convinced it is of God, as there has been no excitement or urging to stay, or show of hands, or anything of that kind; only the intimation that we would be glad to speak to any who were anxious. Of course, when there was blessing there was no trouble about the attendance at the Gospel meetings. The attendance has been good on week nights, and the last Sunday Mr. Russell was there we had

chairs up the center. We are thankful for the hearing we are getting, and hope to see still more blessing. How easy we found teaching in the Sunday-school the last two Sundays, and the fervor of the brethren in the open air has been refreshing. I feel I have been like the man in Samaria, who said: "If God open windows in heaven, shall this thing be." Just as if God couldn't do it. In Malachi He says He will if we will prove Him, and, in fact, has He not opened a window in heaven and sent down the Holy Spirit, and isn't He sufficient for all our need? We don't pray half enough. I have been noticing lately the many expressions which we or I generally attach to working used in connection with prayer—viz., striving, laboring, conflict, praying earnestly, helping, etc., etc. Said the apostle, "What great conflict I have for you," etc. It must have been at the throne of grace. No doubt, fighting his way through the many obstacles the adversary would put in his way to hinder him obtaining blessing for those whom he had not seen at a distance. What a power is prayer! How far-reaching! I know little of its value as I should, but yet I do know of answered prayer, thank God!

B.

Napier, N. Z., Nov. 22, 1898.

My dear Brother:

I trust you are well, and still able for the work given you from above, till He comes. It will only be a little while till we are called up to be with Him above. No getting away from Him above. I do feel my deep need of His keeping power while below. I am not so much afraid of the devil as of myself. I was reading to-day 2

Chron. xxxii. God left Hezekiah to try him, that he might know all that was in his heart. Let anything come from the blessed hand of God, but don't leave me alone. I was thinking the devil would like to get these tongues of ours to speak to others of a lowly walk with Jesus, when, like Hezekiah, our own heart is lifted up with pride, but God's way is still the best. It is come down ourselves and then help others down to walk with Him. I was much blessed in reading the epistle to the church in Philadelphia. Rev. iii.: "When He set an open door before them for service for Him, He said to them. Behold, I come quickly; let no man take thy crown." As much as to say, "Don't get wearied and faint; go at it and keep at it for Me, I will soon come."

I crossed to the North Island for a conference here in Napier on the 9th of November. Truly the Lord gave us a good time. I have stopped for a few meetings and expect to return to the South Island and take the Gospel into some of the dark parts to the people who have not yet heard the clear Gospel. A great deal of the South Island of New Zealand is as dark as midnight. The most of all the Gospel work that has been done is just along the railway lines; the back parts and round about the gold-fields is all in the dark. No trains go in that way, but any amount of souls perishing. Our brother Harrison Ord has come over from Australia to the South Island for the conference in December and January. I think he is about Dunedin at present. I had a letter from him a few days ago, written in Dunedin. I think Brother W. Coppin is in some place in the Dunedin side preaching at present.

His brother, J. Coppin, is preaching about Timaru and Geraldine. I don't know anything of what is being done in their meetings. The Lord has been pleased to save souls and gather them to His Name last winter in the South Island.

This being my first run into the North, I don't know much about it, but I know that the Lord's servants are going at it, some in one place and some another, but have not heard how the work is going on at present, but I understand the Lord has given blessing here in the North in the winter. From what I see and what I have heard, the need in the meetings in the North Island is very great.

Love in Christ, etc.,

J. Blair.

Portland, Ore., Jan. 27, 1899.

My dear Brother in Christ:

I almost regret having promised in my last letter to let you know what like the special meetings in Portland were.

For two reasons. There is not much to say about them, and you may have heard through another channel.

The snow hindered the attendance very much. The people of Portland don't mind rain, and it would not do if they did, for they get it, but they dread snow quite as much as the folks in Southern California do rain.

Many were disappointed at not seeing you present. As no other preaching brethren turned up, we had to do the best we could ourselves. I cannot say I enjoyed much my own part. Still, some of God's people got spoken to and blessing was received.

The truth was of a simple and practical nature. The ministry referred to

in 2 Peter i. 12-15 is much needed in these days. Not saying things the saints never heard before, but bringing to their remembrance foundation things. And these are the things the enemy is seeking to overthrow.

Well, we are glad Jas. H. Harcus is improving. We feared that the few who preach Christ out here were going to be one less, and, instead of that, many more are needed. It takes the energies of all who are here to be used in building up and helping the little meetings.

We long for a season in a new field, and are looking to the Lord for that on leaving this place, which may be soon. We count on your help in prayer, and others with you.

We both join in love to yourself and any who would care for it.

Yours through grace divine,
W. J. McClure.

West Superior, Wis., Jan. 25, 1899.

My dear Brother Ross:

With joy we record the beginning of a testimony by our gracious God for the precious Name in this city.

A few of us have been meeting for some months and God has by His grace saved some; and the clear direction was for us to break bread. This was done last Lord's day morning at 10:30 (January 22d).

We can now rejoice with the saints in other places who have a sweet fellowship with Him who suffered for us, and would urge upon the saints if but few can meet in His name, let those few born-again souls wait on God for His direction as to His meeting, and while they go slowly, let them long to have His memorial feast for the glory of the Father.

This first breaking of bread in this needy city, because feeble and insignificant in the eyes of men, should call out the prayers of God's dear children.

Any accredited brother traveling through these parts who can call upon the undersigned, or being in the city over the day of the meeting, will be welcome at 1703 Banks Avenue, the place of meeting.

Yours in the Lord Jesus,

Fred. R. Swartwout.

EVIL SPEAKING.

In a recent letter Walter Bradbury says: "Much hindrance in the Lord's work is occasioned by the evil tongue. So many never wait to hear the other side; a judge and jury must hear both sides. One day a lady asked me if I had heard a certain scandal about an evangelist. I replied at once, "I don't believe it." If this action were always taken until both sides were heard, what a world of evil would be avoided! It did me no harm to suspend my judgment, and it would be infinite comfort to one falsely accused, and to gentle, timid ones who have no spirit to defend themselves."

"The longer I live," said the famous Charles Simeon, "the more I feel the importance of the following rules:

- "1. To hear as little as possible what is to the prejudice of others.
- "2. To believe nothing of the kind until I am absolutely obliged to.
- "3. Never to drink in the spirit of evil reports.
- "4. Always to moderate, as far as I can, the unkindness which is expressed towards others.

"5. Always to believe that if the other side were heard, a very different account would be given of the matter.

"To all the accusations brought against Christ, He made no reply. 'I held my tongue, and spake nothing. I kept silence.' "

HE CARETH.

Casting all your care upon him, for he careth for you.—1 Pet. v. 7.

What can it mean? Is it aught to Him That the nights are long and the days are dim?

Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?

Around His throne are eternal calms,
And strong, glad music of happy psalms,

And bliss unruffled by any strife.
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be.

When the lights die down from the path I take,

When strength is feeble and friends forsake,

When love and music, that once did bless,

Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,

Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long

And my spirit is bowed with shame and wrong;

When I am not good, and the deeper shade

Of conscious sin makes my heart afraid,

And the busy world has too much to do
To stay in its course to help me through,

And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh and awakens the song;

The sorrow that bowed me down He bears,
And loves and pardons *because He cares*.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from His throne above

To soothe and quiet us with His love.
He leaves us not when the storm is high

And we have safety, for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord *does care*.

DAINTY PREACHERS.

No business in this world could ever be successful or pay if manufacturers and commercial men would attend to their work as many preachers attend to theirs—in fact, in some cases, it is not work they are at; it is simply loafing.

The objection may be made here, "We are not paid for such a rush as that." If you go on that principle, the sooner you drop your hireling services the better for all concerned.

The apostle says, in Acts vi. 4:

"We will give ourselves *continually* to *prayer* and to the *ministry* of the word."

While prisoner in Rome, Paul in his own hired house, "expounded, etc., from morning till evening"—Acts xxviii. 23. Also in the same chapter we read, verses 30-31: "And Paul dwelt two whole years in his own hired house and received all that came in to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him."

Read Acts xviii. 11; xix. 8, 9, 10, 18, 19, 20; xx. 17, 27; and v. 11, 14.

Ye who claim Jesus as Lord, awake, awake! It will be eternity for us shortly, and sinners are stumbling over some of *us* into hell, alas! and often we have not one tear to spare for them. This is not right, but far from it.

Work and Workers.

Dearborn, Mich.—Meetings for the help of the Lord's people have been held here during part of January and February by brother Thos. D. W. Muir, who has used a dispensational chart to illustrate the truths brought out. The Lord has been giving some blessing here in the gospel during the last year or so, and such babes need help in the things of God, and God delights also to stir up the minds of those who are instructed in these things to a remembrance of what at other times they have heard and known of Him.

Hamilton, Ont.—The annual conference, held here in January, was largely attended. As usual, a goodly number of those who labor in the Word and doctrine were present. The general testimony was that the meetings were good. Those who took the principal

part in the meetings were Brethren Munro, Campbell, W. Matthews, Jno. Smith and Dr. Martin. The last-named brother remained for some meetings with Brother R. J. Dickson. Brethren Campbell and Matthews went to Toronto for a few meetings ere, still later, going on to Boston, Mass., for some meetings in the East. Brother Smith went on to Owen Sound for the annual meetings there.

CENTRAL AFRICA.

Mr. Chas. A. Swan, formerly of Sunderland, Eng., but for the past fourteen years associated with others in carrying the gospel to Central Africa, is in this country for a brief trip, and is visiting various assemblies in the States and Canada, seeking, by giving an account of what the Lord has wrought and is still doing in Africa, to stir up the hearts and minds of God's dear people to intelligently pray for and have fellowship with the workers in that needy land.

He very wisely refrains from trying to enthuse young men and women to go to Africa, believing that only those exercised, filled and sent of God will be of any service when they get there. He most firmly believes that while one who is self-denying and useful here may, if sent by God, be useful there, on the other hand, one who is of little use for God in the home land is not likely to be useful in the foreign field, where the conditions and surroundings demand a purpose to deny self, in many ways unknown to civilization, and where an aptitude for picking up a new language is a necessity. The home field, therefore, is the proper training-ground, where such qualities are developed.

Our brother held meetings in New-

ark, N. J., Boston, Mass., Orillia, Ont., Duluth and Minneapolis, Minn., Kansas City and St. Louis, Mo., Chicago and Elgin, Ill., Detroit, Mich., and then eastward, calling at Forest, London, Stratford, Galt, Hamilton, Toronto and Belleville, Ontario, and Buffalo and New York City, N. Y. His purpose is to return to England in March, and, if prospered of the Lord, return to Africa in the early summer. We bespeak for him and his fellow-laborers the prayerful fellowship of God's dear people.

ALAMEDA, CAL.

Brethren Rae and Goodfellow are having meetings in the New Hall, Alameda. C.

PATERSON, N. J.

February 14, 1899.

Brother F. W. Blair had two weeks meetings with us. The saints were much refreshed and came out to the meetings very good, the hall being well filled every night. Six professed to trust Christ. He just came in time to see three buried in baptism.

Wm. Houston.

TORONTO, ONT.

Toronto, Ont., Feb. 1, 1899.

We have had Messrs. Campbell and Matthews with us in Toronto for a week, and they have had good meetings in the three halls. They wound up with a very large meeting in Central Hall last night. They leave this morning, Mr. Matthews going home to Boston.

Mr. Munro took up his course of lectures (where he left off at Hamilton Conference) in the West End Hall last night, and Mr. Telfer commenced a series of chart meetings in the East End

Hall last night. I am told that standing room was at a premium there last night. J. M. R.

AVONDALE, ILL.

We are having quite good meetings now. The Lord is smiling on us. In good weather we have two hundred or more in the Sunday-school and we are sowing the good seed in their hearts. We have children from all the denominations around. Many Roman Catholics are among them. Pray for us. S.

ST. CATHERINE'S.

* * * I should say we have just returned from about three months' tour in Pennsylvania. We were at Homestead, Pittsburg, Big Soldier, Punxsutawney, Canoe Ridge and Anita. I had some good meetings in these places. Canoe Ridge is a country place about eight miles out of Punxsutawney. There is no meeting in His name there yet, but there are some hopes of one.

J. Halyburton.

N. ONTARIO, LOS ANGELES, CAL.

Dr. Lockwood, Brethren Falconer and J. Harcus are having some meetings here, and all fairly attended. The Pacific Coast needs a revival badly.

HAMILTON, ONT., CONFERENCE.

We understand these meetings were good and fresh, as at the beginning, many years ago, when it was quite the common thing to see the audience moved and swayed by the presence and power of God.

It does seem when some Christians arrive at a certain *supposed* stage of intelligence they become intensely dry, argumentative, proud and self-suffi-

cient, so as to have no conscious need of any thing; then the next stage is, they become mischief-makers.

Whereas, there ought to be a second spiritual childhood. "If a man think he knoweth anything, he knows nothing yet as he ought to know it." (1 Cor. viii. 2.)

LONDON, ONT.

At present I am here in London, Ont., helping Brother W. P. Douglas in a series of gospel meetings. Brother Kay and he started meetings here in the Gospel Hall about two weeks ago, and they saw some blessing in conversions. Brother Kay had to go home to Saginaw last Thursday, and I came here on Saturday. Brother Douglas sent a request for help. The Lord has been pleased to give further encouragement and the meetings are going on nightly. To-night there was joy in preaching the Word.

Pray for needy London. J. M.

P. S.—Bro. J. Moneypenny is thinking of visiting Ireland in March.

SAGINAW, MICH.

I was loath to leave London. God gave blessing there, and I hope the meetings are continuing with greater blessing still.

London needs a good siege of God's blessed Word, straight and square in the power of the Holy Spirit.

I expect to be home here for a little while. May try a few cottage meetings, unless the Lord guide some of His servants here to have a few meetings in the hall. The Christians here are very needy. A woman who has been in the meeting for some years passed away this morning. Have a cottage meeting to-night.

This morning's mail brought a letter from A. J. Goff from Granton. He has been very sick. He was with me two nights in London on his way to Granton. He only had two meetings on Lord's day (a week ago yesterday), and his throat failed him, then he took sick. On Monday he was still in bed, when he wrote me, but I trust improving. There is no meeting in Granton. David Jamieson (the late Robt. Jamieson's brother) lives there, and Brother Goff thought to try a series of meetings in the place.

J. K.

Notices.

THE TORONTO CHRISTIAN CONVENTION.

The Thirteenth Annual Convention of Christians gathered to the Name of the Lord Jesus Christ in Toronto, Ontario, Canada, will (D. V.) be held on the 30th and 31st of March and 1st and 2d of April, 1899, in the Y. W. C. Guild Hall, McGill Street (near Yonge).

The order of meetings will be:

Thursday, March 30th, Friday, March 31st, and Saturday, April 1st, for prayer, praise and ministry of the Word of God. Hours each day, 10 a. m., 2:30 and 7:30 p. m.

Lord's day, April 2d, breaking of bread at 10 a. m.; prayer and ministry at 2:30 p. m.; Gospel will be preached at 7 p. m.

Prayer meeting in the Central Gospel Hall, cor. College Street and Brunswick Avenue, on Wednesday, March 29th, at 7:30 p. m.

To the Children of God Everywhere:

Beloved Brethren,—It is our great

privilege and joy to send forth once more, in the name of our Lord Jesus Christ, our annual notice with greeting and a cordial invitation to the Conference. Many of us have sweet and grateful remembrances of the faithfulness and grace of our God to us on similar occasions in the past; when He restored backslidden ones, confirmed and strengthened weak and faltering ones, and generally refreshed His weary heritage; and yet, never was all this more needful to be done again for us than now; and never was He more able and ready.

May we be conscious of our need, then come and prove Him, and stir up and encourage others also to come.

Signed on behalf of the Toronto Assemblies,

*W. Beers. Geo. Watson.
R. McClintock. Jas. Lynn.*

N. B.—As formerly, saints coming from a distance will be entertained.

An opportunity will be given on Lord's day for fellowship in the expenses of the conference, and beyond that, in the furtherance of the gospel.

As the convention takes place at "Easter," it is most likely the usual holiday cheap rates will be given by the Canadian railways; the rates on Wednesday till Monday or Tuesday are a fare and one-third for round trip, and on Thursday till Monday the round trip for one single fare.

Those arriving on Wednesday will please go to the Central Gospel Hall, and on the following days to Y. W. C. Guild Hall; addresses given above.

On arriving at Union Depot, take Yonge Street car and transfer to College and Yonge car, or to Carlton and College car, and get off at Brunswick Avenue for Central Gospel Hall. All

Yonge Street cars will take you to the Guild Hall; get off at McGill street.

Believers' Hymn Book will be used at the meeting; please bring one.

All communications addressed to "Conference," 20 Prince Arthur Avenue, will receive prompt attention.

RICHMOND, VA., CONFERENCE.

The Fifth Annual Conference of Believers gathered to the Name of the Lord Jesus Christ in Richmond, Va., will (D. V.) be held in Gospel Hall, Orleans Street, in Fulton, on the 1st, 2d and 3d of April, 1899. A preliminary prayer meeting will be held Friday night, March 31st, at 7:30 o'clock. We extend to all of the Lord's people a hearty invitation to be present at these meetings. Those coming from a distance will be provided for as in past years.

Believers' Hymn Book will be used.

Any further information can be obtained from *R. T. Childress,*
516 Orleans St., Richmond, Va.

SPANISH, ENGLISH, GERMAN AND PORTUGUESE CHARTS.

It may be well to notice that Mr. Baker's chart of "The Two Roads and Two Destinies" is already translated into German, Spanish and Portuguese, and is now being painted on muslin; sizes, 6x12 feet, and thus it is not only adapted for private use, but also for public lectures. Price, \$5.00.

After they are painted and dry, they can be folded up and carried in a common hand valise. This is no money-making business.

"There are two ways of being united together—frozen together or melted together."—*Sel.*

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 *John*, 12.

PREACH THE WORD.

VOL. XII.

KANSAS CITY, MO., U. S. A., APRIL, 1899.

No. 4.

THE SUPPORT OF EVANGELISTS AND TEACHERS

This is a matter in which we require to be obedient to Scripture as much as in anything else. Neglect of it is disobedience and a departure from God's order for the well-being of the church, which not only causes suffering and trial to those who minister the Word and preach the gospel, but which reacts upon ourselves, and our spiritual condition suffers in consequence.

We have, many of us, been associated in former days with unscriptural religious societies; but, through the goodness of God, we have been brought to see the truth of the assembly being the body of Christ, and that the ministry flows from the Head through the members to the whole body. (Eph. iv. 16.) We have therefore left the humanly ordained ministry and the organizations which depend upon and exist by means of that ministry, in order to be obedient to the Word of God, and thus to have the spiritual profit of being ministered to by those whom the Lord has gifted for that purpose and who have left their nets and their fish to follow Him who has called them to the work. We have, by conforming to Scripture, left the way unobstructed by human interference, open to the Lord to send us such ministry as He raises up in His love to the church, and we have received such

blessing to our souls as we never experienced where human arrangements have superseded the "commandments of the Lord." (1 Cor. xiv. 37.)

Yet is it not the fact that in past days we supported the humanly ordained ministry much more liberally than we now do that which is of God? Did we not contribute far more to the support of a human and unscriptural system because its interests appealed to us as that with which we were identified, more strongly than the things that are really of God in this world appeal to us now? If this be so, dear brethren, and many of us know that it is too sadly true, what is the only conclusion we can fairly draw from it? Must we not plead guilty to setting a lighter value on that which is of God than on that which is of man, measured by the amount we have contributed to each? Is it possible that the truth of God has not the same claim upon our support that the interests of our denomination had? If so, what a loss to ourselves! What a mistake to be making! There is no investment in the whole world that will in the end be found to pay so well as laying out our means to the utmost of our ability to the furtherance of the gospel and of the truth of God.

Perhaps the cause of the present neglect is to be found in the fact that at that time we were under an agreement to pay a stipulated sum for the service

rendered; but now, those whom the Lord calls to give their whole time to His service make no bargain with us, and we take advantage of that to let ourselves off from our honest obligation to the Lord in respect of them. It is undeniable that many of those who are now using their abilities in the Lord's service would be able to earn in secular employment far more than they now receive, and, instead of being in frequent straits, would be in comfortable circumstances. These things ought not so to be, brethren; the blessing of God need not be expected under such circumstances.

Scripture is very explicit in regard to this matter. The Lord has ordained the support of His ministers in a way that plainly indicates what our duty is, and if obedience to the Lord is anything to us, we shall not consider it optional to obey or not as we please. As the servant of the Lord is under serious responsibility to the Lord to fulfil His ministry, so we are under equally serious responsibility to the same Lord to support that ministry. The Lord expects it of us. While we may not be and are not under any obligation to men in this respect as we were in the human systems, our failure in regard to it would only prove that our far more serious obligation to the Lord has not yet been realized in our souls.

We cannot absolve ourselves from the obligation by casting the ministering brother over upon the Lord and saying that "he should live by faith," and that we must not take him out of the Lord's hands by ministering regularly to him. This is a false idea as regards our side of the matter. Moreover, there is no Scripture for it. There is no Scripture that tells him to "live

by faith" in that sense at all. Doubtless the Lord has given Him to prove His care of Him when ours has failed, but the Scripture rule is that "they which preach the gospel should live of the gospel"; and "that they which plow should plow in hope; and that he that thresheth in hope should be partaker of his hope." Let me quote the whole passage specially treating upon this subject:

"Who goeth a warfare any time on his own charges [or at his own expense]? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. ix. 7-11.)

Thus the will of the Lord is expressed both as to the maintenance of the evangelist that plants and the teacher that feeds the flock, and by what is thus written in holy Scripture shall we have to give account at the judgment seat of Christ.

We may now consider as to the way of carrying out the injunctions of the Word in this matter. A stipulated salary is not authorized in it, but as the ministering brother's expenses go on regularly and continuously, so should our obedience to this Scripture be as

continuous and regular. The apostle refers to the law of Moses as containing a provision for oxen as having been written for our sake. He also refers to the fact that they which ministered about holy things lived of the things of the Temple, and they which waited at the altar were partakers with the altar, and draws the conclusion "even so has the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. ix. 14.)

So much for the fact that the ministers of holy things lived of the things of the Temple. We may now further inquire of the "law of Moses" as to how the "things of the Temple" were provided. We read as follows: "All the tithe [that is, a tenth part] of the land, of the seed of the land, of the fruit of the tree, is the Lord's; it is holy unto the Lord." "Concerning the tithe of the herd or of the flock . . . the tenth part shall be holy unto the Lord." (Lev. xxvii. 30, 32.)

Of that which the land produced nine-tenths only belonged to them; the other tenth was holy to the Lord, and could not be diverted to their own use. This tenth was what the Lord ordained for the Levites for their support, as they had no inheritance otherwise, and they were not to acquire any, but were to minister about holy things. "The Levite that is within thy gates, thou shalt not forsake him, for he hath no part nor inheritance with thee. (Deut. xiv. 27.) "The tithes of the children of Israel which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore, I have said unto them, Among the children of Israel they shall have no inheritance." (Num. xviii. 24.)

These things in the Old Testament

were written for our learning. (Rom. xv. 4.) We cannot escape from the responsibility which these Scriptures entail upon us by the plea that we are not under the law in which they are contained, for the Apostle Paul cites the "law of Moses" as written for our sake. (1 Cor. ix. 8-10.) The real application is to ourselves. We may not do as we please with our incomes. The Lord has claims upon us, in fact, not of a tenth only, but of all. But He has distinctly marked off a tenth as belonging to Him, and to be paid to the Levite. If we appropriate all to ourselves, do we not rob God? (Mal. iii. 8.)

But the objection will probably be made that that is the law, and we "are not under the law, but under grace." That is just the reason why it is not merely a tenth, but that all belongs to the Lord. What must we think then of taking refuge under grace to escape from what even the law enjoined? "Shall we continue in sin that grace may abound?" The salvation that comes to us through the cross of Christ is not to give liberty to the flesh, but to judge it and to walk in newness of life. The flesh has been brought to an end judicially in the cross of Christ, and God expects the saved to pass the same judgment on the flesh that He has.

Then surely grace will produce results in our lives that the law never could, for was not the law "weak through the flesh"? And is it not true that we "are not in the flesh, but in the Spirit"? And is not "the righteous requirement of the law fulfilled in us who walk not after the flesh, but after the Spirit"? Do we not find, dear brethren, that it is only when we are

walking in the Spirit that the Word of God controls us?

But supposing we reduce the requirement of grace to the same as that of the law, and honestly rendered to God what the law claimed as being God's—viz., the tenth of our incomes; would there not be ample support for the Lord's work? Ten is the number of responsibility, so there are the ten commandments, ten fingers on our hands, ten toes on our feet. God has thus impressed on the members with which we work and walk the number of responsibility to Him, and of our incomes the tenth is His.

In the present disordered state of things there are many of the Lord's poor whose incomes are so insufficient for their necessities that they could not set aside even a tenth. The New Testament rule is, therefore, "As God hath prospered him." If God has prospered a brother beyond his need, it is not for him to increase his expenses to gratify "pride of life," and so to fall into the snare of conformity to the world, but to be faithful to God and regard himself as but a steward of God's bounty, about which he will have to give an account. Those whom God has called to minister the Word are frequently obliged to exercise self-denial, if they do not have even to suffer want. But they go on ministering the truth; the possession of it entails that responsibility; he must not keep it to himself; likewise does the possession of the "mammon of unrighteousness" entail similar responsibility. The Lord commits to each what each is to use for Him. The responsibility is mutual. Timothy is told to "charge them that are rich in this world that they be not high-minded, nor trust in uncertain

riches, but in the living God, who giveth us richly all things to enjoy; that they do good, ready to distribute, willing to communicate." (And mark well the result; make up the profit and loss, and see on which side the balance will be in the end.) "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on what is really life." (1 Tim. vi. 17-19.)

Thus instead of riches becoming a curse instead of a blessing, as is so often the case, they can be laid out in view of the future. Let not the children of this world be wiser than the children of light. Instead of sowing to the flesh only to reap corruption, let us sow to the Spirit to reap life everlasting.

There was further instruction to Israel to bring their tithes to the place where God should place His name. (Deut. xii. 5, 6.) The parallel to which would seem to be that we bring our offerings to the Lord's table, and at the place where we remember Him who "though He was rich [how rich?], yet for your sakes He became poor [how poor?], that ye through His poverty might, be rich" (read 2 Cor. viii. and ix.), we hand back to the Lord no niggard pittance in the presence of such a wealth of love, but out of the bounty with which He has prospered us, all that belongs to Him, and by this means show how really His grace has laid hold of us.

This seems also to be in conformity with the instructions of the apostle: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. xvi. 2.)

Let us then have a collection every

Lord's day, and regularly communicate to such as approve themselves by their work to be the Lord's servants. "Not," said the apostle, "that I desire a gift; but I desire fruit that may abound to your account." (Phil. iv. 17.) Not only will there be great reward in the coming day in the Kingdom, but now it is "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. iv. 18.)

The command is explicit: "Let him that is taught in the Word [that is, that receives teaching] communicate unto him that teacheth in all good things." (Gal. vi. 6.)

"He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke xvi. 10-12.)

What we possess here is "another man's." What we shall have by and by with Christ in glory is "our own." Carnal wealth is the "unrighteous mammon." The true riches is what we have in Christ. *A Brother.*

LOWLINESS OF MIND.

From "Echoes of Service."

In Philippians ii., which is closely connected with chapter i., "lowliness of mind" is put in contrast with "strife and vainglory," and this fact clearly shows that the root of these evils is *pride*. This has its deep root in every heart, having been begotten in man by that first temptation, "Ye shall be as God." There are two ways of learning the pride of our hearts. If we are

making it our business to walk before God, we shall discern workings of pride which are not manifest to others, and judging the root in His presence the fruit will not be allowed to develop. If we fail to do this, our pride will sooner or later result in our humiliation, for "when pride cometh, then cometh shame," and "a man's pride shall bring him low."

Strife is one of "the works of the flesh," of which the world is full. But it is a solemn thing when it finds a place amongst the Lord's people (2 Cor. xii. 20, 21). Abraham felt how unseemly was the spectacle to the Canaanite of strife between brethren, and rather than allow it he was ready to yield what he might have rightly claimed (Gen. xiii.). The original idea in the word rendered "strife" is *working for hire*, and it came to denote party spirit, with the underlying thought of seeking one's own advantage. Connected with this is "*vainglory*." All the glory of man is *vain*, and whenever this is an object of desire, it blinds the eyes to what is true. It may be nourished by conceit, apart from strife, but is usually associated with it. To the Jews the Lord said, "How can ye believe, which receive glory one of another, and seek not the glory that cometh from God only?" This spirit, whenever allowed, *must* hinder us in our service to God. Just in so far as we are led by the Holy Spirit shall we have "the glory of God" before us as our aim in all service, and shall seek the glory that cometh from Him as our reward.

True "lowliness of mind" will lead us to esteem others better than ourselves (v. 3). It may help us to understand this if we see that it is here not a question of *gift*, but of personal

worthiness. When the apostle Paul visited a church it would not have been humility in him had he sat down and said that others could speak God's word better than he. The gift he had from God laid solemn responsibility upon him. So now every servant of Christ, according to the gift he receives, is responsible to use it to the instructing and edifying of others. But in the light of God's presence a believer knows himself better than he can know anyone else, and though he may see failings in another which no *human* eye sees in himself, yet by the teaching of the Spirit he discerns that the seeds of such failings are in his own heart, and he sees in himself what others cannot see. Thus, in place of the "vainglory" of the Pharisee, he seeks the lowliness that befits the sanctuary of God.

One outcome of this lowliness is a heart to care for others—"looking not every man on his own things, but every man also on the things of others." It is *natural* to us all to look on *our own* things, to think of the importance of what *we* do, but as we learn of Him who is "meek and lowly in heart" we shall also value what others do for our Lord, and we shall find joy in showing our fellowship as far as we can and encouraging them in their service.

If it be true—and who will question it?—that "only by pride cometh contention" (Prov. xiii. 10), have we not all cause for self-judgment as to the present working of pride in God's church? And should not the first and faintest evidence of anything contrary to the *one soul* and *one mind* drive us to our knees in heart-searching and supplication? Who of us will not tremble for ourselves when we read

concerning Paul, the devoted apostle, and Barnabas, who had been to him, as well as to many, a "son of consolation," that "the contention was so sharp between them, that they departed asunder one from the other"? We should never, indeed, think of this "contention" without remembering how finally the lowly mind triumphed, for we see Paul, a few years after, owning Barnabas as a fellow-worker (1 Cor. ix. 6), and, later still, speaking well of Mark (2 Tim. iv. 11). But surely the account is given to guard us against what for a time separated these two devoted servants of Christ, and having his warning, our guilt becomes the greater if we allow contention to arise.

It is instructive to mark the absence of any reference to *prayer* in connection with this incident, though doubtless both Paul and Barnabas did pray. In Acts xiii. we are told that "they ministered to the Lord *and fasted*," and then received definite guidance. In chap. xv. we are simply told that they *resolved* to do what was quite right and very necessary; but possibly had they at the outset more diligently enquired of the Lord, He might have sent Paul and Silas forth on *their* service, and Barnabas with a companion another way, with prayer for one another instead of contention.

It is to be feared that few graces are more lacking at the *present time* than "*lowliness of mind*," whether in worship, or walk, or special service. Are we not apt to think of ourselves as in advance of other days, and it may be of other people, and, instead of feeling how little we know, to get puffed up with the idea that our knowledge is great? We talk easily about our

heavenly standing in Christ, with very little brokenness of spirit gained by pondering the depths of His sorrows and the shame of His cross, to which we owe it. Hence the shallowness of our *worship*, and if our souls are not brought very low before God in worship, we are not likely to have much lowliness in speaking words to our fellow believers, or in preaching the gospel to those who know not its saving power.

Let us therefore examine ourselves by God's searching Word and seek the grace of His Spirit; then, whatever our difficulties, we shall prove that "with the lowly is wisdom," and that "honour shall uphold the humble in spirit."—*W. H. B.*

DROPPINGS FROM DETROIT.

(Continued from page 38.)

FRIDAY EVENING.

Brother John Smith read John xiii. 1-17. To the soul of the Lord Jesus, the hour of darkness, the darkness of Calvary, was drawing nigh. It was that hour for which He had come into the world. As He says: "For this cause came I unto this hour." (John xii. 27.) Away before the foundation of this world, that "hour" was in the heart of God, wherein the stupendous work of redemption was to be accomplished. The Lord Jesus came into the world with the full knowledge of the Cross, and all it entailed, before Him. And blessed be His name, He turned not away from it, for He had us on His heart in addition to that which was ever before Him—the glory of God! "Down from off the throne eternal,
Down to Calvary's depth of woe."
Down to its shame, suffering, igno-

miny, and the hiding of the face of God; all that He might lift us up into the light and sunshine and glory of His Father's throne.

Now the time of His trial is drawing near. The dark shadow of the Cross was over His spirit. But, unselfish still, He thinks of His own. Note the way this chapter opens: "Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, *having loved His own which were in the world, He loved them unto the end.*" As of Israel, He might also have said of them, "I have loved thee with an everlasting love." (Jer. xxxi. 3.) Back in eternity He loved them, down here He had loved them, and He would love them to the end! But what end? Many would at once answer, "The end of our lives, of course." That is true; but while all who believe on Him are the objects of His unchanged and unchangeable love, and shall never perish, yet I believe there is a deeper thought here. The end that was before Him was the Cross, and His love would not falter nor fail even until then! His love was a love that all the waves and billows of judgment could not quench. He went onward to the Cross, the end to which He loved them!

But Jesus not only knew that the Cross was before Him, He also knew that "the Father had put all things into His hands, and that He was come from God and went to God." (Verse 3.) In the full knowledge of this Jesus arises and lays aside His garment, girds Himself and begins to wash the disciples' feet. When He came to Peter, He objected, evidently thinking it out of place for the Lord to stoop so low as to do this service. Peter's heart

was right, but his understanding was wrong.

"If I wash thee not," said the Lord, "thou hast no part with me." The Lord cannot walk with those who are defiled; the feet—that is, the walk—must be cleansed, ere they can have fellowship with Him. Part *in* Him is the portion of all who are saved. Part *with* Him is the portion of such as are cleansed by the washing of the word, and thus able to walk with Him. To lose this was more than Peter could stand; so he says, "Not my feet only, but also my hands and my head." He, seemingly, wanted to be converted over again. But that was not the thing needed. "He that is washed needeth not save to wash [bathe] his feet." (V. 10.) We are cleansed to begin with, and nothing can undo that. But we are constantly coming in contact with defilements, and need the cleansing of our feet. This Peter did not know, but he knew afterwards, and the Lord gave him the privilege of doing for others what He was doing for Peter then.

Later on in Peter's history, you find him showing self-confidence, and later on utterly failing, even to the denying of his Lord. But the Lord loved and restored Peter, and gave him the privilege of feeding His lambs. (See John xxi. 15-17.)

In 1st Peter we get some of the feed God gave Peter to give to the sheep. I've been struck with how we have him speaking so much about love. We have it in every chapter of this epistle.

Chapter i. 22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one an-

other with a pure heart fervently." He e He speaks to us as His children, and shows us what our attitude to one another should be. It is to be "unfeigned love," or love "out of a pure heart." The world talks a great deal about love, but manifests little, and we, God's children, should love "not in word and in tongue, but in deed and in truth." (1 Jno. iii. 18.)

Chapter ii. 16-17. "As free, and not using your liberty for a cloak of maliciousness, but as the servants [bond-slaves] of God. Honor all men. Love the brotherhood. Fear God. Honor the king." Here we are addressed as the bond-slaves of Jesus Christ. We are brought, however, into a "brotherhood." The children of the devil have stolen this term, and try to use this text to help them in it. But God's people are the brotherhood mentioned here, and while hated by the devil and the world, yet they are to love one another. And yet is it not true that strife, division, hard feelings, evil thoughts and wicked speeches often take the place of this love, which God enjoins?

Chapter iii. 5-8. "For after this manner [wearing the ornament of a meek and quiet spirit] in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: * * * * * Likewise, ye husbands, dwell with them [your wives] according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." It would seem as if we were here exhor-

ted to love one another in connection with our *family relationships*. In Eph. v. the word is, "Husbands, love your wives, as Christ loved the Church, and gave Himself for it." He *proved* His love by giving Himself for the object of His affections. So the husband is exhorted to love his wife, and to *prove* it. How many family troubles would be never known if love reigned?

Chapter iv. 8. "And above all things have fervent love among yourselves; for love shall cover a multitude of sins," and then he goes on to speak of "stewardship." And in this connection we have love brought in. The word "fervent" has been rendered "white heat" by some one, and if that be correct, it means we are to love one another at the white heat! Not much room for bickering and quarreling then! Not much room for Satan doing his work of distracting God's saints, and getting them at variance with one another. The Lord Himself give us to know more of it. It will be to His glory and our own blessing.

Chapter v. 14. "Greet one another with a kiss of love." I suppose we know the word so often rendered "charity," should be "love," and is so rendered in the Revised Version. This is a general exhortation. The Lord banish deception and hypocrisy from among us, and make us true in our dealings with one another!

Brother W. H. McWhirter closed the meeting by drawing our attention to a few thoughts on Luke xviii. 35-43. There is a better life to live, surely, than the one we are living. A closer walk with the Lord than we are now enjoying. We have been confessing this in our prayers. And while this portion we have just read is often used for sinners, yet surely there is a

lesson for us. De we, as children of God, realize our own blindness. The cure for the blind man here was the word of the Lord. The cure for us is the same. Oh, may we hear it as the meetings go on, speaking plainly to us, and causing us to glorify God, as in the case of this poor man.

(To be continued, D. V.)

T. D. W. M.

A FRUITFUL VERSE.

"In peace let me resign my breath,
(Luke ii. 29.)

And Thy salvation see;

(Luke ii. 30; Gen. xlix. 18; Isa. xli. 2.)
My sins deserve eternal death,

(2 Thess. i. 8-9; Rom. vi. 23.)

But Jesus died for me."

(Rom. v. 6; 1 Cor. xv. 3; Gal. ii. 20.)

The lines as printed above were written by Dr. Valpy, an eminent scholar, before his death, and they contain the confession of his faith.

The verse was repeated by the late Dr. Marsh at a Bible reading in Earl Roden's family. Lord Roden got it written out, and fastened the paper over the mantelpiece in his study, where it still hangs, yellow with age.

Some time after this, one of the old heroes of Waterloo, General Taylor, came to visit Lord Roden. He had not, at that time, thought much on the subject of salvation, and preferred to avoid all discussion on it. But when ever he came into the study to talk with his friend alone, his eyes invariably rested for a few moments upon the motto over the mantelpiece. At length Lord Roden broke the ice by saying, "Why, general, you will soon know that verse by heart." "I know it now by heart," replied the General, with emphasis and feeling.

From the time of that visit a change came over the General's spirit and life. No one who was intimately acquainted with him could doubt its reality. During the following two years he corresponded with Lord Roden about the things which concerned his peace, always concluding his letters by quoting his favorite motto. At the end of his life the physician who had attended General Taylor wrote to Lord Roden to say that his friend had departed in peace; and that the last words which fell from his dying lips were those which he had learned to love in his lifetime.

It happened in after years that Lord Roden told the foregoing story at the house of a near neighbor. A young relative of the family, an officer lately returned from the Crimea, heard it, but turned carelessly away.

Some months later Lord Roden received the intelligence that his young acquaintance was in a rapid decline, and was desirous of seeing him without delay. As he entered the room, the dying man stretched out both hands to welcome him; at the same moment repeating those simple lines. "They have been God's message," he said, "of peace and comfort to my heart in this illness, when brought to my memory, after days of darkness and distress, by the Holy Ghost, the Comforter."

I know not, my reader, whether your walk in life is a high or a low one. It matters not before God, who "accepteth no man's person" (Gal. ii. 6); for, "though man looketh on the outward appearance, the Lord looketh on the heart" (1 Sam. xvi. 7). But it may be that these lines, abounding as they do in gospel truth, may prove to you, as they have undoubtedly proved

to others, a guide to lead you for salvation to the Savior, Christ, so that you, too, may learn to say—

"My sins deserve eternal death,

But Jesus died for me."

Reader, this is God's remedy for man's ruin. The vicarious death of Christ, is the sinner's only hope. Have you rested there for salvation? Can you say from your heart, "Who loved me and gave Himself for me"?

THE LORD'S PRAYER.

The following beautiful composition was found in Charleston, S. C., during the war. It was printed on heavy yellow satin, and is quite a literary curiosity.

Thou to the Mercy Seat our souls dost gather,

To do our duty unto Thee,

Our Father,

To whom all praise, all honor should be given,

For Thou art the great God,

Who art in heaven.

Thou by Thy wisdom rul'st the world's whole frame

Forever; therefore,

Hallowed be Thy name.

Let never more delays divide us from Thy glorious grace, but let

Thy kingdom come,

Let Thy commands, opposed by none, But Thy good pleasure; and

Thy will be done

And let our promptness to obey be even The very same

On earth as 'tis in heaven.

Then for our souls, O Lord, we also pray,

Thou wouldst be pleased to

Give us this day

The food of life wherewith our souls are fed,

Sufficient raiment and
 Our daily bread;
 With every needful thing do Thou re-
 lieve us,
 And of Thy mercy pity
And forgive us
 All our misdeeds; for Him whom Thou
 didst please
 To make an offering for
 Our trespasses;
 And forasmuch, O Lord, as we believe
 That Thou wilt pardon us
 As we forgive,
 Let that love teach, wherewith Thou
 dost acquaint us,
 To pardon all
 Those who trespass against us.
 And though sometimes thou find'st we
 have forgot
 This love to Thee, yet help,
 And lead us not
 Through soul or body's want to desper-
 ation,
 Nor let earth's gain drive us
 Into temptation;
 Let not the soul of any true believer
 Fall in the time of trial,
 But deliver,
 Yea, save them from the malice of the
 devil,
 And, both in life and death, keep
 Us from evil.
 Thus pray we, Lord, for that of Thee,
 from whom
 This may be had;
 For thine is the Kingdom,
 This world is of Thy work, its won-
 drous story
 To Thee belongs,
 The power and glory,
 And all Thy wondrous works have
 ended never,
 And will remain forever and
 Forever.

Thus we poor creatures would confess
 again,
 And thus would say eternally,
 Amen.
 Charleston, S. C., July 24, 1823.

GENESIS.

In chapter xxiii. Sarah dies—who cares for an old woman? She is the mother of and doubtless a figure of Israel, that died politically. Israel is cast off before a bride is secured for his son. Isaac, figuratively, is raised from the dead. Jesus is truly raised then.

In chapter xxiv. the servant is sent forth for a wife to Isaac from his own kindred. The converted Jews become the nucleus of the Church and Millennial Kingdom; hence the Book of Acts is made up of three divisions:

First.—The call first of the Jew.

Second.—The transference of the assembly from Jew to Gentile.

Third.—The church or assembly chiefly from and among the Gentiles.

Abraham's servant goes forth for the bride, a figure of the servants sent by the Holy Spirit for that very purpose, viz., for a bride to the Lord Jesus.

The incidents—the servant finds Rebekah at the well, and enlists her attention by his description of his Master's son Isaac, and the charming gifts he gave her, and more promised her. In glowing colors he presents Isaac, and in such terms that her heart is reached.

Notice the place the servant gives to prayer, prayer, prayer, etc. Eventually, the servant is received into the house.

There are afterwards appeals to her heart. "Wilt thou go with the man?" "I will go," she responds.

By and by he presents her to his Master's son when he was out in the field. (See 2 Thess. ii. 1-2.)

Then He takes her unto Him as his wife, and thus the mother is eclipsed, and Rebekah is to the forefront for the time being. (See 1 Cor. xv. 24-28.)

1 TIM. III., 16.

Wonderful mystery! God o'ershadowing

Nazareth's virgin, chosen to bear
Man-mantled God, eternity's morning,
Stoop how stupendous, immensity's
Heir!

Babe in a manger, Whose throne is eternal,

Nursed by a bosom His word spake to being;

Hounded by Herod, as fiend all infernal,

Omnipotent arm, maternity shielding.

Wisdom of sage in mind juvenescent,
Sole King and Potentate subject to rule;

Jordan envelops the Judge of the Ancients.

The Heavens attest one immaculate soul.

Man issues forth on sin's desolation,
Faces the foe possessing the field;
Weapons of Hell with light's lumination,

Man's "It is written," pierce Falsity's shield.

Forth to our race in hopeless despair,
Dupes of the enemy foiled now by Him;

Spoils of His victory proffers to share,
Loyally welcomes the captives of sin.

Justice demandeth sin's retribution,
Inflexible sentence, sin bringeth death;

"My body I yield for full expiation,
Sinner, behold Me, thy basis for faith."

Up from the grave with shouts of a victor,

Witness, O Death, His tenantless tomb!

First fruit of men, Prince and *Salvator*,
Welcome who will, proclaimed from the throne.

N. D. W.

MORE AND MORE.

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!

—Selected.

SUNDAY SICKNESS!

"Have you ever noticed how many people, who profess to be Christians, are sick on Sunday? They are at work on Saturday and again on Monday, but on Sunday they are sick—not very sick, of course, but so indisposed as to preclude any thought of their going to meeting! We have noticed these symptoms with some alarm, and our fear is that it is caused by *heart trouble*—not necessarily physical; no, rather, spiritual—a *cold heart!* We have noticed when the affections were warm, the love of Christ filling the soul, there is little difficulty found in getting to meeting; indeed, the difficulty would be found in staying away. But when the heart gets cold, then a little weariness or aching of the bones turns the current of desire selfward, and God and His things get a secondary place. The same conditions are observable in connection with the prayer-meeting, only perhaps business or pleasure takes the place of sickness. The merchant has his books to attend to, the builder has his plans to examine, the young need recreation—and so on. Beloved Christian, awake! Draw near to Him, that the affections of thy heart may be warmed; then none of these excuses will be found in thee, which are oft-times but the symptoms of a cold heart."—*Extracted.*

Since the humble mind, so hard of attainment, must go before honour from God, let us be thankful for all His discipline, however bitter, without which pride will not stoop, nor vain man come to knowledge of himself. If we try our spirits, aims, thoughts and desires by the example of Christ,

we shall discern the current of self-willed pride running through them all.
—R. C. C.

THE WHISPERER.

"A froward man soweth strife, and a whisperer separateth chief friends."—Prov. xvi. 28.

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends."—Pro. xvii. 9.

How true. Some seem to be naturally like the Eastern dog—living on offal. They are the scavengers of some Oriental cities. Vile, unclean and mangy, they defile others.

Such vile repeaters of secrets, with or without additions, spread defilement, disease, leaven and mischief among those who give their ear to their talk.

CORRESPONDENCE.

Winterpack, Va., March 4, 1899.

* * * We know that you have never heard from this place before. There are a few gathered out to His name here for over twelve months now, and we are seeking in some little measure to go on with and for Him. Will your readers remember us in prayer? * * *

R. E. R.

QUESTION.

Query.—Will you kindly let us know in "Query Column" of "Our Record" if the words "Abba, Father" (Mark xiv. 36), were uttered in two languages by Him, viz., "Abba" in Hebrew and "Father" in Greek?

Is "Abba" an untranslated word,

meaning father, or is it a mere ejaculation?
J. E.

Answer.—The Hebrew or Chaldean "abba" means the same as the Greek word "pater," father, and having both forms in the verse you refer to may indicate intense feeling on Christ's part, or the first form may have been used by Him to enable His hearers to understand what He meant, or Mark may have added the Greek word "pater" to explain who he meant.

The Hebrew was well-nigh dead among them as a spoken language at that date, for they had lost their own sacred language (Hebrew) in the captivity, and the Greek may not have become quite general at that date.

Work and Workers.

Brother A. McKellar has been holding forth the word of life in Straffordville, Ont. In spite of bad roads, quite a few came out to hear.

Brother J. Smith had an attack of grip after his return from the Canadian conferences, but is now better again, and fit for the work.

Brother A. McDonald, of Ypsilanti, Mich., has been visiting Bay City, and holding a few meetings there. Brother Kay "pegs away" in and around Saginaw; going occasionally to Bay City for a meeting.

Brethren James Campbell and Wm. Mathews, of Boston, Mass., after the New York special meeting, have had some good meetings in Philadelphia, and are now at the Richmond, Virginia, conference.

Brother A. J. Goff has returned, after an extended visit in Canada, to his home at Beaulieu, North Dakota, calling at Chicago and Minneapolis on the way. His health is much better again.

There is a small meeting in Akron, Ohio, and some young men connected with it have been spending some of their time in spreading the gospel in the region round about them. Will the Lord's people help by prayer?

Dr. Mathews, from Belfast, Ireland, intends to come to this country this month, and then he and brother James Campbell intend to visit some of the assemblies on their way West to the Pacific Coast, where they expect to remain some time.

To Go to the Old Country.—Brother John Halyburton and his wife, from St. Catharine's, Canada, intend to go to Ireland shortly; and Brother John Moneypenny, of Toronto, Ontario, Canada, is on the ocean now, crossing.

New York Conference was well attended, and helpful ministry given. Among others of the Lord's servants there were present from a distance Brothers Jas. Campbell, W. Mathews, C. A. Swan, D. Munro and Dr. E. A. Martin.

New Zealand.—We have had the first number of the *New Zealand Treasury* delivered us on March 13th. It is for the month of January, 1899, and is edited by C. H. Hinman, and printed in Palmerston, North.

In it we notice they sent five missionaries for the heathen to Penang in December, 1898, and they have two preachers—viz., Brothers Curran and

John Smith—working among the Maories—i. e., the original natives of New Zealand—and report conversions also among them.

The editor says in his introductory notes: "In looking back over the past eighteen years of service for the Master in the colony we see much to be thankful for. What a contrast between then and now! What a difference between the number and size of the assemblies and the number of workers in them. Eighteen years ago there were about twelve small meetings, and and only one or two engaged altogether in the work. Now there are over seventy meetings, and sixteen or eighteen wholly given to the work." This made us look over our atlas published by *Rand & McNally a few years ago*; and there we find the square miles of New Zealand to be 104,471, and the population to be 626,830. That is much less than half the population of Chicago at this present time.

The population at the last census (1890) of the United States was 62,622,250. When we compared the two, we simply bowed our head with shame. The very prosperity of the United States, concerning which there is such a continuous brag and boast, is one of the curses of the country, and many of the Lord's own people are caught in the snare—while their souls are starving.

"What shall it profit a man should he gain the whole world and lose his life?"—a life given to pleasure or to the amassing of an earthly fortune! What or where is the profit, and nothing done to or for God? Loss! loss! loss!

Dear reader, if you are converted, look on to the reaping-time, when both the writer and the reader will have their harvest from their sowing.

PACIFIC COAST.

Brethren Dr. Lockwood, Faulkner and Duncan have been holding forth in Ontario in Southern California.

Brethren McLure and McFadyen have left Portland and gone to Vacaville. This is a town between Sacramento and Oakland.

Brother T. D. W. M. has been in Ontario for some time among the meetings, on his way to to the Toronto conference.

Brother Bush, of Waxahachie, Texas, has been visiting his friends in Kentucky and Deepwater, and also Montrose, in Missouri, and preaching as he went. He is back home now. There is need everywhere and few to help.

Brother D. Munro has been having meetings in Boston, Mass., since the New York conference.

Mr. S. W. Wesley, called at one time the "Texas Cowboy Evangelist," has become for some months past an "attorney-at-law" in Waxahachie, Tex. We believe grace would meet his need better than law.

NEW YORK.

March 4, 1899.

Dear Brother Ross:

Just a few lines to let you know about our conference. On the whole, the meetings were very good, and for the most part the ministry was seasonable, although there was a little that was very unseasonable; especially on the second day. I suppose you have heard that, although only two days' meetings were advertised, the conference was continued in the Gospel hall, 125th Street, for three days more, viz., Friday, Saturday and Lord's day. Two

meetings were held each day, ending up with a good Gospel meeting on Lord's day evening, at which one young man professed to be saved, and there were others anxious to be saved. Two lines of truth were very prominent throughout the meetings: one was our death, burial and resurrection with Christ, and our responsibility to "reckon ourselves dead indeed unto sin and live unto God"; the other was the importance of *doing God's work in God's way, and not to be choosing our own way.*

I hope the lesson may be laid to our hearts; in these days of self-pleasing and self-choosing, we are apt to get out of God's way, with the result that there is no blessing.

The brethren present who ministered the word were D. Munro, James Campbell, W. Matthews, D. Oliver, F. W. Crook, I. Moneypenny, F. W. Blair, Dr. Martin, John James and Brother Kendricks; also some of the local brethren took part. On the whole, we had a good time, and we trust the results may be lasting.

Hoping you are well, as this leaves us at present, I remain,

Your brother by grace,

H. A. Graham.

[We have had several letters about the New York conference. Evidently the Lord blessed the word, and several conversions took place, and there is need for more.—*Ed.*]

PITTSBURG, IOWA.

February 17, 1899.

Dear Brother Ross:

Just came up yesterday from Bonaparte, from attending the funeral of our sister in the Lord, Mrs. Deborah Millar, who fell asleep in Jesus Wednesday evening, the 15th, aged 63

years and two months. Converted three years ago through the ministry of Brother Pearson, she has given us much joy; she seemed always to feel that she was a brand plucked from the burning. It was a joy to the Lord's people who waited on her to hear her warn the unsaved and beseech them to accept the Lord Jesus as their own Saviour. She had much to suffer in the way of persecution, but could say with one of old, "None of these things move me." She rejoiced much in the prospect of being with Christ. She will be much missed by the little flock in Bonaparte, for, like her namesake, she was "a mother in Israel." I had the privilege of preaching the Gospel to a goodly number at the funeral.

With much love to * * * * * and yourself, yours affectionately in Christ Jesus,
John Moffatt.

Notices.

Christian Convention at Bay City, Mich., April 7, 8, 9, 1899. These meetings will be held in the Knights of Pythias hall (Eddy block), Centre Avenue, between Adams and Jefferson Streets.

Beloved brethren and sisters in Christ, we who are gathered to the Lord's name need a reviving. Come to these meetings for prayer and the ministry of the word, and share with us the blessing which our God has in store for us.

There will be a prayer-meeting on April 6, in the Gospel hall, corner 31st Street and Broadway. Christians attending the meetings will be entertained free.

Address Convention, 1308 Webster Street, Bay City, Mich.

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 John, 12.

PREACH THE WORD.

VOL. XII.

KANSAS CITY, MO., U. S. A., MAY, 1899.

No 5.

HOLINESS AND HEALING.

These are the principal features nowadays at many religious conventions, and the leading doctrines of a great many religious movements throughout Christendom. They take a multitude of forms, from the simplest theory of healing through believing prayer to the wild vagaries of Christian Science, and from the most harmless thought of holiness by faith to the dangerous pretensions of absolute sinlessness. We would like to examine them somewhat for ourselves and for the possible deliverance of some of the Lord's people who may be ensnared in them, or at least, as is sometimes the case, perplexed by them.

We shall take up first of all the question of holiness. We sympathize deeply with the desire for holiness, for we have it ourselves, and it is not surely with the thought of quenching the desire that we would look at it in detail, but rather that the desire might be given a right direction and thus be gratified in a Divine way. Every one in whom the Spirit of God has wrought at all desires to be holy, for God commands us, "Be ye holy, for I am holy" (1 Peter i. 16), and obedience is one of the very elements of the new life in the soul. But then, what is it to be holy? and what is holiness? Now, there are two words used a good deal in the Word that we do well to notice closely,

because they are in our minds often confused. They are the words "*righteous*" and "*holy*." They do not mean the same thing certainly, for they are often joined together and applied to one person, as two distinct qualities. For instance, in Luke i. 75 we read, "In holiness and righteousness before Him all the days of our life." Again, in Rev. xxii. 11 it is said, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." We might quote many other passages, but it is unnecessary. We shall dispose of the word "*righteous*" first, so as to be free for that which is immediately before us. To be righteous before God then is to be discharged from the burden of sin. It is, in other words, to be cleared from every charge that might be brought against me. To take an illustration, I might be charged in a court of this world with a crime of which I was entirely innocent. The evidence is in my favor, and I am therefore cleared or justified. So it is as to God, I am cleared—only, of course, it is not on account of innocence, but because of the precious blood of Christ, that this is so. Then righteousness among men—what we call practical righteousness—is meeting my obligations, paying my debts, and in a general way being able to say, "I owe no man anything."

But all this, whether on the divine side or the human, is not holiness, although many dear people are quite satisfied if they come up to this. We have made use of the word "justify," which means to make righteous—there is another word, "*sanctify*," and its meaning is to make holy. Now, what is it to sanctify or make holy? There is a scripture in Matt. xxiii., verses 17-19, that we believe throws a great deal of light on it, and is very helpful because it has no bearing directly on us: "Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?" and "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" Here then is the gold that adorned the temple spoken of as being made holy, and the gift laid on the altar is also made holy. Surely this does not speak of any intrinsic change wrought upon the gold or the gift. It simply means that the gold that was put on God's house became God's gold, and the gift that was laid on God's altar became God's gift. And this is the root meaning of holiness—to be set apart. Of course, in general its meaning is to be set apart for God, but its simple and first meaning is to be set apart. And this is true both in the Old and New Testaments. For example, we read in Ex. xiii. 2, "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine." Here again its meaning is simply brought out—it is setting apart for God what of course in this case He was entitled to claim. So also in Jeremiah i. 5, "Before thou camest forth out of the womb I sanctified thee"—that is, set thee apart for Myself.

Now we have the meaning of the word fairly before us. We have not, of course, quoted all or even many of the scriptures that bear on it, but our readers may, if they wish, examine them all with this key, and they will find they will all yield to this meaning and none other. To be sanctified or made holy, then, is to be set apart for God. There are two sides to this of course; at least two sets of passages we may refer to; one bringing before us the fact that we are already sanctified by God, and the other laying on ourselves the burden of being holy or sanctified. In 1 Cor. vi. 11 we read, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified," or, as the Revised Version has it, "*ye were washed, ye were sanctified*," etc. So in the same epistle, chapter i. 2, we read, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." And this is a fact that applies to every child of God, for God has done it Himself. In saving us He sanctified us, or set us apart for Himself.

But now comes the other side, the side of responsibility, as it is put in a passage already quoted, 1 Peter i. 16, "Be ye holy, for I am holy"; and again, Hebrews xii. 14, "Follow peace with all men, and holiness, without which no man shall see the Lord." This is simple. We may paraphrase it this way: "You are mine, now set yourselves apart for me." And this is really what holiness means, when we are called to walk in it. It will be evident, then, that if this be the true meaning of holiness, all the claims that are advanced about obtaining holiness, sanctification, the second blessing, or whatever it may be termed, are entirely a

mistake, and founded on a mistake. It will be plain, too, that there may be progress in this, for surely I may to-day be more set apart for God than I was yesterday; or there may be backsliding, for I may be less for God to-day than I was yesterday. It will also be manifest that my sanctification from God's side never changes in any way. He has set me apart for Himself, absolutely and perfectly, so that I can ever maintain the fact that I am of those included in that word, "sanctified in Christ Jesus." The Corinthians to whom it was addressed at first were very far from living in a godly manner, but that did not touch the fact that God had set them apart for Himself. It did bear on the question of how they were meeting God's claims, and consequently setting themselves apart, but the divine work of sanctification in its absolute sense was as complete as God Himself could make it, however they were living.

We must conclude for this month and in our next will follow it up, taking up, if the Lord will, some of the prevailing teaching both as to holiness and healing.

(To be continued.)

DROPPINGS FROM DETROIT.

(Continued from page 57.)

SATURDAY MORNING.

Brother James Campbell read a portion of Hebrews xii. People do not need patience to *start out* on a race, but if the race is a long one, they will require patience to *finish* it. They get weary as the race continues. God has given us here an exhortation which will, if obeyed, bring out patience and continuance in the race. It is, "Look-

ing unto Jesus, the author and finisher of the faith, who for the joy that was set before Him endured the cross, despising the shame, and is now set down on the right hand of the throne of God."

Verse 3. Consider Him, that endured such contradiction of sinners against Himself, etc. If we considered that it does those who oppose us in the things of God more harm than it does ourselves, we would not get so discouraged. "David encouraged himself in the Lord his God," and our blessed Lord was preëminently the one who committed His cause to Him that judgeth righteously.

Sometimes we suffer for the truth. Sometimes for our faults, and sometimes the Lord allows it to keep us out of some snare.

If we took all from the hand of God to discipline and fit us for His using, there would be no division or quarreling among brethren. We would look beyond our aggravating circumstances to Himself and say like one of old, "Himself hath done it," and so we would get the blessing out of it.

"It is good for me that I have been afflicted; that I might learn Thy statutes." Affliction may take many forms. It may come physically. God may lay one down on his back, and teach him lessons he would not learn otherwise. Again, it may be sickness in the family, or death of a loved one. Or, it may be mental trouble caused by one or many things. Nevertheless, it is the hand of God, and is intended for our present and future blessing. Hence we read in our chapter (Hebrews xii.): "No chastening for the present seemeth to be joyous, but grievous, but afterward it yieldeth the peaceable fruits of righteousness in them that are exercised

thereby." Thus whatever the affliction, annoyance, or whatever it be, our business is to be exercised thereby before God. If you are sick, don't go to the doctor first—go to God, tell Him about it. Or if it is some brother who has grieved or offended you, don't go to the brother first—go to God, then go to your brother. The Psalmist says, "It is good for me that I have been afflicted." It is good for me that I have been sick, or had sickness in my family. It is good for me that I have been misjudged or misunderstood, etc. I shall find out where the good comes in if only exercised thereby.

Again, there are two ways that we may miss the blessing of God's dealings with us:

First.—We may *despise* it. Lot did that. You remember he first pitched his tent near Sodom, then got into it. God allowed some kings with their armies to defeat the king of Sodom, and Lot and all he had was among the spoil that was carried away. By the hand of Abraham, he was later delivered, but instead of seeing God's hand in thus bringing him out of a wrong place, he despised the chastening and went back to his old place. The next stroke from God's hand was heavier. He lost everything.

Second.—We are not to *faint* regarding it. As He led Israel through the wilderness, so He is leading us. His dealings with them were for their profit. So are all His dealings with us. And each one should make us stronger and more fit for the journey. If we used the difficulties of the way, as Samson did the lion, they would be bread for us. If Samson had not been in the power of God, it would have been bad for him. But he was able in the power of God to meet him and overcome him,

and the next time he came that way, he found honey to eat in its carcass. That is the best way to meet difficulties.

There are home troubles and church troubles and business troubles. And we often hear of men spending whole nights in trouble-fixing, but not in prayer. If we prayed more, we would get grace from Him to act for Him in all our difficulties. Who are the men who are the most useful for God? The men of prayer. The people who are passing through the difficulties *with God* are the ones who come out of them happy in the Lord. It's our flesh that makes a bad use of our difficulties and trials. Take them into the presence of God, and He will give you grace to *glory* in tribulation, and His dealings with us will bring forth the peaceable fruits of righteousness in our life and ways.

SATURDAY AFTERNOON.

Dr. E. A. Martin read 1 Cor. xiv. 12-26. We read, "Every wise woman buildeth her house, but the foolish plucketh it down with her hands." Prov. xiv. 1. These proverbs are good, and will stand investigation. In chapter xiv. of 1 Cor. we have the exercise of ministry in the church of God, and in verse 12 they are exhorted to seek that they may "*excel to the edifying of the church.*" The word "edify" is really "building up." Are we desirous of this for the assembly with which we are locally connected? And if we go on to verse 26, we find, "Let all things be done unto edifying."

Would it not be well when doing anything, if we would ask ourselves: "Is this for the building up of the assembly?" If in the meeting I am giving out a hymn or reading a portion or leading in prayer, or seeking to help in the rule, would it not be well to ask myself, "Will this build them up?" Now there

is a mainspring to actions that produce godly edifying. What is it? Knowledge?

Knowledge *puffeth up*—love *buildeth up*. 1 Cor. viii. 1 (R. V.). In 1 Cor. iv. 18-19 we get an illustration of some who were being puffed up. It was no pleasure for the apostle to come along with a rod. Some were puffing them up, possibly flattering them with honied words, but his desire was to see them built up.

In chapter v. 1-2 we find the Corinthian saints were puffed up, though sin was going on of a very grievous kind in the assembly. They ought to have been humbled and mourned. Sin unjudged always results in a puffing up. Have we not heard men, who were manifestly living in unjudged sin, haughtily justifying themselves, and acting in a "puffed up" way? There is a humbling before all such!

God's long-suffering love and grace followed us when we were unsaved; and now that we are saved, how much more it has been taxed! His grace surprises us by its ways with us.

We often find God joins edifying and love one with the other. For instance, look at Romans xiv. 15-19. Here we find how we ought to walk. "Charitably," or in love toward those for whom Christ died. (Verse 15.) "Let us therefore follow after the things which make for peace, and things wherewith one may edify [or build up] another." (Verse 19.) The strong are to bear the infirmities of the weak and to seek the good of his neighbor to his edification, or "building up." Rom. xv. 1-3.

Again, things legitimate in themselves are sometimes to be avoided because of the effect on others. See 1 Cor. x. 23. It's not a question as to it being harmful or not, but will this edify?

will this build up my brother or sister?

In 2 Corinthians x. 8 and xiii. 10 the apostle Paul speaks of the authority given him for edification, and not for destruction. And each child of God, in his or her measure, has power to edify. Alas! oftentimes this is little considered. Our speech is to be unto edifying. Eph. iv. 29. And we are to "do all things" with that object in view. The Lord exercise us all about it.

T. D. W. M.

(To be continued, D. V.)

A WORD TO YOUNG MEN.

(Notes of an Address.)

I would like to say a word to young men who are seeking in any way to help in the work of the Lord. The snare in your path—at least one snare—is trafficking in truth of which you have no experimental knowledge. There is such an abundance of precious truth available to our hand in these days that we don't require to search for it. Then there comes the temptation to the heart to try to bring out something original. The Lord Jesus said, "As I hear, I speak," and the Holy Ghost says, or rather it is said concerning Him, "He shall take of mine and shall shew it unto you." In Joshua xiv. 9 we read, "Surely the land whereon *thy feet have trodden* shall be thine inheritance," and again in chapter i. 3, "Every place that the sole of your *foot shall tread upon*, that have I given unto you." He does not say, "Every place that your eye can rest upon," but it is "all that your foot of faith possesses, that is yours."

The ministry in our meetings would be much more profitable if those who minister told out only that which they had learned in the presence of God. I

thank God for the precious teaching we have received from those now with the Lord. We have a right to use it, but let us use it in the presence of the Lord. We have a right to use it, but him." Seek to know in the presence of God the gift He has given you, and exercise it in His fear and in subjection to His will. Don't think that you are the only brother to speak, and that nobody else has the gift but yourself. Tell out only that which you have learned in the presence of God. To Abraham it was said, "I will bless thee and make thee a blessing." It is also said of him that "after he had patiently endured, he obtained the promise," giving us a hint of exercise of soul that he had to pass through in order to blessing for himself and others to whom he was made a channel of blessing. In like manner with us, if we seek to learn the mind of God from the Scriptures at the feet of Jesus, we shall have the exercise of soul that will enable us to make it our own, so to speak, and then when we tell it out, it will be according to 1 Peter iv. 11: "If any man speak, let him speak as the oracles of God."

ANSWERS TO QUESTIONS.

What is the scriptural understanding of Matt. xiii. 44-46?

Answer.—We do not know exactly what our correspondent's difficulty is, but perhaps a few general remarks on the passage may be helpful, at least in clearing away perplexity.

These parables are three out of a series of seven contained in this chapter, all of them pertaining to the kingdom of heaven. The Old Testament thought of the kingdom of heaven is simply what we have in Daniel ii. 44 and kindred passages; that is to say, it is God

putting forth His power and setting aside all rule and authority in this world, substituting for it His own in a direct way. When our Lord Jesus came into this scene, He came as God's king to God's people, to confirm the promises made unto the fathers, but He came unto His own and His own received him not. For the time God's purpose to set His king in His holy hill of Zion was abandoned and the kingdom of heaven took a new form, not contemplated in Old Testament prophecies. These parables in Matthew xiii. are the Lord's own pictures of the new form of the kingdom. The old was not wholly given up, but merely postponed; so the Lord tells us in verse 52, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder which bringeth forth out of his treasure things *new and old.*" That is to say, the things in this chapter are things new concerning the kingdom, and the things found in the Old Testament concerning the kingdom are things old.

Now the parables in this chapter are seven, four of them bringing before us the kingdom in its outward form, and the other three the real work of God in the midst of the mighty upheaval that the carrying out of God's purposes would cause in society. For let us remember that the preaching of God's word in the world has produced among men a wonderful change outwardly, even where there is no real turning to God. It is then the outward effect of the word of God going out into all the world that is contemplated in the first four parables; it is in fact what we see around us on all hands, what we are in the midst of, which we generally term Christendom. Of course, it is a scene where Satan's activities are not want-

ing, a scene indeed which he has moulded to a certain extent; but, taken as a whole, it is the scene where Christ is acknowledged, even if it be only with the lip. But is this all God contemplated in the preaching of His Word—the formation of a great mass of professors of Christianity, such as we have described? Not at all. God has other and deeper purposes to accomplish, and hence the three parables that follow bring before us what God is working out beneath the surface of all that man is capable of understanding, as the fruit of the word of God. Hence it is that these three parables are not spoken in the ears of the multitude, but inside the house and only to those whose hearts were exercised before Him. (See verses 34 and 35.)

With the above explanation we think the verses in our correspondent's question will now be simple. There is a treasure hid in a field—something concealed in this world, for the field is the world (see verse 38), and for that treasure our Lord Jesus Christ bought the whole field. This world belongs to Him, but meanwhile in this age He uses it only for the treasure—His own people—contained it. The second one may be stated in simple scriptural language. "Christ loved the church and gave Himself for it." The third brings before us another side of the truth. The gospel is preached, and, being like a net, it attracts good and bad fish. But we read the fishermen only gather up the good, leaving the bad where they are. In another day, as the Lord tells us in the interpretation—even at the end of the age—this work of separation will be one of judgment, the bad being cast into a furnace of fire. Meanwhile, however, it seems to

us, we are only to gather together the good—in other words, those that are really saved, leaving the others where they are. We trust these few thoughts will at least help to the understanding of this scripture.

How am I to understand 1 Cor. xiv. 35, if the woman has an ungodly husband?

Answer.—It is very clear that if a woman has an ungodly husband, she cannot carry out this scripture literally, any more than we can carry out "Husbands, love your wives," if we are not husbands. But the principle of it may be acted on by a woman in such a case as is suggested in the question, by remembering that the point of the exhortation is that a woman should not be heard in the assembly, but only in her own proper sphere of activity, the home.

MISAPPLIED SCRIPTURES.

Some one said in our hearing on one occasion, when referring to the common practice of hanging texts of Scripture on the wall, that he had noticed that the class of passages that was chosen for this purpose was the comforting kind only. He said furthermore that he had never noticed "Lie not one to another," or such needed exhortations, on the wall, and he thought it was time that the printers and publishers of such things should make their stock somewhat more varied, and get out a line of wall-texts that would be more practical. Now, there is a great deal of truth in this, and it is wider reaching, perhaps, than our friend had in his mind. That is to say, there are more ways of appropriating nice texts of Scripture to our-

selves, that really do not belong to us, than by hanging them on the wall. The Word of God is not a mere collection of verses like pearls on a string—it is anything but that. It is the most orderly book in the world, and each verse has its place and cannot be taken out of its connection without making confusion and misapplication.

But let us turn from generalities to particulars. We shall take up one scripture that we have often found on the lips of God's people and sometimes on the wall in the form of a wall-text. It is, "My God shall supply all your need." (Phil. iv. 19.) Now this is certainly a precious gem, but let us see its setting. Where has God put this beautiful promise? To whom was it addressed? Under what circumstances was it given to them? The answer to these questions will determine somewhat the lawful and unlawful use of this very comforting scripture.

In the first place, let us observe that in the form in which it is made this promise is absolutely unconditional. We cannot insert any conditions in the verse itself, and in order to find its application we must look first at the people to whom it is written, and then at the circumstances in which they receive this wonderful word of cheer. They are the Philippian saints whose beginnings as an assembly we find recorded in Acts xvi. 12-40. The only individuals of this assembly whose history to any extent is given us are Lydia and the jailer. What we would notice about them is the hearty way in which they responded to God's grace brought to them by the apostle Paul. Of Lydia it is recorded that "When she was baptized and her household, she besought us saying, If ye have judged

me to be faithful to the Lord, come into my house and abide there. And she constrained us." (Verse 15.) This is beautifully simple and hearty. Now look at the jailer. After he was saved, "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Verses 33 and 34.) Now, here are the two samples God has been pleased to give us of the Philippian assembly, and are they not beautiful specimens of God's grace? A woman begging the servants of the Lord to abide with her, as if she doubted her worthiness of such an honor, and a man undoing as far as possible the evil he had wrought and opening his house and all in it to those who had brought the message of life to him. And we believe these two gave character to the whole assembly, for we read in Philippians i. 3-5, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel *from the first day until now.*" This letter was written a number of years after Paul had preached in Philippi, perhaps ten, and this passage from it shows them going on unweariedly in the path of devotedness to Christ and His gospel. So much, then, for the people to whom this wonderful word, "My God shall supply all your need," was given.

Now, let us look at the immediate surroundings of the passage. In verse 18 of chapter iv. we read, "But I have all and abound, I am full, having received of Epaphroditus the things which were sent from you, an odor of

a sweet smell, a sacrifice acceptable, well pleasing to God." They had just given a fresh evidence of their devotedness to Christ, by again sending a gift to His servant, and as the apostle receives it his mind goes back somewhat over their history and as he meditates on the thoughtful, persevering love which had ever characterized these beloved saints of God he says, "But my God shall supply all your need." Maybe they had stinted themselves to send this gift to the apostle, perhaps he knew of the self-denial some of them practiced, anyway this much is apparent: they were saints who for ten years had fellowship in the gospel, and had just given a fresh token of it, and it was to them the comforting, assuring word comes, "My God shall supply all your need."

Now, dear brother or sister, let us ask each other before we again take this word to ourselves with comfort, Would the apostle give it to me? Am I of the class that is described in the epistle? Have I been conscientiously giving to God in such a way that I can count on Him in the time of my need? And would it not be well for every assembly in the world to compare itself with this Philippian one, and ask how it is going on in this respect. Can it claim this rich promise? Let us be careful, then, not to misapply Scripture or misappropriate promises.

PICKINGS FROM GLASGOW CONFERENCE.

(Continued from page 40.)

Mr. Robert McInnes read 2 Cor. vii. 1, "Having therefore these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holi-

ness in the fear of the Lord." There is a cleansing God has done for us that we could not do, but there is a cleansing that God commands us to do. God has told us that we are one with Christ and He wants us to walk worthy of this glorious fact. The cleansing that God has done for us has been by the blood. We cannot cleanse ourselves in the blood, but the cleansing that God bids us do for ourselves is by the Word. The flesh is the medium by which the carnal man manifests itself; it is the vehicle by which the uncleanness of the heart is seen. If I want to mortify the deeds of the body, it is by giving heed to my spirit as a man. It is worthless to be separate in body from certain evil persons if in my heart I am not cleansed. Let us not boast ourselves regarding our church position; let us see that our inner man is right before God. We are exhorted in Phil. iv. 8 to think on those things that are pure, just and lovely. The natural man does not do that. God has cleansed us in the precious blood of His Son. Therefore we are to be occupied in the spirit of our mind with those things which are pure and lovely. If my heart is taken up with the pure and the lovely, then my outer life will manifest these virtues. Let us seek to learn of Christ. If I am taken up with Him, I will be conformed to His likeness and image. The blood of Jesus puts away my sin at the beginning, but the word is for my daily cleansing. Eph. v. 26, "Christ loved the church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the word."

By the blood I have been redeemed and made His. But presently He is cleansing us through the word. We cannot be made clean except as in the inward man the word is cleansing us

day by day. Hebrews x. 22, "Let us draw near with a true heart, in full assurance of faith, having our hearts," etc. That is the hidden thing that no eye but God's can see. That will be the work of the precious blood. But our bodies must be "washed with pure water." It is the word of Christ cleansing me that will make my body clean. The inner is that which God's eye alone sees, the outer man sees.

Mr. John Sinclair: The chapter (Col. iii.) begins with an absolute statement. Having died in and with Christ, we are risen and seated with Him above. We know and experience this grace because we are partaking of the divine nature by the power of the Holy Spirit. We have been begotten again from the dead. These things are absolute certainties and they are true concerning every one who has believed in Jesus. We are exhorted here to mortify our members which are upon the earth. As we have seen already, it is only by the Spirit's power that we can do this. Young believers have difficulty sometimes in understanding this. I would bring you back to the beginning, "Received ye the Spirit by the works of the law or by the hearing of faith?" The youngest believer knows how he received the Spirit of God. It was not by the works of the law, but by the hearing of faith. Whatever you seek to do for God, you fail if you do it otherwise than by faith. We can never know the power of the Spirit otherwise than through faith in the word of God. Wherever in the providence of God you may be led, you have God, Who has made perfect provision for the need of all His saints, to count on. The apostle says, "Put off the old man," the garment worn by the man in the flesh.

"Put on the new man," the garment that becomes us as the children of God. "Let the peace of God rule in your heart." This is a fast-living age, full of excitement, worry and haste. What a blessing to enjoy peace in the midst of it all, "*The peace of God.*" Why all this anxiety and great concern about our business, about our family. We forget God's simple exhortation, "Be careful for nothing." We are not to be slothful in business. We are to cast all our care on the Lord. Let us "stand still and see the salvation of God." O that we had faith in God about everything that concerns us. God give us this grace.

Mr. James Campbell: "Set your affections on things above." The very word shows us that this is something that requires determination and effort. I believe if God would write this one word on our hearts, it would bring glory to Him and blessing to us. The pattern set before us here is the Lord Jesus Christ. We have been raised to the same elevation as the Lord Jesus. He stooped and took our place in obedience to the will of God. I shall never forget that moment when it was revealed to me by the Holy Spirit that Christ died for me. If we only apprehend aright the blessed truth that we are already seated with Christ in the heavens, how many troubles this would save us from. It would save us from all the world's politics and improvement schemes if we only entered into the blessed truth that we are no longer citizens of this world. "Our citizenship is in heaven, from whence we look for the Savior." We are called to live the life of heavenly citizens down here. We cannot get quit of the old man by one simple act of faith. But it is our

privilege through the power of the Spirit to live above sin; to live in the calm peace and joy of God. There is power for this in the Spirit that dwells in us. "Set your mind on things which are above." Everything around and within us will take our minds away from that which God tells us to set our minds upon. We should take all divisions amongst the people of God as a judgment from God on account of our sins, instead of lifting us up with pride because we think we are on the right side. Instead of being humbled before God on account of carnality and worldliness, we are puffed up about it. Let us be on our guard against soul departure from God. We read of one of the kings that he didn't prosper because he set not his heart to seek the Lord. Let us confess our sin unto the Lord and by His grace let us go forward on the path God has set before us. Isa. l. 5, "The Lord hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters," etc. This refers to the Lord Jesus. He has trod the path that every one of us is called to tread in. Is it not blessed that each one of us is called to tread in the very same path. We are joint heirs with Him in His inheritance. Our inheritance will not decrease in value. Some people have inheritances in this world and they become less in value because of the change which takes place in the value of property. O that God would open our eyes to know the portion we have in the Lord Jesus Christ, "an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven for us." The very poorest child of God just brought into the fold of Jesus has got wealth untold, the unsearch-

able riches of Christ. We cannot count it up. It is a reality and God wants His people to enjoy it. He says, "All things are yours, for you are Christ's and Christ is God's." May God give us purpose of heart to live for His blessed Son who died for us. Let us lay ourselves at His blessed feet, and let Him have His own way with us. It is wonderful what God can do for and with those who are subject to His will. I have often thought of the lad spoken of in John vi. 9, who had five barley loaves and two small fishes, and that was to feed the five thousand men, beside women and children. These five barley loaves and two small fishes were put into the hands of the Lord Jesus and we see what He did with them. Every moment we live to ourselves we rob Christ of what He has purchased for us.

A WORD ON WOMAN'S COVERING.

(1 Cor. xi. 3-16.)

Covering is the proper sign of woman. It expresses the *subjection she owes*. But the woman is mystically the church, and thus if a woman appear in the congregation covered, she appears duly, with the sign of subjection to Christ or the man. (Eph. v. 24.) But it expresses also *the protection she receives*. And thus, if she does not appear covered, *she publishes her own shame*. For she does not carry the token of her proper state, but appears rather as a captive, or as a suspected woman. (See Num. v., Deut. xxi.) She ought therefore on these two accounts in the congregation to appear covered. But there is another reason why this should be. She should be covered "because of the angels"--for angels are learning lessons

from or through the church (Eph. iii. 10), and the uncovered head of the woman would teach them a wrong lesson. But the man is *not* to be covered in the congregation, because mystically the man is Christ, and the "image and glory of God"—and it belongs not to Christ to bear the signs of either *subjection owed*, or of *protection claimed*—quite different from the woman who is mystically, as I said, only the church, "the glory of the man." Christ is Lord and Savior of the body (Eph. v. 23)—*i. e.*, *claims my subjection, and rendering protection*, instead of owing subjection and claiming protection. If the man therefore were covered, he would sadly dishonor his head, Christ. The covered head, accordingly, is most suitable to the woman, but most unsuitable to the man, in the assembly, and the Spirit, speaking by the apostle, would not allow it to be neglected, though most graciously he pleads the question with the saints to lead themselves to approve it.

As to verse 5 of this chapter, I judge that the apostle means simply *the place* where praying or prophesying is going on, as in the assembly of the saints. I do not think that his language implies that the women were *themselves* either to pray or to teach because in verse 4 the very same words are used as to the man, and we are sure that all the men are equally to be uncovered in the place of prayer, though *most of them may never engage* actively in it. And so also those men, or male brethren, who do at times in the assembly either teach or pray, yet when merely sitting silent in their places are to be as much uncovered as when they are actually ministering. So that I judge the apostle speaks of the *place* of prayer and

teaching, or of the condition of the assembly. He legislates that, without assuming that women necessarily are either to teach or to pray. In Timothy ii., on the other hand, it is not the mere condition of things in the place of prayer or the mere appearance of the male and female the apostle has in hand, but the actual services of the assembly, and then he expressly requires the silence of the woman.

J. G. B.

A LETTER BY J. G. BELLETT.

It is a small thing to say, my dear sister, that I have my little visits to you in sweet remembrance, when we used to speak together of that blessed One who had united us. Sad it is that the heart should ever be dull and cold, but oh! its stupidity, its lifelessness, its distance from the atmosphere of the Canticles, known and felt every day; the shallowness and narrowness of the flowings of the Spirit through us are well understood in the secret of the soul within us. I am not sure that we have not been a little hasty after knowledge, and the soul in its search has not been given space to pour itself out over the word with sufficient desire. Better to break the *heart* over *one* truth than get *many* truths in the *mind*. But you, beloved sister, may not be so sensitive of this as I am. Your retirement has its privations, but it has its many holy advantages also. But, indeed, we know also the high blessedness of speaking of the precious word of God, and were it not for the contendings of wretched carnal affection, the joy of such occupation would be unmixed. But oh, the vanity, the strife, the disorder, that the flesh casts up! May the Lord be with you, my dear sister,

and so plead with the pains of nature as to give you more ease. The bigger the cloud swelled over Job, though he judged it big with rain and wind and lightning, it was only the fuller of blessing for him at last, for the flocks that were scattered by it were replaced with larger, and the children who were slain by it were succeeded by fairer ones. And instead of being habituated to look at God as at the source of human sorrows, should we not the rather remember the griefs of Jesus over them, and in these griefs and tears see the Divine mind, while contemplating such a scene of travail in pain as this whole creation is?

I have considered some of the Scriptures, dear sister. The Lord keep us that our growth in *knowledge* may be healthful. In many souls I believe *knowledge* is doing mischief rather than good.

THE SECRET OF HIS PAVILION.

(Hosea ii, 14.)

Allured into the desert, with God alone,
 apart,
 There spirit meeteth spirit, there
 speaketh heart to heart,
 Far, far on that untrodden shore, God's
 secret place I find;
 Alone I pass the golden door, the dearest
 left behind.

There God and I—none other; oh, far
 from men to be!
 Nay, midst the crowd and tumult, still,
 Lord, alone with Thee.
 Still folded close upon Thy breast, in
 field and mart and street,
 Untroubled in that perfect rest, that
 isolation sweet.

O God, Thou art far other than men
 have dreamed and taught,
 Unspoken in all language, unpictured
 in all thought.

Thou God art God—he only learns
 what that great Name must be,
 Whose raptured heart within him
 burns, because he walks with Thee.

Stilled by that wondrous Presence, that
 tenderest embrace,
 The years of longing over, do we be-
 hold Thy face.
 We seek no more than Thou hast given,
 we ask no vision fair;
 Thy precious blood has opened heaven,
 and we have found Thee there.

O weary souls, draw near Him; to you
 I can but bring
 One drop of that great ocean, one blossom
 of that spring.
 Sealed with His kiss, my lips are dumb,
 my soul with awe is still;
 Let him that is athirst but come, and
 freely drink his fill.

G. Ter Steegen.

SPECULATING ON TRUTH.

He is already half false who speculates on truth, and does not do it. Truth is given not to be *contemplated*, but to be *done*. Life is an *action*, not a *thought*; and the penalty paid by him who speculates on truth is, that by degrees the very truth he holds becomes to him a falsehood. There is no truthfulness, therefore, except in the witness borne to God by doing His will—to live the truths we hold, or else they will be no truths at all. It was thus that He witnessed the truth. He lived it. It may take some time to develop this evil result in ourselves of specu-

lating on truth, but it is certain to come, and we shall wake up to find ourselves the helpless victims of unbelief, in spite, it may be, of large stores of knowledge.

Work and Workers.

John Moffatt, of Forbush, Ia., has gone to Scotland for a change. His health has been poor for some time.

Mr. C. J. Stevens has been having, during April, a series of special meetings, illustrated by a "Life and Death" chart.

Mr. D. Munro has been east as far as New York and Boston. He held nightly meetings in the latter place. He has now returned to Toronto.

Mr. A. McKellar has been having some good meetings in Straffordville, Ont. Our brother expects to work his Bible carriage again this summer.

Mr. Robt. Telfer has begun a series of lectures on his "Two Roads" chart, in the West End Gospel Hall, corner Dundas and Brock Street, Toronto.

Mr. J. W. Ashby has been having some good meetings at Dunville, Ont. The Lord gave some blessing on the meetings held by him at Medina, N. Y.

Mr. W. P. Douglas has held meetings in Homestead, Pa., and neighborhood, also Lonaconing, Md.; purposed (D. V.) to go as far as New York city, but was taken ill at Harrisburg, Pa. He is now at home in London, Ont.

Mr. John Smith was able to have nearly two weeks of profitable meetings in Hamilton, where God gave evidences of His presence with the Word. He has gone to North Michigan.

Messrs. Allan Simpson and R. McDonald have been somewhat encouraged with some meetings held by them in the neighborhood of Ailsa Craig, Ont. Roads and weather have been unfavorable to the meetings, but nevertheless the attendance was fairly good.

Toronto Conference (March 30th to April 2d) was very good, both as to size and substance. The three assemblies going on as they are in hearty fellowship with one another, were united in the truest sense of the word in these meetings. The preliminary prayer-meeting (March 29th) was large and earnest—the praying to the point, and evidencing expectation from God. This was held in Central Gospel Hall, corner of College and Brunswick Streets. A larger hall down town had been secured for the other meetings, and the attendance was very gratifying. The ministry was varied, but withal practical. Of those laboring in the word and doctrine present, and who took part, were Messrs. John Smith, of Cleveland; F. W. Blair, of Jersey City; Jno. Halyburton, of St. Catherines; T. D. W. Muir, of Detroit, Mich.; Jones, of Springbrook; and Munro and Telfer, of Toronto. Meetings were continued for a time in the Central Hall, by Mr. Blair.

Parry Sound, Ont., April 11, 1899.

My dear Brother Ross:

You may not have heard of the departure of our dear brother Wm. Holditch, of South River. You, no doubt,

knew him. About a month before his death, he sent for all the family and gathered them around his bed and bade them farewell, telling them he was going home. Afterwards he rallied some and his testimony was bright and clear. The day he died he said to his wife, "Good-by; I'm going." "Going where?" she asked. "Going to be with Jesus," he replied. Then turning back quietly, he said softly, "Peace, peace, sweet peace," and passed away.
* * * * *

We are in a comparatively new field here. Although Brethren Hodgkinson, Binch, J. J. Rouse, and I have done a little in the surrounding country, yet this town has really never been reached with the simple gospel. The nearest assembly is twenty-six miles from here, but there are places nearer where there are a few scattered sheep and occasionally they are able to come in for Lord's day.

I have spent the most of the winter among the assemblies north of here, including South River, Magnetawan and Spence. We were cheered by seeing some fruit to God in the two last-named places. Please pray for us and ask the "Record" readers to pray for this needy field.

Yours by grace,, R. N. Finch.

Dunville, Ont., April 14, 1899.

My dear Brother Ross:

You will be glad to hear of the little assembly at Medina, N. Y.

Two brethren and their wives have remembered the Lord for some time, in the breaking of bread, and last summer the Lord honored their testimony to Himself by adding a few to their number.

I have just had the privilege of four weeks' meetings in the town (part of February and part of March), and the Lord gave us some signs of His approval.

The little company of fourteen or fifteen now meet in the room over Mr. R. Charles' store, and would gladly welcome a visit from the Lord's servants passing that way.

Address correspondence to

Mr. R. Charles,
Medina, N. Y.

You will also be interested to hear of a little work being attempted at Dunville, Ont.:

Brother Charles, of Medina, and myself came here four weeks ago, and when Brother Charles was called away on account of business, Bro. J. Halyburton came along and is still here. We have been encouraged with fair audiences in the opera house, and one woman professes to have been saved. A few Christians are interested, and we are hoping that the Lord may allow in the near future testimony for His Name to be set up here. The place is a perfect hotbed of the popular delusions of the devil—such as, Mormonism, Spiritualism, Adventism, etc.

The prayers of the Lord's people for Dunville will be valued.

Your brother in Christ,

James W. Ashby.

Notices.

BROOKLYN, N. Y.

NOTICE OF REMOVAL.

Christians now meeting in the Gospel Hall, 569 De Kalb Avenue, Brooklyn, will (D. V.) on May 1st remove to 1105 Bedford Avenue.

CHICAGO, ILL.

The West Side Assembly has moved to more convenient and commodious quarters, 985 W. Madison Street, between Oakley and Western Avenues. The first meeting was held on Sunday, April 2d, and Alexander Marshall, from Glasgow, who is traveling in quest of health, preached in the afternoon and evening. Quite a large audience was present in the evening. J. M. Carnie's address is now 1064 Monroe Street.

CENTRAL FALLS, R. I.

The saints gathered to the Name of the Lord Jesus at this place purpose, God willing, to have a conference on May 28th, 29th and 30th, to be held in Goodfellow's Hall, corner of Dexter Street and Lonsdale Avenue. Prayer-meeting on Saturday evening at 7 p. m. A cordial invitation is extended to all the Lord's people who may see their way to come, that we may wait on the Lord together. Address,

James Crawford,

P. O. Box 69, Lonsdale, R. I.

ELGIN CONFERENCE.

The date of this annual conference, held heretofore on July 4th, has been changed this year to a more favorable season. The meetings will be held as follows: On Saturday evening, May 27th, there will be a preliminary prayer-meeting in the Gospel Hall, and on the three following days, May 28th, 29th and 30th, the meetings (three each day) will be in the City Hall, it is expected.

The hours of meeting will be 10:30 a. m., and 3:00 and 7:30 p. m., preceded by half an hour of prayer.

The usual arrangements for entertaining strangers will be made and an

opportunity for fellowship in the expense will be given on Sunday morning.

A hearty invitation is hereby extended to the Lord's people everywhere to come and remain with us for these days, waiting on the Lord.

Address all correspondence to

John Shepheard,

619 Sherman Ave., Elgin, Ill.

HARRISBURG, PA.

A conference will be held here on May 28th, 29th and 30th, at 10:30 a. m., 2:30 and 7:30 p. m.; prayer-meeting on the 27th, at 7:30 p. m.

Believers' Hymn-books will be used. Christians are invited and will be cared for as usual.

We will be glad to have as many of the Lord's people come as He may lead to come, and shall value prayer that God may have His own way with us.

Any further information can be obtained from

J. L. Weaver,

No. 1111 2d St., Harrisburg, Pa.

SPECIAL NOTICE.

On account of serious sickness and consequent weakness resulting from it, the editor of this paper is compelled meanwhile to relinquish the responsibility of publishing the paper. Mr. C. W. Ross, of Elgin, Ill., will, until further notice, attend to this work, and therefore our readers will hereafter kindly address all communications in connection with "Our Record" to the undersigned.

Personal letters may be addressed as heretofore to Mr. Donald Ross, 1406 Central Street, Kansas City, Mo., but all letters of every kind bearing on "Our Record" are to be sent to

C. W. Ross,

149 So. Porter St., Elgin, Ill.

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 *John*, 12.

PREACH THE WORD.

VOL. XII.

KANSAS CITY, MO., U. S. A., JUNE, 1899.

No. 6.

“THAT ETERNAL LIFE THAT WAS WITH THE FATHER AND WAS MANIFESTED UNTO US.”

1 John i. 1.

(An address by Dr. Neatby in connection with Glasgow half-yearly meeting.)

Observe these words “*sin*” and “*sins*.” There is a difference, a very important difference, between these two words. It never says anywhere that God is faithful and just to forgive sin; that is the root. He never forgives it. You would never like Him to do so. What then does He do with it? He destroys it. (Rom. vi. 6.) “Our old man is [was] crucified with Him that the body of sin might be destroyed” [made powerless]. Sin in the flesh, the root, has been once for all condemned in the cross of Christ. All the sins which have sprung from it God has forgiven through the cross of Christ. “I write unto you these things that ye sin not.” God help us to do so. He gives us power by the Spirit not to sin.

The subject of this chapter is unspeakably delicate. It is as sacred as the ark was in Israel. You must not look into it. If the oxen stumble, you are not to put forth your hands to steady it. (1 Chr. xiii. 9-14.) The first thing here is, that eternal life was God, then that eternal life was manifested. It did not begin when it was manifested. It never began. He didn't begin. But it was manifest to us and so won-

drously manifested that we might have fellowship with Him. We ourselves have eternal life; not are it, but have it. Oh what a wondrously amazing thing, you and I, who believe on the name of the Son of God, have eternal life! It is not something that we have to seek after; nor is it something that we shall get when we die, a thing never contemplated in all the New Testament. It is not expected that we shall die. This eternal life we now possess, we cannot hold it. This life is in God's Son. “That which was from the beginning.” That is not exactly what we have in John i. 1. It says there, “In the beginning was the word.” Here it is the beginning of Christianity, the beginning of the revelation of God in Christ. I will prove this to you. The word you find in chapter ii. 24 of this epistle: “Let that therefore abide in you which ye have heard from the beginning.” “In the beginning,” in John i. 1, you and I were not there, but in the beginning of Christianity there were Christians who heard from the beginning the words of Christ. The same word occurs in John xvi. 4: “These things I said unto you at the beginning because I was not with you.” The reason I call your attention to this is this: There were false teachers who said that Christianity was not enough at the beginning. They said, “We must go on to something better.” We have the same sort of teachers among us today. They speak of the swaddling

bands of Christianity. They treat the revelation of God as something very good in itself, but they say: "There is something better. What our fathers learned is not enough for us; we must go on further to-day." The apostle meets that false teaching here. He says "that which was from the beginning." You cannot go beyond perfection, and there was perfection at the beginning, because it was Christ. You cannot get beyond Christ, the full, eternal God; that is the beginning of Christianity. You cannot get beyond that. We may all "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." He is perfection and we cannot get beyond Him. The great bulk of professing Christendom really don't know Christ. They are occupied with the outside doctrines of Christianity, that, alas! in a carnal way. They don't know that inward satisfaction that there is in the knowledge of Christ by the Spirit. This natural craving of the heart for something better can't satisfy. There is nothing better than Christ; "that which was from the beginning." What we need is more of Christ, a deeper knowledge of Him, a more practical acquaintance with Him. Christ living in us first, then Christ manifested by us in the power of the Spirit. There is nothing beyond Christ, that is the argument of the apostle here. It is just the man Christ Jesus that is before him. The God-man. People are fond of talking of the "Divine Man." No, no! not the Divine Man, the God-man. The apostle had seen Him with his eyes, not with his heart. It was not in the ineffable light where no man hath seen, or can see Him. (1 Tim. vi. 14-16.) He was a man that the apostle saw with his eyes, which he had looked upon, contemplat-

ed with joy and his hands had handled. It was a man he saw, the man Christ Jesus. As we read the gospel let us bear this in mind. It has been said that the expression of eternal life could not be seen in a weary man. But that weary man was the eternal God. You cannot separate the person of Christ; you cannot cut up the person of Christ. God forbid. That poor woman at Sychar's well saw a Jew, and a weary Jew, but that blessed person was the Eternal Life that was with the Father. I should like to see Him with those eyes, the man of Sychar, the God-man, contemplate Him as He sits on that well; it is a lowly occupation. He is the one whose goings forth are of old (from the days of eternity. Micah v. 2.) That's who He is. He is weary. Can God be weary, the one whose goings forth were from the days of eternity? He became a man, He humbled Himself. Only God can humble Himself to take another place. You cannot alter your place in nature, nor can I. If I had a fancy to become one of the lower creatures, I could not be it, by any means. If I had a fancy to be an angel, I could not make myself an angel. But God, the eternal God, could and did become a man, but He never ceased to be God. That blessed person is spoken of here, and is always spoken of as one God-man. He said to Thomas, "He that hath seen Me hath seen the Father." (John xiv. 9.) When He said this, Thomas could see Him. Thomas handled Him after His resurrection. He put his hand into His side (John xx. 27.) Ah! He has got a wound, yes. That same one was the blessed God. Thomas said, "My Lord and my God!" Was God wounded? Ah! it was a man that was wounded, but He was the Eternal God. That One that you and I

shall gaze upon with worshiping heart. I don't mean that we shall gaze upon Him by faith as we do now. The One upon whom we shall gaze will be our Lord and our God. But what is He? A man on the throne of God. He took that Jewish face up to the throne of the majesty on high. He took up that hand, and no other, to the throne of God. Beloved, it is blessed to know it. He is called "the wonderful" twice in Scripture (Isaiah ix. 6, Judges xiii. 18). There is no unravelling that wonderful being. There is no possibility of getting to the depth of His infinite being. He is "God over all." We may well worship Him. "The life was manifested." "In Him was life." (John i. 4.) It was there, it was in a person, the life never had a beginning. That eternal life as a babe lay in that cradle at Bethlehem. And the angels gathered around Him to behold for the first time their God. "And let all the angels worship Him." (Hebrews i. 6.)

What a strange place for the Son of God to be in, outside a country inn at Bethlehem. "The Life was manifested and we have seen it." It was not some abstraction or spiritual essence, that you and I could not see. The Life is the Person of Christ and they saw Him. It is not to be cut up by the dissector's knife. I have eternal life and you cannot see it, but you can see its fruits, I hope, but you cannot see it. The Person of Christ was that Eternal Life—the eternal God.

"We have seen it and bear witness, and shew unto you that Eternal Life that was with the Father and was manifested unto us." From all eternity He was with the Father, but He had only become flesh in time. But that Eternal Life was with the Father

before the world was. My friends, my brethren and sisters, let us bow and worship before this wonderful Person, before this God manifest in the flesh.

"The life was manifested. That which we have seen and heard declare we unto you that ye may have fellowship with us." The Eternal Life is the Lord Jesus; also, "That is Eternal Life that we might know Thee the only true God and Jesus Christ, whom He has sent." (John xvii. 3.) Two ways of expressing Eternal Life: Eternal Life is not merely life that shall never cease. It would not be eternal life if it were going to cease. That it will never cease is only a part of the truth. Eternal Life firstly is the Person of Christ, but Eternal Life in me is the possession of Christ. Eternal Life in you, in me is fellowship with the Father and with His Son, Jesus Christ. How blessed for the heart to get back to the Person of Christ. Others may go on to something, I don't know what, but I by God's grace will stick to the personal Christ of God. I don't know anything more excellent to go on with than Christ, the Eternal Life that was with the Father and manifested in a man through grace. I have Eternal Life, but this life is in the Son of God. It is mine, but it is in His Son, and how blessed it is, the life that I live through grace. I lost my life at the cross of my Lord Jesus Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," etc. (Gal. ii. 20.) I have not only parted with my old life, but I have received a life which is eternal, and that life is in Christ. "For you died and your life is hid with Christ in God. When Christ who is our life is manifested, then shall we be manifested with Him in glory." (Col. iii. 3-4.) The Christ is hidden in God. He was

manifested down here, and the world rejected Him, but He took Him up to His own right hand. My life is now hidden with Christ in God and it will be manifested when Christ is manifested. "Our fellowship is with the Father and with His Son Jesus Christ." The Father and the Son are one. You cannot separate them. Many mighty works were done by the Son of God when on this earth, but it was the Father who wrought them by Him. When you look upon the Son, you see the Father. He said to Philip, "He that hath seen Me hath seen the Father." There are three persons, Father, Son and Holy Spirit, but they are one, they all do the same works and speak the same words.

We are brought into this wondrous fellowship by the power of the Holy Spirit. We are in this fellowship now. We cannot go on to anything more excellent, but we can grow in the fellowship. We can know more of the one with whom we have fellowship. There is never to be anything better than fellowship with the Father and with His Son, Jesus Christ. Do you always remember, my friends, that your fellowship is with the Father and with His Son, Jesus Christ? Do you remember it in the kitchen, in the workshops, and in the market-place? Is it a constant theme with you in the consciousness of your soul? Is it this revelation of Christ into which the apostle calls others into fellowship with Him.

"And these things we write unto you that your joy may be full." It is a full joy, this holy fellowship. It is a living truth, beloved. If we were more real in our daily life as Christians, we would enjoy this fellowship more than we do. We ought to be in daily life before the world what we are in Christ. We are saints by calling; that is, saints by the

call of God. If Her Majesty the Queen calls a person anything, that person is what she calls him from that moment. If she calls a person Sir Thomas So-and-so, he is to the end of his days Sir Thomas So-and-so. Beloved of God, we are saints by His call. That means we are a holy people by the call of God. Being saints according to God, don't let us speak evil of our neighbor. Saints don't do that. Saints don't speak evil of their neighbor. It is not saints that tell lies. It is not saints that get drunk. Let us by the power of the Spirit be what our Lord call us. We lose blessing when we live below our privileges.

Our fellowship is with the Father and with His Son. This word "*fellowship*" is sometimes translated "partnership." Fellowship means that we have something in common. That which belongs to Him belongs to me. Fellowship is a very real thing. It is a fellow feeling, a fellow enjoyment. It is communion. Something we have in common the one with the other. There are two people that love one another, and they are joined together not to be put asunder. They have many things in common. It is to be hoped, most things in common. By and by they get a dear little one. They have the same interest in that dear one. They are father and mother of that dear child. That is fellowship. The husband says, "That dear one is mine." The wife says, "It is my beloved child." The husband is called to see his wife's features in the little one, and the wife says, "I see in that dear one my husband's features." You see fellowship is a very sweet thing. God has one object, His love is set upon His beloved Son. "He is the chiefest among ten thousand, the altogether lovely one." The Lord Jesus is everything to my God. I can't say He

is everything to me. I can only say, "I wish He were." He will be one day, and then the fellowship will be complete. And the Son of God, He has one object of all His love. His Father. And He is mine also, my God. It is not a figure, it is a fact. He is the Father of the Lord Jesus Christ. He could say, "Abba, Father." He did say it in Gethsemane. I too can say, Abba, Father." It comes from a poor stammering tongue when it comes from me, but His voice is like deep waters or the sound of many thunders, but it is a voice sweet to that Father. I have a thing in common with God my Father, it is the Lord Jesus Christ. I have a thing in common with the Lord Jesus Christ, it is God His Father. Don't you think it is a life worth living? I think it is. You have such a Father as that and such a fellowship as that! God help us to enjoy it. O God, help us to hate that foul thing, sin. O how it beclouds the mind. How it robs us of this holy fellowship. We cannot have fellowship with God and His Son and give way in anything to sin. "If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth." There is reality. There may be weakness, but there is reality. Thank God.

"This is the message which we have heard of Him and declare unto you, that God is light and in Him is no darkness at all." There is no place dark. It is all light. God is light. There is no sin. Christ the Son of God, the Eternal Life, no sin, "Knew no sin." "In Him is no sin." Darkness is connected with sin. Darkness is the abode of sin. The Christian never walks in darkness as a Christian. Just in the same way, "He that committeth sin is of the devil." There are two natures in the believer. I was going to say,

two lives, but I should say* wrong. There is the new life and the old life which has been put to death, and therefore no longer alive. There is the new life—the Eternal Life, a man in Christ. There is the old flesh. Let us reckon it dead. Let us reckon ourselves dead indeed unto sin. It is a mighty power, the Spirit by which we do it. May it be done. I know you have no strength, but there is a power that worketh in you and me, that is the Holy Spirit. It says in Ephesians iii. 20: "According to the power that worketh in us." There is a power, not a power to seek when we want it, but a power in us. That power is the same idea as the woman in John iv. wanted, a well that would prevent her going to Sychar's well. The Lord says, "Whoso drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto eternal life." Thank God that is the way to meet thirst, a well inside us. We cannot be thirsty if the well is springing up within us. If the Holy Spirit is there, it is a well-spring, that implies God, because there is no one can supply water but God. There is no one can be a spring of blessing but the living God. And so the Holy Spirit is in the heart the spring of constant freshness. It is also a spring of power by which we may know the things that are freely given to us of God. Oh what fullness of blessing! There is the power that will bring it home to the soul in living freshness. What eye has not seen, nor ear heard, God has revealed by His Spirit. It is not when we'll get to heaven, Oh no! The Spirit is within us that we may know those things—not to seek in the hour of temp-

tation and trial. He is there, thank God He is there.

The seventh verse is a very important one. I just briefly dwell upon it without going into it. "If we walk in the light as He is in the light, we have fellowship one with the other, and the blood of Jesus Christ His Son cleanseth us from all sin." There are three things mentioned here, our walk is in the light, we have fellowship one with the other and the blood cleanseth us. Our walk is in the light, not always according to the light, but it is in the light. The new life does not live anywhere but in the light. It is of God, it is Eternal Life that was with the Father. It lives in the light, it lives nowhere else. It walks in the light, it walks nowhere else. The Christian always walks in the light. It is there we have fellowship one with the other. All that I have as a Christian I have in common with each one of us. As a man I have things that are not in common with you. I have no separate interest from you. Every child of God under the sun is called into fellowship with the Father, the Son and the Spirit. Fellowship together and fellowship in common, that's fellowship one with the other. If we walk in the light, and if we have this fellowship, and it only can be a divine one, because if it were human we should fallout about everything. But if it is divine it is in common, and we have it in Christ and we are glad to see it in one another, blessed be God! But walking in the light, if it is true divine fellowship one with another, we feel the need of something that maintains us always in the light and in holy fellowship with God. What is that? The blood of Jesus Christ. "The blood cleanseth us from all sin." Now, why is it it cleanseth? It is a fact, a

blessed fact, ever since the blood was shed. It is abiding in its efficacy. It is never renewed. The blood is never shed over again. The blood once shed is only once applied. It is never repeated. It had to be repeated in Israel because it was such poor blood. It has not to be repeated in the Christian, because it is precious blood. "The blood of Christ, who through the Eternal Spirit offered Himself without spot to God." It is perfect blood according to divine perfection and it presents the Christian perfect before God.

It cleanseth; it does not cleanse. Thank God, it cleanseth. I don't say "cleansed," I don't say "it will cleanse," but I say "it cleanseth," because I say it does nothing else, because it always does that. Thank God! May you and I be kept in all these three things: walking in the light, fellowship one with the other, and the blood cleanseth us.

HOLINESS AND FAITH HEALING.

(Continued from page 67.)

The ground taken by all of those who maintain the popular doctrine of holiness is that the old nature, the root of all sins, is removed from one's being, and that this state is holiness. The differences in the various schools of holiness is as to how this is attained.

We take issue with the whole company of holiness teachers on the very first principles. We deny their definition of holiness, and of course this carries with it a denial of the whole system. We say again, that to sanctify is to set apart for God from everything that would claim me, whether it be the sin within or the world and the devil without. It may be too a setting apart for God from things that in them-

selves cannot be called sin. We see the thought very plainly in the words of our Lord in John x. 36: "Say ye of Him *whom the Father hath sanctified,*" and again in John xvii. 19, "For their sakes *I sanctify myself.*" Here it is manifest there can be no thought of sin, or removing it, but simply the setting apart of the Lord from everything else for the work the Father gave Him to do. And this we maintain is really the thought everywhere. Holiness is that state of being thus set apart.

Now, it is, we think, the easiest way of learning the meaning of this to consider what we are by nature, which will put sanctification in its right place. What then are we as children of Adam? We are slaves of sin set apart to its service, and through it subject to the power of the devil and the allurements of the world. It is to this state of things that sanctification applies. If we look at ourselves from another point of view, we are guilty before God of many grievous sins, and to meet this need we have forgiveness and justification. We might look at ourselves from other sides, for our needs are many and varied, but these will suffice. How then are we sanctified, or set apart? In Hebrews x. 10 we read: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." This is plain enough. God's will has set us apart through the offering of our Lord Jesus Christ. In other words, every one whom God has saved is set apart by that wonderful transaction of Calvary. If we were slaves of sin, how could God set us apart for Himself if He did not first of all pay our ransom price? This is the foundation of our sanctification. Let us illustrate from human life. Here is a man in slavery, I want him for

myself. That is my will in the matter, but how can I carry it out. I must pay the price his owner demands and thus possess him for myself. So has our God done. He willed to have us for Himself, but there was a terrible obstacle, and that was our sin. Who could pay the fearful price? Only one, and so He offered Himself. This then is the groundwork of our holiness. God has set us apart for Himself by that death of Calvary.

But the paying of the price for my release does not of itself release me. We have heard of slaves in the South who remained in bondage after President Lincoln's emancipation proclamation, simply because they did not hear it, or because their masters refused to bow to the authority, and held them still in slavery. Two things were needed. The slaves required to hear the news of freedom for them and also power to break away from their masters where there was opposition to the authority of the President. So with us. The death of Calvary does not avail for me as to personal experience unless I hear of it and believe it, and moreover, am given power against my old masters, the world, the flesh and the devil. This is the further truth in connection with sanctification, and is illustrated very beautifully in connection with the Corinthians.

In the first epistle to them, chapter vi., verses 9 and 10, we have a graphic description of these people when Paul with the gospel went to Corinth. They were the vilest of the vile, some of them at least. But upon them God had set His heart, and for them He had given Jesus to die. So He said to His servant when he came to this city and was apparently discouraged somewhat. "Be not afraid, but speak, and hold not thy

peace, for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." (Acts xviii. 9 and 10.) What did the apostle speak? He tells us himself in 1 Cor. i. 17: "For Christ sent me not to baptize, but to preach the gospel." And what was the power that gave effect to his message in men's minds? "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (Chapter ii., verse 4.) Now turn to chapter vi., verse 11. After the terrible description of verses 9 and 10, he says: "And such were some of you, but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus, and by the Spirit of our God." We only dwell on the word "sanctified." Here we are told the Spirit of God sanctified them in the Name of the Lord Jesus. In other words, the Spirit of God sent down from heaven to act for our Lord Jesus Christ, acted on them in His Name, opening their ears and hearts to listen to the story about Him, and by means of that story set them forever apart for Him. This is simple enough for a child of God, for he has experienced it. We can remember well when our hearts were opened to listen to the story of the cross. We can remember too the effect of our listening to that story. Not only were our sins forgiven, but as a matter of experience we were set apart for God. The world lost its attractions, the devil's lies we refused, and the flesh was for the time utterly powerless. This was sanctification indeed.

But did the world cease to exist, or the devil—was he shut up in the lake of fire at the time of our conversion? Certainly not. Did the flesh or sin within us cease to exist then? No more

than the devil or the world. They all remained as they were, but the gospel of God's grace received by the Holy Ghost freed us from their power, and led us to yield ourselves to God. So it was with the Corinthians at the time of conversion, although they were far from it in life and practice when he wrote this letter to them. Had they then lost their sanctification? No more than they had lost their justification. He addresses them in the first chapter, as those that are sanctified in Christ Jesus, and although the devil and the world and the flesh had apparently resumed their wonted place in their lives, nothing could touch the work that God had done.

Another principle ought to be referred to here. The first reception of the gospel may be very feeble, my practical sanctification will be correspondingly feeble. Many causes may contribute to this, especially in our day. Indeed, as a rule, it is only a half gospel that is preached; consequently when the soul unsatisfied hungers and thirsts and seeks until it finds the fullness of the truth of God concerning our Lord Jesus Christ and His work, the joy of discovering how complete is that work and how perfect the Savior of God's providing is apt to make one think that now he has attained a second blessing or holiness or perfect love or something beyond the ordinary experience of Christians. But, as a matter of fact, he has only received the whole truth, in a measure of power it may be, and the result is a corresponding setting of one's self apart for God with a free heart. But with all of us, however complete the gospel we believed at first, there is growth and development of capacity to apprehend the meaning of God's mighty salvation, if we go on

in God's ways, and a consequent increase of my devotedness to Him, and growth in sanctification.

But suppose I go on for years in God's ways learning of Him and increasing in the measure of my devotedness to Him, is that any guarantee that I have actually attained to a degree that secures me against any fall? Far from it. As a matter of fact, as soon as a child of God gets out of God's path and loses the joy of the Holy Ghost, he is likely to fall under some of the grossest forms of the evil of his heart, showing this very plainly, that it was never removed or extirpated, but simply disregarded in the time of his walking with God. I may walk with God for fifty years, and yet, if at the end of that time I become careless in my conduct, I will in a little while display exactly what I displayed those many years before, allowing always, of course, for the changes that time and age necessarily make. The consciousness of this at all times keeps one humble and self-distrustful, and leads to a leaning on God that is one of the most beautiful fruits of holiness. I am separated from the pride of my heart to the humility of mind that cleaves to another, and is not this practical sanctification? Assuredly it is.

We might spend some time in speaking of the various ways in which God in His grace works with His people to maintain and increase this holiness, but our space is limited and we must desist. We have not yet touched directly upon the various theories that are abroad as to holiness, but if the Lord will, we shall take them up next, and meanwhile may the very God of peace sanctify us wholly. Thank God He will in the fullest sense, but even meanwhile He aims to accomplish this

in us, and that in various ways. The prayer of the Spirit in 1 Thess. v. 23 is, of course, in keeping with His mind, for nothing short of the absolute and perfect accomplishment of all God's purposes can He be satisfied with. Our resistance to this is, alas! another thing.

(To be continued.)

DROPPINGS FROM DETROIT.

(Continued from page 69.)

Mr. D. Munro read Psa. lxxxix. 7: "God is greatly to be feared in the assembly of His saints, and to be had in reverence of all them that are about Him." The lack of this is one of the causes of all the trouble among God's saints. When God saved some of you, and led you on into the precious truth of gathering unto the Name of the Lord Jesus, and when He separated some of us from the Babylonish systems around us, He was simply leading us back to the first principles as taught in His book, and as practiced by the early saints. And with this opening up of His truth, beautiful and fresh to us, there was also fresh power to act for God. But such companies are the direct objects of Satan's hatred and attacks.

And when we remember that within every one of us is that which would, if allowed to act, tear down the assembly of God, it is not hard to see what an ally Satan can find in any of us who are not walking in the fear of God! Assemblies do have their troubles, but we unhesitatingly say, one of the chief causes of trouble is the lack of the fear of the Lord. When the fear of the Lord is found, we are afraid of ourselves—and self-will, so prominent otherwise, has no place with us. In our

troubles, we cry to God about them, and find in Him our solace and support; and what is He not able to do in the way of deliverance for us, *if we but wait on Him?* This, however, our proud hearts hate to do, and the flesh cries for action, and only makes bad matters worse.

In Psalm xvi. 8, David said by the Spirit, "I have set the Lord alway before me," and in a truer sense this was the language of our Lord Jesus, and in the measure in which we do it, we do prosper in soul. And, on the other hand, every time we get away from God, we make trouble for ourselves and others. Oh to give Him His place, as individuals, and also collectively in the assemblies of His people.

God is our Father, and hence we are not called to fear Him as a rebel, but as a son. Not a slavish, but a filial fear—a fear that, knowing Him as my God and Father, seeks to please Him, and not to grieve Him.

In Psalm xciii. 5 we read: "Holiness becometh thy house, O Lord, forever." A wise woman, we were hearing, builds up her own house, but a foolish one plucketh it down with her hand. Are any of us like the foolish woman? God's house at Jerusalem was the Temple, as before it had been in the Tabernacle in Shiloh. There was the altar there, and the ark—the Throne of Jehovah in the midst of His redeemed people. There was also the priesthood, by whom the people representatively approached God. Now all this was typical of things that are now. God has a house built of living stones, taken out of the quarry of Nature, and builded together after a heavenly pattern. And those who compose the house are also constituted a holy priesthood to worship God, by Jesus Christ. In one sense

Scripture looks at the house of God as composed of all who are saved. Again, it is spoken of as the local assembly, where the rule of the Lord is owned and sought to be carried out. Holiness surely becomes this house, and God is surely to be had in reverence here, among all His people.

In connection with the house of God we have the thought of rule, and happy is that assembly when God has raised up wise guides, with a true heart for the welfare of the saints. Alas, we have few who really have the heart to go in for the work of oversight. Almost any meeting has some who will attend an oversight meeting, especially if there is trouble—that they may press their own point, and if possible carry things their own way. But how few there are who are ready to do the patient plodding—and ofttimes thankless work—of caring for the sheep and lambs of the flock of Christ. If, however, such there are, then when trouble comes into an assembly, we have wisdom to deal with the matter, and often a healing is effected where otherwise there would be division.

In regard to the matter of rule, there are three spheres where God would have it exercised.

First.—*The rule over our own spirit.* "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. xvi. 32.) And again, "He that hath *no rule over his own spirit*, is like a city that is broken down, and without walls." (Prov. xxv. 28.) Thus does God set before us the importance of exercising control over ourselves. Men with passionate tempers uncurbed are not safe guides for others.

Second.—*His own house.* An overseer was to be one that "ruleth well his

own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God." (1 Tim. iii. 4-5.) What a sad sight it is to see the children of God's people growing up willful and godless, and practically unrebuked by their indulgent parents. Christian fathers, you are sowing seed that will produce thorns for you by and by.

Third.—*Rule in the church of God.* This we have been already dwelling upon. The Lord in His mercy raise up godly overseers to care for the sheep and lambs. If they are graced and gifted by the Chief Shepherd, they will need no human appointment, but will be recognized by the work they do.

W. H. McWhirter read Genesis xxii. In chapter xxi. we have the account of Isaac's birth and circumcision. There was no feast at the circumcision, but there was at the weaning. And it was at the latter that the true character of Ishmael came out. He mocked. Then he was cast out, for he, the son of the bondwoman, could not be heir with the son of the free woman.

In Genesis xxii. we find God proving Abraham. All his heart had been set on Isaac, for in him were all the promises to be fulfilled. Now, God tells him to offer him up. Isaac to be slain and consumed! Then what of these promises? Abraham, believing that God was able to raise him from the dead, lays him on the altar and stretches forth his hand to take the knife, but the hand is stayed, and Isaac's life is saved. Another dies in Isaac's stead. Beautiful gospel story. Sinner, the one of whom Isaac was a faint type found none to stay the hand of justice when it sheathed its fiery blade in Him! No, he

died, and, blessed be God! He rose again, and is living now, the mighty to save!

Mr. Jas. Campbell read 1 Cor. i. 9: "God, who is faithful, has called us into the fellowship of His Son Jesus Christ." When the prodigal came back from the far country, his father gave him the kiss of welcome and forgiveness. This God did for us when we came to the Lord Jesus. We did not expect it then, and it's a wonder to us now. Then came the ring and the robe and the feast. As in the peace offering, they all had a share in it. Who can tell the delight God had in His Son? and the Son in the Father? As in the case of Abraham and Isaac, God trained Isaac, in order that he might be a picture of His own Son—even to the cross. And we are called into fellowship with Him in all this? Surely this, if taken in, would wean us from worldly ambition. Christ is the portion of God's heart, and by grace He has been made the portion of ours.

In chapter xiii. of 2 Cor. we read of the fellowship of the Holy Spirit, and it is only in and by the Spirit that we can enjoy our fellowship. When we get away from this—the world gets a place with us. It was through the Word we learned of our place of fellowship, and it is as we go on learning the mind of God that we get into fuller fellowship. In 1 John i. we have fellowship with the Father, and we are told how we are maintained in it. It is as we are walking in the light, we enjoy it. There are several things in which we may have fellowship with him.

First.—*Breaking of bread.* (1 Cor. x. 16-17.) The bread telling of His body and the cup telling of His blood, all so freely given for us.

Second.—*Fellowship in caring for the*

poor. (Rom. xv. 26.) In John xx. the Lord tells Peter, "Look after my sheep." And this may be in temporal matters as well as in spiritual.

Third.—*Furthering the work of the gospel.* In the building of the tabernacle everyone willing-hearted or wise-hearted had the opportunity of having fellowship in building the house for God. Even so is it now. Do we feel our responsibility for the work of the gospel—for its spread in the locality where we live, and the regions beyond us?

Fourth.—*Fellowship among laborers.* Paul, Peter and John each had their special revelations, and their distinct lines of service. They did not clash, but worked harmoniously. The Lord teach us the secret of more fellowship in the word and doctrine. And the way to maintain fellowship one with the other is to pray much one for the other.

Brother W. Matthews drew our attention to four commands of the Lord Jesus, in the gospels. "Come unto Me." (Matt. xi. 28.) Salvation and rest is the result. His words are for weary and heavy-laden ones. In Him they find rest.

"Pray ye." (Matt. ix. 36-38.) Laborers are needed. God must give them. We may have fellowship with Him in it. How? Pray ye!

"Give ye." (Matt. xiv. 16.) Satisfying the need of others is the result. A hungry multitude, a scant supply, but a Mighty One with them.

"Go ye." (Matt. xxviii. 18-19.) A message of good news for perishing ones. How are they to hear the word of life? Go ye!

The gospel meeting which closed the convention on Sunday night was large and good. The meeting was addressed by Brethren Goff, Kay and Smith.

T. D. W. M.

ANOTHER SCRIPTURE MIS-APPLIED.

Rev. xiv. 13.

We take up another kind of passage than that of last month, but not less often misapplied, we think. It is the foundation of many a funeral sermon, and the inscription on many a gravestone. Of course, it is always true, thank God! that "blessed are the dead who die in the Lord," but this loose and inaccurate way of using Scripture is productive of a vast amount of mischief, for when this passage is read by one accustomed thus to use it, he is not likely to observe its context, but will simply pass it over as a kind of general remark about the happiness of the dead in Christ, and thus lose very much.

Let us examine it in its context, and we think some profit will be the result. It occurs in a chapter that brings before us a time of trouble in this world of an unexampled kind. First, let us state that the greater part of Revelation tells of a time after the resurrection of the just is past. The Lord's own are sheltered with Him in His eternal home, and the world is exposed to the wrath of God. But we may easily gather from this book that in wrath He remembers mercy, and even in the dark time of the letting loose of Satan and the unbridling of man's will, He does not wholly stand apart as if it concerned Him not. We find then that the state of things is this: Satan has raised up a system of things headed by the beasts—a system that tyrannizes over the minds and bodies of men in a frightful degree. They must bow before the beast in worship or be killed. (See chapter xiii.)

But will God allow this to prevail? Will He not interfere in testimony even

to preserve a remnant from this awful idolatry. Or is it all to be given up? The fourteenth chapter answers this. In the thirteenth we have the activities of Satan to subvert the whole world, in the fourteenth we have the activities of God to preserve a remnant. Does Satan in chapter xiii. demand worship for the beast? Then God sends His message by an angel: "Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth, and the sea, and the fountains of waters." Does the beast link himself with the great religious system that is known by the name of Babylon, thus using the prestige and power of the church to establish the worship of Himself? Then comes the announcement from God: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," thus seeking to destroy the influence of this great system over men's minds. And lastly, does Satan threaten death to all who refuse to worship? Then God answers this in a two-fold way. First, He says, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then is added the passage we have before us: "Blessed are the dead which die in the Lord from henceforth. Yea, saith the

Spirit, that they may rest from their labors; and their works do follow them."

Thus every part of Satan's work is met by God, and if men bow before the beast, they will do it as they always have done evil—that is, in spite of everything God can do to prevent it. But to confine ourselves closely to our Scripture, it will, we think, be apparent that it belongs to a special time to come, a special time of trial for men when God seeks to deliver even if it be a very small remnant from the terrible flood of iniquity. He threatens, He warns, He promises if so be they will hear. This is one of His promises. We need to remember that at this time the first resurrection proper is past, and any one looking for deliverance would naturally look for it in the appearing of our Lord Jesus Christ. But if they worship the beast, there is the lake of fire; and if they don't worship the beast, there is death, which would apparently shut off the only hope of deliverance—viz., by their being preserved alive until He should come. The first resurrection is past seemingly, so they cannot share in that, and to be in the second resurrection is sure damnation.

Now, it is right here that the gracious words come in, "*from henceforth.*" It implies that even if they had missed the first resurrection, God could still call them blessed if they died, for He would, so to speak, reckon them as the gleanings of the harvest, and yet gather them in and give them to share in the joy of those redeemed from sin. So they could flee death like martyrs of old in the certain hope of a glorious resurrection, even if they were, like Paul, as those born out of due time. It may be well to follow this up in the book of Revelation and see how it is maintained to the end. Read chapter

xx., verse 4: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them which were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." It will be observed how the Holy Ghost carefully notes that the thrones are sat upon before this special or, so to speak, supplementary class is introduced, and then it says of them that they lived; that is, they are at this time raised from the dead to share in the reign of the d Jesus.

So our scripture refers to a period yet to come—a period that Satan would like to have men forget—a period when he will rise to the zenith of his power over men and yet will be on the brink of his everlasting destruction. More over, it brings before us the refusal of a remnant to bow in the midst of his apparently universal success, and the exercise of God's unfailing grace, even to the stretching out, so to speak, of that period of resurrection called the first, so that not one grain of wheat will be lost. Satan's defeat is certain, and this scripture, rightly understood, makes this so apparent in its peculiar way, that he is glad to have a particular application set aside for an application that is so general as to be practically useless, for it is only, as commonly used, a reiteration of a truth that is elsewhere stated. Let us then learn from it to shew ourselves approved unto God, rightly dividing the word of truth.

HEED YOUR CONSCIENCE.

Not many years ago a student, desiring to rise early in the morning, bought an alarm clock. For a few days it worked well. But one morning, after being aroused by its alarm, he turned over and went to sleep again. On subsequent mornings the clock failed to awake him. He placed it under the head of his bed, in close proximity to his ear. Then it awoke him till the time he disobeyed its summons; ever afterward it was a failure; he slept through its call with perfect regularity. Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of the patient. They have trained themselves to heed such a call. In like manner the conscience may be deadened and trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—*Selected.*

Take heed, my friend; sinning against light will put out your candle, and stupefy your conscience, and bring upon it less feeling and sense of guiltiness; and when that is done, the devil is like a mad horse who hath broken the bridle, and runneth away with his rider whither he listeth.—*Rutherford.*

Whatever creature you find to have no savor of Christ, let it have no more relish for you than the white of an egg.—*Rutherford.*

Work and Workers.

Mr. Jas. Campbell and Dr. Matthews have gone to California for a time. They visited various places on their way across the country, spending several days in Chicago on the South Side, West Side and Avondale. Dr. Matthews spent one night in Elgin, and Mr. Campbell went to St. Louis. They were to meet again in Kansas City, and from that point proceed together to their destination.

Portland, Ore.—George Duncan is here now. Jas. Harcus is thinking of visiting the East on account of his health, which has been very poor.

Texas.—I have lately been to Houston, where I baptized nine. This assembly seems to me very promising and I think is on a good foundation to grow. I think I shall (D. V.) go to Dallas with a tent when the tent season opens.

I. R. Dean.

Cleveland, O.—An extract from a letter from Mr. John Smith says: "We began some meetings on Lord's day evening last in a "Republican wigwam." rented for the purpose on the west side of the city. It was well filled, and last night quite a few were present; several were back of those who were there on Lord's day."

West Superior, Wis.—Brother Alexander Matthews, of North La Crosse, Wis., gave very timely and strengthening ministry in the Word among us here and our brethren in Duluth who are in fellowship with us for over two weeks.

Address for any accredited brethren is 1926 Banks Avenue.

F. R. Swartwout.

Oakland, California.—Brethren McClure and McFadyen have pitched their tent on Ninth and Grove Streets, and there the Christians who live in that vicinity expect to break bread during the summer. The brethren in East Oakland will break bread in a hall on Twenty-third Avenue; and those living in Alameda have begun meetings in their new hall recently provided and prepared. M.

Tilsonburg, Ont.

My dear Brother Ross:

You will read with interest of something of reviving and blessing at Staffordville.

Since some time in January, meetings have gone on. Attendance and attention are very encouraging. Several professed conversion and thirteen were baptized in the Otter near by. More are inquiring concerning "this way," and we trust they will soon follow. If in the Old Country showers of blessing are expected, why not here in America, with all around lying the dead and dying needing the water of Life?

D. V., the Bible carriage will be on its way East this month. Any brother free to come a week or more might write.

Your affectionate brother,

A. McKellar.

P. S.—Any stored-up tracts or magazines for distribution would be gladly accepted to be used in Bible carriage work among saints or sinners.

Address Box 324, Tilsonburg, Ont.

Abingdon, Va., May 11, 1899.

Dear —:

I have been over the ground. I went with the tent last summer, and held a few meetings. I had the joy of finding several that bring forth

fruit to the praise and glory of the Lord Jesus; but I also met with serious opposition at a place known as Island School-house. I had a meeting Friday night at that place. It was well filled with eager listeners to the gospel. I left an announcement for Sunday preaching at 11 a. m. and 7:30 p. m., but on Saturday about 11 p. m. an enemy to the truth and gospel of Jesus Christ saturated the school-house with coal oil, and then set it on fire. It was burned to the ground. On Sunday at 11 a. m. I held my meeting in the open air beside the smoking embers of the school-house, and had a large crowd, who listened attentively.

The excitement is very high, and I fear trouble may follow. May God overrule all for His own glory. The deed was done by professing Christians, members of the Methodist Church. The people can ill afford to lose the house. It means no school for a year; no Sunday-school and no preaching place.

L. L. Kendrick.

Box 149, Abingdon, Va.

Prayers are asked for the work at the above place, that the Lord may overrule all. Lynching may be resorted to to punish the incendiaries, unless the Lord will prevent it.

MANITOBA.

Brandon, May 14, 1899.

Dear Brother in the Lord:

The time for our annual conference (D. V.) is rapidly drawing near, so would drop you a line which may be in time for June "Record." We have not definitely decided as to date, but expect about July 13th. We would appreciate the prayers of God's people on behalf of the scattered

saints throughout Manitoba and the Northwest, and that the Lord may supply the needed ministry, through whatever channel it seemeth Him good.

The meetings in the Northwest will likely be at Boscarvis instead of Ox-bow, as last year.

Yours by grace,

J. E. Ray.

BOLIVAR, MO.

The Christians gathered to the Name of the Lord meet together for worship in the Gospel Hall (west side of public square) on Lord's day at 11 a. m., Sunday-school at 3 p. m., and gospel meeting at 7:45.

On Tuesday evening there is a Bible reading and prayer-meeting at 7:45. Call or write to D. H. Senter, who will gladly give information.

Notices.

GONE BEFORE.

Our much beloved and esteemed sister, Mrs. James Dixon, of Winnipeg, Manitoba, passed away to be with Christ, which is far better, on the night of the 11th of May last. Our sister was known to many of the readers of "Our Record," and has been for some years an invalid, but one who enjoyed much of the presence of her Lord, who has called her home, and had words of comfort and encouragement for the Lord's people in all circumstances. But we "sorrow not even as others which have no hope." Let us who wait for the blessed hope see that we follow in the footsteps of Him who has gone before—that beautiful man of Calvary, who said, "If I go away, I will come again and received you unto Myself." The night is far spent, the day is at hand.

C. G. M.

OUR RECORD.

Registered at
Kansas City, Missouri.

3 *John*, 12.

PREACH THE WORD.

VOL. XII.

KANSAS CITY, MO., U. S. A., JULY, 1899.

No. 7.

"THAT GREAT CITY, THE HOLY JERUSALEM."

Revelation xxi.

In the second verse of this chapter John "saw the holy city, New Jerusalem, coming down from God out of heaven. This seems to be a record of the proper sequence of events, after the fleeing away of the earth and the heavens, and the final winding up of the affairs of the earth amid the august solemnities of the great white throne. Chapter xxi. opens with a sight of new heavens and a new earth, wherein (Peter tells us) righteousness dwells. And a great voice says, "Behold the tabernacle of God is with men," etc. "And He that sitteth upon the throne said, Behold I make all things new." (Verse 5.) This therefore is manifestly a postmillennial vision, a scene altogether beyond the millennium, extending far into the unmeasured eternity.

An entirely new paragraph begins at verse 9, which is like an appendix to the book of Revelation, and is almost the only vision or view which we get of the millennium in this book, except just a glimpse of reigning with Christ in chapter xx. 4. Some have said, "Is this vision of the city literal, or is it figurative?" We answer, it is figurative, highly figurative. Just as the same angel showed to John, in chapters xvii. and xviii., the false church

under the figures of a disgusting harlot and the great city Babylon, here he shows him the true church, the genuine bride, "that great city the Holy Jerusalem." Some have said, "Is the city the bride, or is it only the dwelling-place of the bride?" We answer, certainly the angel would do what he promised to do (that was to show to the seer the bride, the Lamb's wife), so he showed him the city. Therefore, the Holy Jerusalem is the bride in her city character.

This is thoroughly and emphatically a millennial vision. It has the three orders of men—viz., the church, represented by the city itself; Israel, represented by the "wall great and high"; then the nations without, walking by the light of it; while the kings and their peoples bring their glory and their honor unto it. And many people shall go and say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem." (Isa. ii. 3.) The holy city itself has "the glory of God [verse 11], and her light is like unto a stone most precious, even like a jasper stone." That is, like the one seen sitting on the throne. (Chapter iv. 3.) Thus the church glorified—the bride—is like the Lord himself and fulfills the great purpose of God, Who determined

that "Whom He did foreknow He also did predestinate to be conformed to the image of His Son." (Romans viii. 29.)

The city, the bride, will then be occupying a marvelously important place in creation, diffusing her light, glory, and sweetness. As the late W. Lincoln beautifully said, "Her use will be to beautify, beatify and gladden creation." This, no doubt, is the reason why the bride is seen as a city. The false church, the harlot, was seen as a city. "All nations have drunk of the wine of the wrath of her fornication." (Rev. xviii. 3.) And again, "having a golden cup in her hand, full of abominations and filthiness of her fornication." (Rev. xvii. 4.) And yet again, "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (Jer. li. 7.) Thus, just as the false church did spread a blighting curse over the nations wherever she came, so the true, the genuine bride will spread blessing, light and glory over the creation—over the works of God.

The importance of the place she occupies, of the work she does, is no doubt the reason why she is of such vast dimensions, a four-square with 1500 miles as the side of the square. To give an idea of its prodigious extent, there would not be nearly room enough on the continent of Europe to place the city; nor even on the continent of North America could it be set down, without encroaching upon the Lakes. Then as to its height, 1500 miles, it would dwarf the Himalaya Mountains to mere mole-hills. Even great Mount Everest itself, although the highest mountain on the earth, is

as nothing beside this majestic city; two hundred and fifty Mount Everests placed on the top of each other would only just reach the height of the holy city Jerusalem. Why, again we ask, is the city, the bride, seen in the visions of God to be of such tremendous proportions? Because in the world to come she is going to assume the administration of the whole works of God, under the direction of and in fellowship with her great Lord Jesus Christ as Son of Man. This universal administration of the Son of Man and those whom He has sanctified is told out in some measure of detail in Heb. ii. 5-12. In order to this immense administration, not only has she the glory of God, but also the Lord God Almighty and the Lamb are the temple of it. Neither sun nor moon are required for light; for light comes direct from the glory of God and the immediate presence of the Lamb himself.

During this scene of widespread millennial blessing, Israel, figuring as the "wall great and high," will be the intermediate connection between the glorified bride and the wide world without. Its twelve marvelous gates have the names of the twelve tribes of Israel; each gate has the name of one tribe, so that not one of the twelve is lost. The names of the twelve apostles of the Lamb are found in the foundations of it, sparkling forth their twelve distinctive rays of glory and beauty on a blessed earth. Although here seen only shedding forth the varied beauties of the twelve precious stones with which the foundations were garnished, the Lord reveals to us in Matt. xix. 28 that they will be sitting upon twelve thrones judging the twelve tribes of Israel, thus keeping steadfast and steady the whole wall.

Their place is therefore precious, important and unique.

The last section of this magnificent vision (in chapter xxii. 1-5) is the River of Life. Its source is God's own throne, and the consequences are rich, varied and extensive blessings to man. Many additional details are given in Ezek. xlvii. 1-12, where its source, its course and its consequences are beautifully told out. No doubt the vision of Rev. xxii. 1-5 and the vision of Ezek. xlvii. 1-12 are varied views of the same grand river of God, which is frequently alluded to in the Psalms. The city of Rev. xxi. 9 and subsequent verses will no doubt be withdrawn from the proximity of the earth unto God, previous to those appalling events described in 2 Peter iii. 7-13, when "the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also, and the works which are therein, shall be burned up," and to those contemporaneous events hinted at (Rev. xx. 11), when "the earth and heaven fled away." These astounding events having passed, amid "the wreck of Nature and the crash of worlds," and the new heavens and the new earth having been established amid the sublime calmness of restful righteousness, the holy city, New Jerusalem, comes down from God out of heaven prepared as a bride adorned for her husband. And a great voice from heaven says, "Behold the tabernacle of God is with men." "And He that sat upon the throne said, Behold I make all things new."

J. Scott.

Shrewsbury, Eng.

"Behold I come quickly and my reward is with me." (Rev. xxii. 12.)

A REVIVAL!

THE CRYING NEED OF THE TIMES.

It is generally acknowledged that things here might be improved, or at least they *need* to be improved. Of course, there are various schemes proposed to accomplish this desired end. And many a "cure-all" is exploited as the one thing needful.

But the child of God, who is at all intelligent regarding God's Word, knows that in matters social, political, commercial and religious, affairs will get worse instead of better. The rottenness of the whole system is an open secret, and one has to close the eyes if he is to play the role of an optimist. In more senses than one is that word true as spoken by the prophet: "I will overturn, overturn, overturn it;until He come whose right it is; and I will give it unto Him." (Ezek. xxi. 27.) And again, at a later date, has God spoken: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii. 13.)

But God has left His children here, *not to be world-reformers, but witnesses.* This is clear from Scripture. That in this they have been and are largely a failure is just as evident to the one who measures things by God's standard. Alas! worldliness, prayerlessness and neglect of God's Word have wrought havoc among God's people! Surely a revival is needed, and it *must* come from the presence of the Lord.

First—*A revival of prayer.* All real work for God has begun in the closet. And the power to continue the work has been found there. This is the lesson of Pentecost and the first days that followed. They were all together in one place, with one accord, waiting on

God—when the Holy Spirit came, filling all who were there. When trouble arose, caused by the ragings of the enemy without, they got together to breathe out their need and desire into God's ear; the result being that the place is shaken by the power of the Holy Ghost. But not only that, with *great power* they bear testimony to the Word of God, and *great grace* was upon them all. (Acts iv.) Those were the church's best days, and we will never have Pentecost repeated. But we may know the same in kind, if not in measure. God's arm is not shortened that it cannot save, neither is His ear heavy that it cannot hear. He is still waiting to be gracious.

What sad tales our closets could tell if they could but speak! What melancholy scenes the empty chairs in our prayer-meetings present, telling as they do of indifference and a lack of apprehension of our need of God! We are satisfied that here is where a revival must needs begin. As of Israel, so of us, God speaks, saying: "I will go and return to My place, till they acknowledge their offense, and seek My face: in their affliction they will seek Me early." (Hosea v. 15.) Oh for a revival of the habit of prayer! There will be no revival of God's work in our hands without it. That His work will be done is true. But He will find other instruments in fulfilling His will, and we shall be laid aside as unfit for the Master's use.

Second—*A revival of love for the Word.* God has revealed Himself in His Word, and He delights to use it. In prayer, we speak to God. When God would speak to us, He uses His Word. Thus both are requisite if we are to enjoy communion with Him.

God uses His Word in the *regeneration* of souls. (1 Peter i. 23.) In their practical *sanctification*. (Jno. xvii. 17.) In *cleansing* their ways. (Psa. cxix. 9.) In *building* them up. (Acts xx. 32.) In *feeding* them. (1 Peter ii.) In *separating* them from the ungodly things around. (Jer. xv. 16, etc.) And surely the lack of diligently feeding on God's Word is responsible for much of the worldly conformity so prevalent. May the Lord stir up within us a love for His own Book—not merely truths from the book, but the Word itself, that, like Job, we may esteem its words more than our necessary food, and, like David, we may prove them more precious than gold, and sweeter than honey from the comb. Let us not forget that only truth learned from God and in fellowship with God will make us of use in the world—for that learned from Him alone reaches our own hearts and brings us into touch with Himself.

"The word that *goeth forth out of My mouth* shall not return unto Me void." This is the word that is blessed and made a blessing. God speaks it to us through His Book, and it is blessed to us. Then we are able, in turn, to speak it to others, and He gives the increase. Paul carried the gospel to Thessalonica, "not in word only, but in power, in the Holy Ghost, and in much assurance." (1 Thess. i. 5.)

Third—*A revival of love for God.* When first "the love of God was shed abroad in our hearts by the Holy Ghost," we loved God without an effort. We loved Him because we had learned in our souls that He had first loved us. Our thoughts were on Him, our hands employed in serving Him, and our tongues delighted to speak of Him. His Word was a source of continual delight, and prayer seemed as natural

to us as before it had been natural to neglect it.

But is it so now? Alas! many of us in shame hang our heads, and confess it is not. And with our neglect of prayer and the reading and meditation on God's Word came an inrush of other things to displease Him in our hearts' affections. In other words, *love to God is waning*. We may not be known as open backsliders. We may be in our usual places in the meeting. We may even preach and pray in our accustomed manner. And yet, coldness and deadness have the place that formerly was afire with the love of God and our love to God. May He speak to our hearts about this.

Again, with waning love to God comes waning love to His people and waning love for the work upon which He has set His heart. We are ready to listen to Satan's "Pity thyself," rather than the Lord's "deny thyself." (Matt. xvi. 22-24, margin.) We are too busy or too weary to go to the meetings, or to seek the welfare of some straying lamb or sheep, or to go after some poor lost sinner. And thus because of our waning love to God and man, the work in our hands languishes. Surely then, we may well say a revival is needed here, at the very fountain-head—our love to God.

Fourth—A *revival of devotedness to Him*. We are fond of singing:

"Naught that I have my own I'll call,
I'll hold it for the Giver;
My heart, my strength, my life, my all
Are His, and His forever!"

But in practice is it so? Paul could say of the many in his day: "All seek their own, not the things that are Jesus Christ's," and if true then, how much more so now? "*My business*," "*my work*," "*my home*," "*my family*," "*my*

property," "*my money*," are the common expressions as heard on every side, even among the children of God; while the things of God and the work of God are looked upon as something to be *patronized*, but not necessarily part of *my* affairs. The Lord pity us!

We surely need a reviving here. A revival that will not merely touch our feelings and make us *sing*. But one that will go deeper and make us *pray*—deeper still and make us *work* the work of the Lord—and still deeper until we shall *no longer call aught that we possess our own*, but shall hold it and use it for Him. We shall not then be found robbing God and ourselves too. But shall bring the tithes into the storehouse, and, proving Him, find Him true to His word, to pour out a blessing upon us, that there shall not be room enough to receive it. (Mal. iii.)

"The river of God is still full of water," and it's only our own foolishness and sin that hinders its life-giving stream from flowing in blessing over our poor barren sands. In some of our hearts God may be creating a yearning for a season of blessing from His own right hand. If so, let us seek to "prepare the way of the Lord, and make His paths straight," that there may be nothing to hinder Him in His gracious marchings.

"Revive Thy work, O Lord!

Thy mighty arm make bare.

Speak with the voice that wakes the dead,

And make Thy people hear."

T. D. W. M.

As in Nature, the more we exercise the better the appetite; so in grace, the more our renewed faculties are called into play the more we feel the need of feeding each day upon Christ.

HOLINESS AND FAITH HEALING.

(Continued from page 89.)

We shall now take up some of the texts of Scripture that are used by holiness people to support their doctrine, and examine them carefully to see whether any of them can be fairly interpreted to mean what they maintain is in them.

The most frequently quoted passage is 1 John iii., where we have certainly some startling statements about sinning: "He that commiteth sin is of the devil"; "Whosoever is born of God doth not commit sin," and such like. These statements are appealed to and built on by holiness teachers, and indeed are sometimes a real cause of distress to sincere Christians who do not find themselves coming up to the standard they think is here put up by the apostle. They cannot believe they are of the devil, and yet they know that they cannot claim to be sinless. How then are they to understand the apostle's words? There are, of course, those who boldly aver that they do not commit sin in the most absolute sense of the word, and refuse to even weigh the passage to see if they are not pressing it out of its measure. When we meet such, we simply say, "Very well, then, let us examine every part of it, and put you to the test with the whole of it. In verse 9 we read, 'He cannot sin, because he is born of God.' Now, is it an *impossibility* for you to sin, as the passage here states?" This at once brings out a response that shows there has not been even a careful reading of the passage, not to say a study of it. The answer is usually, "Oh, yes, of course, I may fall into sin, if I do not hold on to Christ." But the statement of the Word is absolute,

"cannot sin because he is born of God," and allows no such loop-hole of escape. Then, of course, there must be some principle governing the interpretation that applies all the way through. God's word is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that "*the man of God* may be perfect, thoroughly furnished unto all good works." We have emphasized the words "*the man of God*," because that is the state of one, so to speak, who will learn correctly or profit really by the Word of God. A careless soul will not gain much by it; he will find difficulties and stumbling-blocks all the way through. In other words, a certain condition of soul is necessary in reading the Word, and this condition of soul gives capacity to understand what one reads. The old pretense of Rome that the Bible is a dangerous book in the hands of the laity has a certain foundation; it is a dangerous book to some. Peter warns us in connection with Paul's writings that they that are unlearned and unstable wrest them as they do other scriptures to their own destruction. It is not the learning the world gives that preserves one or gives capacity to understand God's word, but that kind of learning that comes from the presence of an ungrieved Spirit within. It is this condition that enables one to feel sometimes in reading certain parts of the Word, that he lacks a clue that would make it plain, and that keeps him from crude and foolish notions, and that at other times gives him to know that he is really laying hold of what God is saying with some measure of intelligence. How often, when one is going on thus, the clue that he feels he needs is supplied by the opening up of some other portion, perhaps

through the medium of another child of God, or it may be through some experience in life. On the other hand, how one loses through a lack of humility that will say, "I don't understand this."

But all this is somewhat away from our subject. What led us to it was the memory of interviews we have had with religious teachers who boldly brought forward this passage to champion their views, but who were quite unable to answer the difficulty we have just stated; that is, if we are to take the passage absolutely all the way through, then how about the statement, "He cannot sin, because he is born of God?" There was a pressing in the most literal way of "he that committeth sin is of the devil," but an abandonment of this literal interpretation when we quoted, "He *cannot* sin." It indicated a loose and superficial way of reading the Word, and a lack, it seems to us, of a careful study of the whole epistle.

However, one is not content with merely showing that a certain interpretation is false—we want, if possible, the true one. What does the passage teach? In the first place, let us observe how much the apostle dwells on the new birth. To him our relationship with God is founded on this. He does not dwell so much on our standing before God, justified by the blood of Christ, as he does on the fact that we are really children of God by actual new birth. Moreover, it is born of God, a participation in His nature, just as really as we received of our parents' nature by birth of them. He presses this to the utmost all through his epistle. To be born of God is a very real thing to him, it accomplishes something very marked even here. To

him there are but the two families in the world, the children of God and the children of the devil—the Abels and the Cains. He speaks of them in their characteristics. Committing or practicing sin is the characteristic of the one, not committing or practicing sin is the characteristic of the other. For the time he leaves out of reckoning entirely the fact that a believer has also had another birth; it would only make confusion to bring it in here. Other portions of the Word supply the truth as to this, and it would not be of service in this connection. It is what I am as born of God that is in question, and as such the principle of my life is not sinning; indeed, from this standpoint one welcomes the statement, "He *cannot* sin, because he is born of God." As born of God, let us repeat it, we cannot sin, simply because we are born of God. It is true that I am born also of sinful parents, but all that must be left out of account in this passage in order that it may have its full weight, and in order that the new birth may have its true and wonderful character in our souls. When the work of redemption is completed, when I am nothing but what is the fruit of the birth of God, then it will be impossible for me to sin for evermore. The question has been sometimes asked, "Why may we not sin in heaven?" Here is one answer at least. We are born of God, and that means we are partakers of His own nature, which is utterly beyond the power of sin and incapable of it. Alas! my experience, as well as other portions of Scripture, tells me that I am something else besides born of God—and have another nature than that given by Him—namely, a sinful nature received through my earthly parents; but let us repeat, all this is left

out of the mind of the Spirit here, in order that we may have the other before us in a striking way.

Thus there is no teaching here, such as is maintained by these holiness advocates, and it is only a loose way of reading that finds such teaching in the passage. It is a pressing out of due measure one side of the truth, and a refusal to balance it with that which God has given to balance it in His own word. The word "heresy" is derived from a Greek word that means a choice, and its original and real meaning is a choice of one side of the truth to the exclusion of the other, which of course will result in positive error. For example, if I take the ninth chapter of Romans absolutely, and refuse other portions of Scripture that speak on the subject there dwelt on, I will have a very wrong conception of the doctrine of divine sovereignty. I will refuse every scripture that speaks of the freeness of salvation and the will of God that all men should be saved. On the other hand, if I should take only the latter class of texts, how far short of the whole truth would I come? So it is with this epistle of John—it is only one side of the truth, and if one does not see this, he is bound to find himself in confusion and error—and we may add, this principle applies to almost every doctrine in the Word. They have all two sides at least, and much error on all points come from not seeing this.

Next month, if the Lord will, we shall take up other passages in connection with holiness.

(To be continued.)

"That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." (John iii. 6.)

CONVICTED, YET CONFIDING.

BY J. G. BELLETT.

I read this little sentence as though it might be the common motto of all the saints. It tersely describes us, and is God-glorifying and sinner-humbling. It is also the experience of faith. Let us engrave it in our spirits, and read it out as our confession. "Convicted, yet confiding." The great houses of the earth have their several devices and mottos, memorials of family distinction. This may be the family motto of the saints, not distinguishing them one from another, but all of them from a world that seeks to maintain its own character, and to keep its own good opinion, not knowing the secret of confidence in Jesus.

That confidence, the confidence of a sinner in a Savior, is what God proposes to Himself for the glory of His great Name, in this revolted world. Having exposed us under the law, He says to us (as another has said), "I find I cannot trust you; you must now trust me."

God claims our confidence, and He has graciously entitled Himself to it. He has accepted the death of Christ for sinners. He is *just* when He forgives, because of the work of Christ, and because of the glory of the Person of Him who did that work. It is not *mercy* that forgives the believing sinner; it is *righteousness*. Grace provided and gave the Son. That is so indeed—mercy unfathomable, inestimable. But it is righteousness which accepts the Son and what the Son has done and perfected for sinners. We lean our souls upon *facts*—not upon gleams of sunshine in our spirits, nor upon promises in the Word, nor upon help from God. Mere help would not do for them that are already under condemnation—

promises to us would not answer God's demands upon us. It is upon facts, upon transactions counselled, accomplished, and accepted as between God and His Christ, and as for us, we rest ourselves.

"Convicted, yet confiding." Yes, it is a fitting motto for the family of believing, ransomed sinners. We must be convicted, or we should not know ourselves; we must confide, or we should not know God. Confidence may be firmer and more perfect in some souls than in others—and so conviction may be in different measures of intensity. Scripture illustrates those things, and experience proves them every day. Still the blessed God, in the gospel of the blood of Jesus, has entitled Himself to fullest confidence, and claims it, and surely we sinners have to submit to conviction; and this the believing sinner may take, and surely will take, as his motto, as that which emblazons his condition and memorializes his character, "Convicted, yet confiding."

All the ordinances of the law, its washings and sacrifices, rehearsed the same continually. They set it forth that we had destroyed ourselves, but that in God and His provisions we had our salvation.

And now, it is the characteristic of the gospel to publish this fact, and to invite sinners by faith, to take this condition, to adopt this very motto, as I have called it, as their own, the expression of their state, and that which tells what they are, "Convicted, yet confiding." It is illustrated in the quickened souls of the New Testament in Peter and Paul, and the Samaritan and the three thousand, and the jailer and Nathaniel, and all beside. And each of us to this day, and all till the last sinner be saved, as I may speak,

pass through the same history, in spirit, or in the experience of our souls.

Precious is this unity, this common light and intelligence, this oneness in the nature we have all received in Christ. We are all one, as standing in this condition.

But among all the cases which illustrate or set forth this condition, none at present more strikingly gives it to us than David in 2 Sam. xxiii.

David had involved his conscience beyond, it may be, what any saint of God had ever done. The scarlet, crimson color of his sin was deep indeed. We need not rehearse the particulars of it. And deeply, indeed, he had been convicted. Many of the Psalms may tell us this, and much of the history which we get in chapters preceding this. And in "his last words," as he calls his utterance here, we may see the same—that he had been thoroughly convicted. For he owns that his house was not with God as it ought to have been—and this was the fruit of his own sin. He had himself brought a sword into it, that was never to be sheathed till he had given up that house to another. But though thus convicted, thus taking knowledge of the judgments which had overtaken him, he yet confides and utters his confidence in these "his last words," in very blessed language, indeed. He talks of future and everlasting blessedness, perfect in its character, clear, and certain in the title he had to it. It was, as he says, "Ordered in all things and sure."

And he can speak of the judgment of "the sons of Belial." This is very striking. In the day of his sin, he had been called by this very name. "Come out, thou bloody man, thou man of Belial," Shimei had said to him. And he would not answer Shimei. He rath-

er owned that God had given him his commission thus to charge him. Sons of Belial might, therefore, say he was as bad as they. But in the face of all this, he is not afraid, nor does he hesitate to pronounce their judgment, confident that in the riches of grace, however, they might convict him, God had separated him from them. As Peter can face and challenge the Jews as *deniers* of the Lord, the Holy One and the Just, though he himself had been literally and simply a denier of Him himself. And Paul can condemn his own nation for the very things that had distinguished his own guilt. (1 Thess. ii. 15.)

This was a wonderful utterance of a man "convicted yet confiding." It was a voice heard from the realms of the restored. David was not merely a sinner then, looking forth from his self-wrought ruins to the God of salvation. He was a restored backslider, looking from amid the terrible ruins which he had brought upon himself, and out of which he was never to escape while he lived, to Him who was his in bonds that would hold for eternity. And this gives this utterance eminent peculiarity. It is a voice heard from the realms of the restored.

A LETTER TO A MINISTER FROM JOHN NEWTON.

January 27, 1778.

Dear and Reverend Sir:

I call you *dear* because I love you, and I shall continue to style you *Reverend* as long as you dignify me with that title. It is indeed a pretty-sounding epithet, and forms a striking contrast in the usual application. The inhabitants of the moon (if there be any) have perhaps no idea how many

reverend, right reverend, and most reverend sinners we have in Europe. And yet you are reverend, and I revere you, because I believe the Lord liveth in you, and has chosen you to be a temple in his presence, and an instrument of his grace.

I hope the two sermons you preached in London were made useful to others, and the medicines you took there were useful to yourself. I am glad to hear you are safe at home and something better. Cheerful spring is approaching; then I hope the barometer of your spirits will rise. But the presence of the Lord can bring a pleasanter spring than April, and even in the depth of winter.

At present it is January with me, both within and without. The outward sun shines and looks pleasant, but his beams are faint, and too feeble to dissolve the frost. So it is in my heart; I have many bright and pleasant beams of truth in my view, but cold predominates in my frost-bound spirit, and they have but little power to warm me. I could tell a stranger something about Jesus that would perhaps astonish him. Such a glorious person! such wonderful love! such humiliation! such a death! and then what He is now in Himself, and what He is to His people! what a sun! what a shield! what a root! what a life! what a friend! My tongue can run on upon these subjects sometimes; and could my heart keep pace with it, I should be the happiest fellow in the country. Stupid creature! to know these things so well and yet be no more affected with them! Indeed I have reason to be upon ill terms with myself. It is strange that pride should ever find anything in my experience to feed upon, but this completes my character

for folly, vileness and inconsistence, that I am not only poor, but proud; and though I am convinced I am a very wretch, a nothing before the Lord, I am prone to go forth among my fellow-creatures as though I were wise and good.

You wonder what I am doing, and well you may; I am sure you would if you lived with me. Too much of my time passes in busy idleness, too much in waking dreams. I am at something, but hindrances from within and without make it difficult for me to accomplish anything. I dare not say I am absolutely idle, or that I willfully waste much of my time. I have seldom one hour free from interruption. Letters come that must be answered, visitants that must be received, business that must be attended to. I have a good many sheep and lambs to look after, sick and afflicted souls, dear to the Lord; and therefore whatever stands still, these must not be neglected.

Amongst these various avocations, night comes before I am ready for noon; and the week closes when, according to the state of my business, it should not be more than Tuesday. O precious, irrecoverable time! O that I had more wisdom in redeeming and improving thee! Pray for me, that the Lord may teach me to serve Him better.

John Newton.

THE DIFFERENCE.

Strangest difference I see,
Lord, betwixt this world and me:
They are filled with eager strife,
Lust of sense and pride of life;
Ever frenzied, sorely tried,
Never resting satisfied.
They are like the troubled sea;
I am resting, Lord, in Thee!

Strangest difference I see,
Lord, betwixt this world and me:
They pursue their own dark way,
Selfish, cruel thoughts bear sway;
Heeding not the gospel plan—
Father, God or brother man.
They delight in sin to be;
I'd live in and all for Thee!

Strangest difference I see,
Lord, betwixt this world and me:
They are bound to time and sense,
Working without recompense,
Living in their pleasures vain,
Blind to all the world to come.
They lay hold on life to-day;
I, on immortality!

Strangest difference I see,
Lord, betwixt this world and me:
They delight in Satan's world;
Its proud banner high unfurled,
In the old creation's van,
Watching for the coming man,
Boasting the good time to be;
I am waiting, Lord, for Thee!

Strangest difference I see,
Lord, betwixt this world and me:
I, a pilgrim, mid the throng,
Hear the new creation's song,
Aims, affections, hopes and fears,
Far above this vale of tears.
They along the "Broad Road" stray;
I pursue the narrow way!

More and more I contrast see,
Lord, betwixt this world and me:
Like the brutes they live and die,
Knowing not the reason why;
Toil and pleasure all for naught,
God, the soul, heaven, hell forgot.
Oh, how great the gulf will be,
In the vast Eternity!

E. P. M.

THE JEWS

It is generally deemed inconsistent with our hope as Christians to look around for encouragement to lift up our heads with renewed expectation of our Lord from heaven. But although in the main our hearts ought to rest on His word, "I will come quickly," still we ought not to forget that it is written, "Exhorting one another: and so much the more as *ye see the day approaching.*" Evidently there is something we may see that will warn us of its imminence. Amongst the things we should naturally expect to be found ushering in the close of this dispensation is renewed activity amongst the Jews as a nation, for we know that they will, after the saints are taken away, become the objects of God's dealings in a special way, and eventually take their old place as head of the nations. Before this, of course, there will be repentance in connection with their treatment of our Lord Jesus Christ, and a humbling of themselves before God that will be the fruit of the work of the Spirit of God among them. The following article from an English paper will be interesting to our readers and we believe instructive. It will be remembered that in the time of Joseph's management of Egypt's affairs, everybody seemed to profit by his stored-up corn before his own brethren did. But at last they heard about it and went to him. Is it possible that the Jew is beginning to think that his only hope nationally and otherwise is in giving Christ His place? Certainly, as they look around on the world they must see that Christian nations are the prosperous nations; are they beginning to reason it out that their long-continued condition of being

down-trodden and despised is the result of their rejection of their Messiah? It would seem so, at least. Following is the article:

"The report for the last year to the Mildmay Mission to the Jews contains a large amount of deeply interesting matter. After speaking of various matters, he goes on to speak of

"SIGNS OF AWAKENING AND REVIVING.

"These signs are many.

"Besides the work of grace which is going on in taking out the 'remnant according to the election of grace,' there are three other distinct movements going on side by side with this spiritual movement.

"THE ZIONISTS,
who seek only a *political* and a *national* goal: asking not 'When shalt Thou reign in Zion?' but 'When shall *we* reign in Zion?'

"THE REVISIONISTS,
who lay stress on the *inner redemption* of Israel through the promised son of David, the Messiah, and desire the *revision* of the trial of Jesus of Nazareth—convinced that His death was a judicial murder.

"THE ADVENTISTS,
who preach the speedy coming of the Messiah in might and glory, and the restoration of the kingdom of Israel through Him.

"After speaking about the distribution of the Hebrew New Testament (published by the Trinitarian Bible Society) by the Mildmay Mission to the Jews, one of the agents of this mission (Pastor Gurland) gives a deeply interesting, not to say startling, account of

"A NEW MOVEMENT
which is commencing in Russia.

"Most of the Jews in Russia are quite ignorant even of the literary con-

tents of the New Testament. Many have been found who had neither seen nor heard of it. How then can they fulfill the prophecy, 'They shall look on Him whom they pierced, and shall mourn because of Him'? His coming will mean nothing to a Jew who is ignorant of the record of His rejection. The distribution of these New Testaments was therefore necessary on this account, as well as on account of the Lord's work in taking out 'the remnant according to the election of grace.'

"The reading of the gospel story, combined with the 'Affaire Dreyfus,' has led to the formation of a party in Russia, calling themselves

"REVISIONISTS.

"What this means will be best explained in the words of a Jewish speech at a recent Jewish assembly in Russia. They are remarkable words.

"He drew a picture of Judaism at the end of the nineteenth century, with its black shadows and its dawning light, and compared the attitude of Jews towards Christianity with the position of the French government in the famous Dreyfus case, and the position of the French towards Zola and his associates who ventured to demand a second hearing of the Dreyfus case. "As in the one case all the world except France is convinced that a "judicial murder" has been perpetrated on Dreyfus, so there is no doubt that the verdict pronounced by a Jewish jury on Jesus of Nazareth was entirely unjust, and was a grave crime against God's anointed. The history of Christianity for almost 2000 years and the whole Christian world attest that the crucified "King of the Jews" was not only a martyr for truth, but is likewise the *Savior of the world and the Son of God*. But Israel, instead of owning the fatal error,

maintains, in the face of the whole Christian world, that the verdict upon Jesus was *just!* What an irony of fate! The best of the heathen nations are obliged to stand up to defend Jesus against his own brethren, whilst Israel is obstinate in their error, a sorrowful spectacle for all who love Israel. What we, the children of the New Covenant, desire is a revision of the trial of Jesus. We name ourselves "Revisionists," and thereby announce our mission and our petition.

"Since reading the authentic report of the four evangelists in the New Testament, we are convinced that the malicious, domineering priests committed regicide on Jesus, and made themselves and the whole nation guilty of blood. Thousands in Israel at this time share this conviction; but, unhappily, only a few have the courage publicly to declare their belief. This is cowardice, and leads on to want of principle and to hypocrisy. We are reminded of Schiller's words, "The curse of the evil deed is that it must continue to propagate evil." This is the reason of our religious and political corruption: "There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you." (Joshua vii. 13.) Jesus, who is the light of the world, who should be Israel's highest boast and pride, has been made into a bugbear by Talmudical legends. No one can help us until we decide to give honor to God and the truth, and to restore to Jesus his good name. Remember,' concluded the speaker, 'I am not yet a Christian; I belong to no Christian body, am not connected with any Christian missionary society, but am a Jew, who has come to the con-

viction that Jesus is the *Messiah of Israel and the Savior of the world*, and that which I believe I confess in public, and I heartily wish that "help might come to Israel out of Zion, and the Lord redeem His whole people. Then should Jacob rejoice and Israel should be glad." (Ps. xlv. 7.)' The speaker was, indeed, frequently interrupted and threatened, but he was also encouraged by continued applause.

"These are indeed startling words and will prove such to those who are watching 'the signs of the times.'"

It will often be found that those who get on most rapidly in theory are the slowest in the practical and experimental elements, because it is more a work of the intellect than of heart and conscience.

There are not two faces alike; not two leaves in the forest alike; not two blades of grass alike; why, then, should any one aim at another's line of work, or affect to possess another's gift? Let each one be satisfied to be just what his Master made him.

Work and Workers.

ELGIN CONFERENCE

Was held on May 27th, 28th, 29th and 30th, as advertised. About the usual number attended and the ministry came chiefly through Mr. D. Munro, Mr. John Smith, Mr. Muir, Mr. Carnie, Mr. Marcus and Mr. D. Ross. The last named is much improved in health and was able to take a good share of the meetings. It would be difficult to give an account of the meetings in a paragraph, for each meeting stood, so to

speak, by itself. But one thing we observed, there was an unusual amount of Christ ministered. That is to say, the preaching brought Himself before us. For instance, in the first meeting for ministry on Sunday afternoon, Mr. Munro read 2 Cor. viii. 9, "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich," and dwelt throughout his address on the place our Lord had from all eternity in the bosom of the Father, His humiliation to the poverty of the cross, and our place now in Him. Mr. D. Ross followed with a reference to our union with Him in His glory, and the consequent responsibility to "boycott" everything not of Him down here. But we cannot pretend to give an adequate report of the meetings, so shall not attempt any.

One professed to be saved during the conference, and we believe that God was glorified in His people being blessed.

AFTER THE CONFERENCE

the preachers scattered. Messrs. Munro and Smith went to the South Side, Chicago, Mr. D. Ross and Mr. Marcus went to Lake Geneva, Mr. Muir returned to Detroit, and Mr. Carnie to the West Side, Chicago.

CHRISTIAN ENDEAVOR CONVENTION.

It is expected that from 50,000 to 75,000 strangers will be in Detroit, Mich., from July 4th to 10th, attending a Christian Endeavor convention. Some of the Lord's people are preparing for a vigorous tract-distributing campaign at this time, and desire the prayers of all who care for souls, that these messages should be blessed. *Clean gospel* to

magazines and gospel tracts could be used if sent in time to 576 Fourteenth Avenue, Detroit, Mich.

Forest, Ont.—We had a good time on the 24th of May, at Lake Shore. Brethren W. P. Douglas, Joseph Douglas, D. McGeachy and A. Simpson were the preaching brethren present. Bro. W. P. Douglas, whose ministry was very helpful, returned to his home in London quite unwell.

Warminster, Ont.—The meetings here were largely attended by the Lord's people in these parts. A goodly number of unsaved ones heard the gospel. We had the ministry of Brethren R. J. Dickson, F. W. Blair and R. Telfer. There were also present Brethren G. Hicks, J. Rouse, S. W. Benner and R. N. Finch, of those who give their time to His honorable work. The general verdict is that the meetings were very helpful and should produce fruit unto God.

Abingdon, Va.—I am again back in the mountains of Virginia and visited the various places where I had tent-meetings last summer. I found many of those that were saved last year living to the praise of Him who saved them. It is indeed remarkable how some have grown. Although the most of them cannot read, yet our God has been revealing Himself to them. I truly found much to encourage, yet at the same time Satan shows his hand. I now have my tent up at this place—the meetings are well attended and tokens of the blessing of our God are manifested. I expect (D. V.) to leave the railroad at this point and make my way with the tent into the back mountain districts where there are many

that never heard the gospel—many homes in which the sound of prayer was never heard. The people often do not know how to conduct themselves during prayers. Some sit flat on the floor, others walk around you, and others even lie down. There is over a quarter of a million of souls in these mountains that know nothing of the way of salvation. "Pray ye therefore," etc. (Luke x. 2.)

Yours in our Master's service,

L. L. Kendrick.

Permanent address, 449 W. High St., Petersburg, Va.

Omaha, Neb.—The assembly at Omaha will welcome ministry at any time. Address E. H. Johnston, 2520 Seward Street. The need is urgent and I write you hoping the Lord may use you by way of suggestion to some of the brethren at conference. I think one going there with a tent would meet with encouragement.

J. S. Detweiler.

Kansas City, Kan.—Jas. Erskine has moved to this place and is now engaged in tent-work in a needy part. He asks the prayers of the Lord's people. His address is 423 Greeley Avenue, Kansas City, Kan.

Mr. F. W. Blair, after six weeks meetings in Toronto, returned to Jersey City for a few days. Later on he returned for the Warminster conference. He remained on in Warminster for a few meetings.

Mr. Robert Telfer pitched his tent at Toronto Junction, and will be glad of the prayerful fellowship of all God's children, that *He* may grant a fruitful season.

Bolton, Ont.—Conference here was good. Those who ministered were R. Telfer, C. J. Stephens and F. W. Blair.

Mr. W. P. Douglas proposes, if the Lord will, to begin tent-work soon in or near London. Brother R. J. Dickson is expecting to be his fellow-laborer. He has not been well. Remember him at the throne of grace.

J. J. Rouse and Geo. Hicks have pitched their tent in Ord Township, near Rugby. S. W. Benner and D. R. Scott have pitched seven miles from Coldwater, and R. N. Finch begins tent work this week in Parry Sound.

Deer Lake, Muskoka.—This place, sixty miles north of Orillia, seemed a strange place for a conference. Yet a number gathered in, and God gave help to Brethren Telfer, Dickson, and Rouse. The Lord raise up more laborers for these out-of-the-way places.

Dr. E. A. Martin, who has been for some months in New York city, left there to attend the Harrisburg conference. From there he held a few meetings at Atkinson's Mills and Homestead, Pa., and expected to reach Detroit via Cleveland. He will likely spend the summer in the Detroit tent.

Detroit, Mich.—We expect to pitch the tent here in the third week of June, and shall value prayer, that God may revive His people and save sinners. Indifference prevails here, as elsewhere, but our hope is that God may reach many with His glorious gospel. Also that God's people groaning amid men's systems may be delivered and led on in the truth.

DENVER, COLO.

A Gospel tent is being pitched in Denver, Colo. The prayers of the Lord's people are requested that God in grace may come in and give power to His own Word in that city.

There is a great need felt of a revival.

We know where workers are sleeping, assemblies are the same—but where laborers are afire, the assemblies are in a fairly healthy state. What is needed first of all is a revival among the laborers.

Notices.

Portland, Ore.—The assembly here has moved to a new hall. The address is 228 Sixth Street, near Main.

Cleveland, O.—A three-days conference will be held here on July 2d, 3d and 4th. This notice will not be of much service, but any who may be interested can communicate with Conference, 55 Decker Avenue, Cleveland, O.

A WARNING.

We again warn all Christians against being imposed on by men seeking entrance to assemblies by means of plausible stories as to having lost their letters or something of that kind. Our reason for repeating this warning is that we know of a brother who has just been victimized by one of these characters. Beware, we say again, of the man who comes without some satisfactory introduction, especially if he is in need.

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 *John*, 12.

PREACH THE WORD.

VOL. XII.

KANSAS CITY, MO., U. S. A., AUGUST, 1899.

No 8.

THE SERPENT AND HIS SUBTLETY.

BY THOS. NEWBERRY.

John vii. 16, 17: "Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know concerning the doctrine, whether it be of God, or whether I speak of Myself." I might have said something on this verse, but as I desire to be concise, I ask you to consider that the important truth therein involved is the close connection between obedience and faith; between the willingness to do the will of God and the conviction not only of the truth of the Word, but of its Divine authority. I commend these verses to your careful consideration, and now turn to the illustration of this truth as you will find it in the third chapter of the Book of Genesis (verses 1-5). We there read that the serpent in his subtlety said unto the woman, "Yea, hath God said?" Why did not Satan, through the serpent, address this language to Adam? Why did he attack the weaker vessel, Eve? There is one important reason to be suggested, and it is this: God had spoken not to Eve, but to Adam. It was to Adam that God said, "Of every tree of the garden thou mayest freely eat." Why, then, did Satan, through the serpent, suggest doubt to the mind of Eve? Because he well knew that had he addressed the

doubt to Adam, that Adam might have answered, "Yes, God has said; God has spoken. I heard Him. Who are you to question the authority and truth of God?" There is a deeply important principle here. Eve had this truth at second hand. Beloved friends, what we get *direct from God*, and receive on the authority of God, becomes firmly established and eternal truth which all the power and subtlety of Satan cannot overcome; but those truths and doctrines that we receive at second hand are open to the assault of Satan.

Mark, Satan first suggested a doubt, not as to the truth of what God said, but as to the fact whether God had spoken at all. Now, that old serpent, the devil, having found such success in his first assaults, is using his old weapons over again. That is the warfare which is now being fought all over the world, "Yea, hath God said?" Trace it to its source. There is first the insinuation of a doubt, and then, secondly, Satan goes on to use another weapon, and that is, dealing deceitfully with the Word of God. Paul says, "not handling the Word of God deceitfully." Satan gives the first example of this deceitful dealing with the Word of God. He quotes God's word, but not as God said it. He turns it round so as to insinuate a thought quite foreign to the Word of God. "Yea, hath God said, ye shall not eat of every tree of the garden?"—insinuating that

God would deprive them of that which would have been for their benefit.

GOD DID NOT BEGIN WITH A PROHIBITION.

God begins with a generous donation—"Of every tree of the garden thou mayest freely eat." He had put all things under the authority of Adam, and He now bestows upon him a royal bounty; gives him the right and liberty to use the fruit of that garden which God had planted: but when it is said that all things are put under him, it is manifest that He is excepted which did put all things under him. God, therefore, would remind Adam that though he was a man having authority, he was at the same time "a man under authority." Hence, he had to be reminded of his allegiance and obedience to a higher authority; therefore God said, "but of the tree of the knowledge of good and evil thou shalt not eat, for in the day that thou eatest thereof thou shalt surely die." There is the *gift*, the *reservation*, and the *penalty*. Eve answered the serpent, "We may eat of the fruit of the trees of the garden," meeting Satan's insinuation of God's keeping back; "but of the fruit of the tree which is in the midst of the garden, God hath said,"—so far so good—"ye shall not eat of it, neither shall ye touch it, lest ye die." Now, whether God had said "neither shall ye touch it," we do not know. It is not amongst the written Scriptures. But then she says, "lest ye die." Oh, beloved friends, what an example this is that "evil communications corrupt good manners." Satan had insinuated the doubt, and that insinuation, like subtle poison, appears to work in the mind and heart of Eve. The pestilential breath of the serpent is doing its deadly work still. "Lest

ye die"—not quoting the express and positive threatening, "thou shalt surely die," but toning it down; suggesting, if I may so put it, "the large hope." "*Lest ye die*"—implying uncertainty. That is Satan's subtle plan at the present time; first insinuating a doubt as to whether God has spoken, then dealing with, or handling, the Word of God deceitfully. Afterwards, what does he do? With regard to God's positive testimony, God's threatenings as to sin and its penalty, he tones them down. "*Lest ye die*," implying the possibility of escape—"the larger hope." Now that word of Eve, "lest ye die," is just Satan's opportunity, and he takes advantage of it to bring in his lie—"Ye shall not surely die."

What is involved in the threatening of God? Man was created in the image of the Triune God—Father, Son, and Holy Ghost; God breathed into man's nostrils the breath of life, and man became a living soul. There was life in the spirit, there was life in the body. When God said, therefore, "thou shalt surely die," it involved the three-fold death. When Adam took, with his wife, of the forbidden tree, the first penalty of the sentence was fulfilled. Spiritually, they died.

COMMUNION WITH GOD WAS LOST.

Hence, in the cool of the day, when God appeared, Adam and Eve were out of fellowship with God. Spiritually, they were dead. Subsequently, as God said, "unto dust shalt thou return," that, in due time was fulfilled—the death of the body. But, oh, beloved friends, the last, the second, the eternal death was warded off. How? God gave the first promise of triumph in

the Cross—the woman's seed bruising the serpent's head. Adam and Eve received the testimony. Adam makes his confession by calling Eve "the mother of all living," not of all dying. Thereupon, what did God do? Have you realized the fact that the first blood shed in Paradise, that the first death which occurred in the garden of Eden, was an expiatory death—an atoning sacrifice? In the death of that lamb, in the skin of which God clothed our first parents, we have a foreshadowing of the substitutionary sacrifice, the atoning death of the woman's promised seed, the Virgin's Son. The absence of the lamb and of the blood on the altar of Cain made all the difference between the offering of the two brothers, Cain and Abel.

One word, and I have done. Satan ignores the first, or spiritual death—that man is dead in trespasses and sins, and must be born again. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Satan ignores that. But it is too late for him to deny the death of the body. No doubt he intended that Eve should understand when he said, "Thou shalt not surely die," that there was no fear of the body's dissolution; but it is now too late. The experience of six thousand years has proved the falseness of Satan's second lie.

WHAT IS HE DOING NOW?

He is sending out a revised version of his own original lie. He began by taking up the larger hope suggested by the words of Eve; he is now denying the certainty of the second death. "Ye shall not surely die" is the word he is now hissing throughout the world. The second death—the eternal death—

pronounced by God on sin, Satan denies. But, just as the first lie was contradicted on the day of Adam and Eve's transgression; as the second lie as to the dissolution of the body has been disproved by six thousand years of the reign of death; so, beloved friends, his last edition, his revised version of his lie, will be disproved by all eternity. It remains for the great white throne, and for the eternity that lies beyond, to disprove that last and masterpiece of Satan.

You will find one thing more that Satan brought in—a doctrine of his own—"God doth know." He brings it in on the authority of God. "God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." Ah, that is another of the devices of that old serpent, the devil. And we do well to be careful not to give heed to doctrines of devils and seducing spirits.

Now, I mark these various particulars, for I am desirous that what I have said to-night should be borne in mind. My first object has been to be heard; secondly, to be understood; thirdly, that what we have considered may be remembered. Therefore, I will endeavor to pack it up that you may take it conveniently away. *First*, there is the insinuation of a doubt as to the fact of God having spoken; *secondly*, the handling of the Word of God deceitfully; *thirdly*, the toning down of the threatenings of God's Word; *fourthly*, the flat denial of God's Word; and *lastly*, doctrines of devils and seducing spirits, against which, beloved friends, we have to be on our guard.

Whosoever will be or wishes to be a friend of the world is the enemy of God.

HOLINESS AND FAITH HEALING.

(Continued from page 104.)

The next scripture, we desire to look at is Romans vi. This is a passage much read and quoted by a certain class of holiness teachers, perhaps the most refined of all. We say refined, because they do not offend one by a gross pretence to absolute sinlessness in themselves, but maintain that by a constant reckoning of themselves to be dead according to the eleventh verse of this chapter, there is no movement of sin in them. Now this sounds very plausible and very humble too, because it seems to give all the glory to Christ and His work, and does not apparently magnify the creature in any way. But we believe, as a matter of fact, the net result is an obscuring of Christ and a thinking of one's self and one's attainments, that must be eventually disastrous. The passage certainly does not lead to this, but this false interpretation or misconstruction does. What is the meaning of this passage? What does it teach about reckoning one's self dead indeed unto sin? What is the meaning of having died to sin? Is this an attainment only for the spiritual or devoted or for those only who seek it? We say emphatically, *No*, and to support this shall appeal to the passage itself. Look at verse 3. There we read, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" And all that follows is based on this. In the apostle's day every Christian was baptized; it was, so to speak, the outward sign of his faith, and none would have been regarded as a Christian without it. It is not to be supposed that there was always at the time of baptism an understanding of

the truth shown forth in the ordinance; on the contrary, we would be inclined to think from this very passage that this had to be taught afterwards. But this much was entered into evidently: the one who was baptized wished to openly identify himself with Christ, and this was the divinely appointed way of doing it. His reward in this world might be shame and reproach, and he might have little conception of what it meant before God to have thus taken upon him the Name of Christ, but as to this he could be instructed, and here is the instruction.

This that follows then is the portion of all who have believed in Christ, and who have openly confessed Him. Baptism in the first days was the expression of this. Alas! nowadays it is but seldom that it is so. But this is addressed to all who have been baptized, and tells us what God's thoughts about it are. First of all, then, to be baptized into Christ is to be baptized into His death. That is to say, it is to partake in His death, to be identified before God with that death. In the early days it meant, so far as the world is concerned, ridicule and hatred. What a comfort it must have been then to know that before God it meant a place in the glory of Christ which He received as the reward of His death.

And this is really the meaning of having died with Him. It is not the passing through of any experience in my own soul, but simply that I am identified with Christ in His death. Baptism is the outward method of doing this, "we are buried with Him *by baptism* into death." Again, "we have been planted together in the likeness of His death." (Verses 4 and 5.) And if I am thus identified with Christ in His death, shall I not share in His

glorious resurrection? Certainly, because His resurrection was the fruit of that death. It was God's response to His work on Calvary. How could He leave Him in death's power after He had so glorified Him in dying? He must come in, and break the bands of death, and bring Him forth triumphantly. If, then, I am identified with Him in that death, He will just as surely give me to share in that triumphant rising again. "Now if we be dead with Christ, we believe that we shall also live with Him." (Verse 8.) This is the first consequence of being identified with Christ, namely, the certainty of a part in His glory when He comes.

But, there is another side to it of present value. It is stated in verse 7, "For he that is dead is freed or justified from sin." It is not justified from actual sins, but from that which is the root of all positive acts of sin. If a man has actually died, you may remember deeds that he was guilty of when he lived, but you do not say of him now that he is a drunkard or a thief, or anything of that kind. He may have been that in life, but as you see his lifeless body in the coffin, you say he is done with this forever. Now if I am identified with Christ in His death, then I am dead before God, and cannot any longer be charged with sin. This is how that Scripture is fulfilled, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Observe the language, how precise it is, iniquities and sins, the fruits, forgiven and covered, and sin, the root, not imputed. Here, then, is how it is done, as to the latter part. God imputes not sin to me, because I have died with Christ—

I am in His court, so to speak, a dead man, against whom no charges can lie.

Then comes the word in verse 11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord." (R. V.) That is to say, reckon things according to God's reckoning. It is not if you feel dead or feel holy or anything of that kind, but simply accept the death of Christ as in fact your death, for God so does. It is not, let us say again, trying to get victory over sin by making efforts to *feel* dead to it, but simply receiving the fact here taught that by virtue of the death of Christ I am done with sin, so far as a charge against me is concerned, for I have died to it in the death of Christ. The practical part comes afterwards, beginning with verse 12, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," etc. It is a well-known principle in practical Christian life that if a child of God has any sin on his conscience unconfessed, he is like a slave to that sin, and is weak as water in the presence of all temptation. Sometimes the conscience is unenlightened and a sin rests on it that a better knowledge of the Word would remove. But that sin thus on the conscience has real power to draw away from God and make one weak against the assaults of Satan. Now this principle obtains here. If a child of God feels responsible for the indwelling sin which he cannot remove, it must operate to make him weak and act as a cloud between his soul and God. How then can he get rid of it? Is he to pretend that it has been removed, and ignore its presence? This must lead to hypocrisy. Is he then to go on with it as a burden on

his conscience, constantly coming up to hinder his approach to God, and make him powerless in the presence of the enemy? Surely this is not the path. Is he then, by some wonderful act of faith, to obtain the mastery, and as long as he lives in this faith to be entirely unconscious of it, and thus be at peace in the presence of God? No. This is the very delusion we aim at now. It is simply entering into my identification with Christ in His death, which sets my heart free from the burden of this indwelling sin, and enables me to carry out the word, "Let not sin therefore reign in your mortal body." I am no longer laboring either to remove the sin or to become insensible to it; I simply set the death of Christ alongside of it, and say, "That death is mine; therefore I am done with sin forever in God's sight." Thus my conscience is discharged from the burden of indwelling sin, and my communion cannot be interrupted by its presence, for God regards me as having died, and therefore having done with it all.

One word more, and we close for this month. When we speak of this way of deliverance, we are often met with the reply, "What, will the Holy Ghost dwell in a vessel that has sin in it?" and then, perhaps with a show of holy horror, they will quote, "What communion has light with darkness?" Our answer to all this simple. The only one in whom the Holy Ghost ever dwelt who can be spoken of as perfectly clean in every way was our Lord Jesus Christ. He dwells in every believer; not as a witness to the believer's own perfection, but in testimony to the efficacy of that work of our Lord Jesus that has made the believer perfect in Him.

Perhaps a word on grieving the Holy Ghost would be a proper close to this paper, but space forbids this month.

(To be continued.)

A FEW SIMPLE SUGGESTIONS FOR THE MORE GODLY USE OF THE LORD'S WEEKLY OFFERING BOX.

1. *The Grace* of our Lord Jesus Christ leads us to acknowledge that we are not our own, and all that we have is His. (1 Cor. vi. 19; 2 Cor. viii. 9.)

2. *Every Talent* is a trust bestowed, to be used for His glory. Time, health, faculties, opportunities, money, all are talents to be used profitably for Him. (Luke xix. 13.)

3. *Money* is to be wisely and rightly expended and become part of the living sacrifice of a reasonable service. (Rom. xii. 1; Phil. iv. 18.)

4. *Old Testament Saints* were obliged to give two-tenths for Temple service, equal to one dollar in every five. New Testament Saints have a higher law than "thou shalt"—the law of love, which turns every donation into a free-will offering, making it the outflow of a loving, grateful heart, the spontaneous expression of cheerful giving. (2 Sam. xxiv. 24; Ps. cxvi. 12.)

5. *Guidance for Giving* is clearly laid down in the Word of God. (Hag. i., ii.; Luke vi. 38; Acts xx. 35; 1 Cor. xvi. 2; 2 Cor. viii., ix.; Heb. xiii. 16; 1 John iii. 17, 18; Prov. iii. 9, 10, 28; xi. 24, 25; xiii. 7; xiv. 21; xix. 17; xxi. 13, 26; xxviii. 27; Eccl. v. 13.) These should be carefully studied and prayed over.

6. *The righteous amount* to be put into the box will be fixed by having a due regard to family claims, circumstances, business liabilities, etc. (1 Tim. v. 8; Eph. iv. 28; Romans xii. 17; 2 Cor.

viii. 21.) What would be too much for one may be too little for another; times change, conditions vary, circumstances alter, affecting life continually.

Keep from rigid, frigid rules that burden the conscience: His service is perfect freedom; His rules are elastic and loving.

7. Whatever is felt to be the right amount to give, make that a distinct definite act before God; each Lord's day deposit the sum into the box.

8. *Carefully consider* all the objects right to be helped, and the spiritual claims to be recognized. Pray for them as well as give to them. Apportion out to each its share, reserving a balance for extraordinary and unforeseen calls.

9. *One immediate advantage* will be to raise giving out of the region of selfishness, to place it on the firm basis of fixed principle; thus securing all being done with more thoughtfulness and greater discretion; every donation being the result of a just and quiet judgment, it removes all from the influence of impulse, fancy, or undue pressure.

10. There will be an end to the bondage of giving; conscience being brought into lively exercise, and money matters being raised above secular motives and fleshly impulses; the gift and the giver will be alike sanctified. None but those who have tried it know the comfort and joy of having a little store, out of which to give without grudging.

This is the aim and object of the Lord's weekly offering box. C. B.

Communion with God cannot be maintained without constant watchfulness. It is like the mainspring of a watch—every part is dependent on it.

OLD TESTAMENT PICTURES.

SAUL AND DAVID.

It has been often noticed, in commenting on Old Testament types, how frequently we have an older and younger brought together, the older being set aside and the younger substituted. Cain and Abel, Ishmael and Isaac, Esau and Jacob come readily to the mind as illustrations of this. We usually think of them as types of the flesh and Spirit; and we certainly know that the flesh has been set aside of God, and a new creation substituted. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," is typified, we believe, by these characters. Some of them have already been commented on in these pages, and we shall this month take up another pair, who illustrate both in their personal character and official position that "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." (1 Cor. xv. 46.)

The men whom we shall comment on are Saul and David, the kings of Israel. They certainly are an illustration of what we have just quoted from 1 Corinthians, and we believe they will furnish us with some valuable lessons if we are able to receive them. Of course, all these various characters are not mere repetitions of the same lesson. Each of them is the lesson from its own special point of view, and perhaps, were we able to collate all the pictures of the Old Testament, we could present a complete picture of the flesh in its various phases, and under its many tests and trials. The picture of the flesh in Cain is quite distinct from the picture of the flesh in Esau, and Ishmael is diverse from

both. So we may be sure that in the case of Saul and David we have something that is again a change from all these.

Saul and David were the men whom God entrusted with the work of feeding and guiding His people—not at the same time, of course, but one after the other. He first put Saul in this place, but removed him and gave David to the people, a man after His own heart. So we may say that Saul is a picture of the flesh in the place of rule over God's heritage, leading them in warfare, and guiding them at all times. Let us see then how the flesh will act in such circumstances. How the flesh has acted, it will act, for it is ever the same, and God has written these things for our learning. Alas! it is not the only time the flesh has been in the place of rule among God's people—indeed, it has often been so, even when the true people of God were at the front; for a true child of God may, as to his actions, whether in rule or anywhere else, be entirely acting in the flesh.

The first thing, then, that we would notice is that Saul held the place apparently for what he got out of it for himself. Peter in his first epistle, chapter v., verses 2 and 3, addresses the elders as follows: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." Here we have a warning to those in the place of responsibility in the Church of God against allowing any of these principles of conduct to guide them in their work. They are the principles that one may see in the system called

clerisy, for clerisy is just the flesh in the place of authority and leadership in the Church of God. We do not mean that these may be seen in any certain individuals, although that is true enough, but we refer to the system established in Christendom, where the place of leadership is only coveted for what emoluments there are attached to it. It is not a willing service for the sake of Jesus, but perhaps as in some cases the result of a parent's choice for his son, or the pressure of the necessity of making a living, or the desire for a place of power and influence.

Now all this may be seen in type in the case of Saul. As far as we can gather from his history, there was no desire before he became king to serve the people of God. He seems to have been a man intent on his own business entirely, up to the point when he was elevated to the throne. Indeed, one would be inclined to think from the eleventh verse of the tenth chapter of First Samuel that he had been an ungodly man previous to this; for there we read, "And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?" Saul's godliness was what we might call professional godliness, taken up after he was called to be the captain of the Lord's inheritance. Alas! this kind of thing didn't find its end in Saul. There is plenty of it to-day. Young men whose lives at school and college are frequently a disgrace are called to the place of leading and teaching the people of God. Then of course a certain amount of propriety must be maintained, and

perhaps, too, there is an assumption in all sincerity of a piety which is considered necessary to the place. But it is professional piety, and belongs not to the man, but to his office. Oh, the amount of this kind of thing there has been, and is in the Church of God! Think of the quantity of professional prayers, professional preaching and professional zeal. We verily believe there is nothing more offensive to God than this sort of thing—this official godliness. And let us not forget to look also within while we look around to see this. That which is seen in full bloom in the Church of Rome we may find as seed at least in our own hearts, and let us bring the sharp edge of God's Word upon it. We remember witnessing on one occasion a flagrant example of this kind of thing in connection with the Roman Catholic system. A certain church had two priests attached to it, who generally took turns in the Sunday morning service. On the occasion referred to the older priest was officiating very solemnly inside (we could see him from the door) and his companion-priest was sitting a little distance away under a tree, smoking his cigar and studying the Sunday newspaper. Why, of course, it wasn't his turn to be religious; he was off duty; let him enjoy himself! Surely this was professional piety with a vengeance.

But we have no doubt that we could find thousands of instances of the same kind—perhaps not so glaring, but just as real examples of this official sanctity, the assumption of godliness in connection with the office, and complete abandonment of it in private life. However, we would come closer. What is that you sometimes see in an assem-

bly gathered to the Lord's name, when a brother loses all interest in the meetings because he is not a welcome speaker? It is just the same thing in kind, although of course not in degree. How many assemblies are cursed with this—men who will display the utmost zeal in the testimony if they are only allowed to take the platform, who will attend every meeting and show interest in everything, provided they are permitted to be the preachers. But it is only official interest, and this is soon brought out as it was with Saul. When David appeared on the scene as a helper in the war with the Philistines, Saul is ready enough to use him; but as soon as he finds that David's triumph over Goliath is going to bring glory to David, and for the time eclipse him, he is filled with malice, and aims at David's life. Now we may find the same thing in our own hearts. It may be that in a little assembly we have found ourselves unable to meet an emergency or to successfully cope with the foe. The Lord sends along or raises up some one whom He uses to give deliverance, and the hearts of God's people are turned to him. How do we act? Do we join in thanksgiving to God that He has given victory, or do we seek to belittle the one whom He has thus honored? Maybe we affect to think that he is being made too much of, and with a pretence to zeal for the Lord's name and honor, we seek to draw their hearts away from the instrument to the One who has used him. Oh, the hypocrisy of this! and yet, is it unknown? Well enough it is for the one who thinks he himself is being thought too much of to seek to draw the people's hearts away to Christ, but it is a sorry state of affairs

when we are so concerned about somebody else getting a place that we begin to labor to lower him in the esteem of others. It usually covers up that evil thing, jealousy, and displays how much there is of Saul in our service. Instead of thanking God for His gracious work and the instrument He has raised up for it, we forget everything in our jealousy of him, and begin to sulk or find fault or point out flaws. Or perhaps we drop out of the thing altogether on some pretence. Our godliness lasted only as long as we were at the front, and disappeared as soon as some one began to eclipsè us.

One word more before we close for this month. We all have this thing in us, and we need to be constantly on the watch-tower to judge it in the presence of God, or we shall become completely overcome by it, and wreck ourselves for any further usefulness. May God preserve us!

(To be continued.)

A POEM BY G. TERSTEEGEN.

Written on the morning of his conversion, in the year 1724.

To heart and soul how sweet Thou art,
O great High Priest of God!
My heart bought night to God's own
heart
By Thy most precious blood,

No more my countless sins shall rise
To fill me with dismay—
That precious blood before His eyes
Hath put them all away.

My soul draws nigh with trust secure,
With boldness glad and free;
What matters it that I am poor,
If I am rich in Thee?

Forgotten every stain and spot,
Their memory past and gone;
For me, O God, Thou seest not—
Thou lookest on Thy Son.

Is all a dream? Thou canst not lie.
Thy Spirit and Thy blood
Proclaim to sinners such as I
The boundless love of God.

They tell Thy love so deep, so free;
They tell the Father's heart—
Not what I am, or I must be,
They tell me what Thou art.

Come, weary sinners, great and small,
The open door stands wide:
Thy blessed heart that welcomes all,
O Lamb of God, Who died.

Work and Workers.

THE LORD'S WORK IN CHINA.

Shih-tao, May 18, 1899.

My dear Brother Ross:

Many thanks for your valuable paper kindly sent month by month; the perusal of it helps to stir up one's soul, and it is all the more valued by us here as we hear nothing but our own voices day after day.

You will be glad to hear that in the goodness of God we have again been brought back to this land of darkness and idolatry to make known the gospel of God's grace.

We spent some little time at Wei-hai with our brethren ere coming on here, and as Dr. Case was leaving for Australia and America, we held our workers' conference while we were there. The Lord was pleased to give us helpful and profitable ministry of the Word, and we all went off to our different spheres of work renewed in

mind and spirit from our intercourse with the Lord and with one another.

As there was no worker down in Shih-tao, we came on here to work amongst the people whom we labored amongst before leaving for home. There appears to be more interest among them now than ever before; especially is this so as regards the women, and Mrs. Wilson tells me there are open doors on every hand, but where are the sisters to enter in and speak to these poor women the Word of life?

I have secured a good-sized hall on the main street of Shih-tao, which we open for three or four hours every day for the preaching of the Word, and, thank God! many have come in and heard. We seek to keep before them three or four great truths: one living God, who sees, hears and walks in our midst; sin and its punishment; God's salvation provided through the death and resurrection of the Lord, which meets the sinner's need. We had the joy a week or more ago of baptizing five natives, three women and two men, all of whom give evidence of being truly converted.

We have had a long spell of dry weather, and as a consequence the crops have suffered considerably. Some say that a man who died recently is keeping the rain from falling, for all around his grave is always wet. They purpose shortly taking up his coffin, boring a hole in the lid and dragging the corpse out, piece by piece, with a barbed instrument; then a gun will be discharged into the coffin, afterwards making a fire, burning coffin and mangled flesh, and this they say will cause the rain to fall. We may well ask the question in Jer. xiv. 22, "Are there any among the vanities of

the Gentiles that can cause rain?"

I trust you are seeing the good hand of the Lord with you in the States. I have not forgotten some of your searching addresses given in Scotland and Ireland, and what we need is more of the ministry of the Word that lives and remains in our hearts after the meetings are over and gone.

Pray for us. Our brother Roberts, Dr. Case's nephew, is with us at present, helping in the work among the fishermen, and we are thankful for his help. The Lord thrust forth into His work many more young men.

With our united love in the Lord Jesus,

Yours in Gospel service,

John W. Wilson.

CANADIAN BIBLE CARRIAGE NOTES.

Brother Davidson and I took the road about the 1st of June. Carriage well laden with "Two Roads," "Life and Death," tracts, bibles, "Grace and Truth," "Life and Peace," etc. At first the roads were sandy and hilly, and fears would arise. Later roads improved, horses too, and as the old story began to be told and listening ears were found, encouragement was had in reflecting: The Lord is observant and has said, "Go ye into all the world," etc.

In Simcoe at noon, and again evenings, attentive audiences were found. Sunday evening, on the shore of Lake Erie, the Word was preached; then several from Simcoe were baptized. A little company now gather there to remember the Lord in the breaking of bread.

Later, we went to Waterford, with

its reputation, having before time inordinately pelted a Gospel tent.

We got enough to humble our pride a little, perhaps, but were not hindered rejoicing. Christ was preached, and that we were counted worthy to endure the least rejection for His precious name.

Jarvis and on to Cayuga, where all classes and both sexes waited and heard, and whereas often we went amongst the people to give our literature, there an eager throng came up to the platform to stretch the hand for what we had to give.

On to Canboro, Welland Port, Cais-terville, Attercliffe. At some of these places, when men had well listened to the Gospel, and were by the word of the Lord subdued, it was quite possible to discuss the "Priestcraft of Protestantism," that men might be delivered from it, and withal not provoke the antagonism that often arises when sectarianism is assailed too soon. Our way generally is not to make saints or sinners angry, cut off their ears, then be obliged to leave them unreached and unaided.

At Dunnville we met Brother Ashby, who, with others, had preached the Word there; so now we used the park—nicely lighted, the streets, an opera house, and visited "Slab Town," near by, with the Gospel.

For the first time a little company of seven remembered the Lord there in breaking bread. It was an occasion long to be remembered.

Meantime Brother Ashby, wife and two children had gone to Buffalo, on his way to England.

Now are we in St. Catharine's, with a large population and abundant opportunity in and around the city. Were encouraged first night on the market,

though the crowd was not large. Saturday at noon fees were charged, 40 cents worth of books were sold, various officials spoke their speeches—ultimately leaving us after a rain-storm to address a distracted, standing-afar-off crowd of marketers.

Saturday night in the rain—men—not many—stood statue-like hearkening to the Word of the Lord.

In the park Sunday evening. Many tracts were taken. The Booth army had the preaching-ground to keep poor souls till they had finished their "jig dance," begging for their cause, and till two or three who seemed real had told their story. After they had done, Brother Davidson preached the Word to who would stay. D. V., to-night, Merritton; to-morrow night, Thorold; thence return to S. & C., going north.

Your affectionate brother,

A. McKellar.

Tilsonburg, Ont.

Pacific Coast.—Our brethren Campbell and Dr. Matthews have a tent in Los Angeles, a hard field, as is true indeed of all this coast. Brethren Duncan and Goodfellow have pitched the Portland, Ore., tent in a new field. W. L. Faulknor expects to help here too, later on. W. J. McClure and John McFadyen are plodding on in Oakland, Cal., but think of removing to a new field. On July 3d and 4th there were special meetings in Los Angeles. Concerning them Brother McClure writes: "As to attendance, they exceeded my expectations. Some were present from Catalina, Monrovia, Monte Vista and Pomona. The latter place was largely represented. The ministry was very helpful and I believe God's people got a little stirring up. The meetings were held in the tent, and it is pretty near

the center of the city. Yet we were preserved from the distraction and noise so common at the Fourth. Indeed, we forgot pretty much during the meetings that it was the Fourth."

Detroit, Mich.—The attendance in the Gospel tent has been good from the first, and the hope is it may continue, and that the Word spoken may bring forth fruit unto life eternal. The Christian Endeavor Convention was taken advantage of, and about 20,000 tracts and messages scattered among the dear people. Some received them graciously, some suspiciously, and some utterly spurned them. The distributors were ordered not to give them away on the grounds, lest, the people carrying them into the tents, a fire might result! This was seriously given out as a reason for the action by officials of the convention. Nevertheless, we gave away thousands "outside the camp," and our prayer is that God may use them to the blessing of souls.

Orange, N. J.—A tent is pitched here, worked by local brethren. Brother McWhirter, of New York, spent a week with us. He still comes occasionally. A tent is to be pitched in Long Island City. Pray for them.

Dallas, Tex.—I came to Dallas with my tent last Wednesday, and began meetings Thursday night. The attendance so far has been small, but is improving.
I. R. Dean.

Kansas City, Kas.—The attendance in the tent pitched here by Brother Erskine has been somewhat discouraging. He has moved his tent and hopes for better results.

Jersey City Heights.—F. W. Blair, of this city, writes: "The assembly here has just moved into a fine new hall, corner of Summit and Manhattan Avenues. There was quite a large meeting last evening. The Lord is leading on the young men in open-air meetings and giving an interesting hearing."

Hespeler, Ont.—Brethren W. P. Douglas and R. J. Dickson pitched a tent here. Part of the time the weather was unseasonable, and too wet to expect people to come. Then the mill hands—weavers, carders, and spinners—went out on a strike, so that our brethren have found much need of patience to go on. Nevertheless, good seed has been and is being sown, and it is God who gives the increase.

West Toronto Junction.—Brethren McClintock and Telfer began meetings here in the end of May. The meetings were largely attended at first, but for some cause fell off in the third week. God gave some blessing in saving one or two, however. Brother D. Munro, who spent some weeks in the tent on the South Side, Chicago, returned to Toronto, taking in Cleveland Conference, July 2-4, on the way.

McBain, Mich.—Brother J. Kay spent a week here in June. The people did not come out very well, but there is hope of something being done here yet for God. Brother Kay also spent a few days at Midland, and later went through to La Crosse, Wis., to attend the conference there.

Denver, Colo.—The tent pitched here has drawn quite a number to the meetings, and this at least is encouraging.

Fox Mead, Ont.—Our new hall was opened here July 1st and 2d, by all-day meetings. We had Brethren Benner, Scott and Blair with us. The ministry was practical and good, and the results we trust will be more devotedness to Him.

La Crosse, Wis.—The 4th of July meetings here were, we are told, very good. About fifty or sixty from outside attended. The Gospel meetings in the evening were large. In addition to Brother Alexander Matthews, Jas. Kay, of Michigan, and R. Bultmann, of Chicago, helped in the ministry. Bro. Matthews has gone to the Canadian Northwest to help in special meetings.

Brethren S. W. Benner and D. Scott are in a tent in Matchadash Township, Ont., where the Lord has been giving some encouraging times.

The Rugby, Ont., tent is being operated by Brethren J. J. Rouse and George Hicks, and Brother R. N. Finch is pegging away alone—yet, we trust not alone—in the town of Parry Sound.

Napance, Ont.—Brother Wm. H. Hunter, of New Bedford, Mass., is alone in the tent here. The attendance has been very good, and we hope to hear of blessing following.

Dundalk, Ont.—Brethren Beattie and McGeachy are going at it here. The attendance is fair, but they will need much grace and patience to plod on, and see the fruit desired.

Dearborn, Mich.—A profitable all-day meeting was held here July 4th, attended by a goodly number of the

Lord's people from Detroit and Ypsilanti. It was the united testimony of all present that it was good to be there.

Toronto, Ont.—"Here the Lord keeps adding one now and again, sometimes a newly born soul, sometimes some dear one delivered from the meshes of human systems. We are not without our troubles. Satan is on our track and for a time *seems* to get the best of it, but his time is coming; soon we shall see him bruised under our feet."

Alvarado, Va.—"I moved the tent from Abingdon, Va., and pitched at the foot of Holston Mountain, ten miles from the railroad. Have had good attendance since I came here. I was privileged to tell out the Gospel three times last Lord's day to not less than 350 people each time, and some were saved. Several have been saved here, and two of them are coming to the tent this afternoon to begin to learn their letters, so they can read God's Word for themselves.

"I am still rejoicing to hear of blessing from the places where we held meetings last summer. May many of the Lord's dear people be burdened with earnest prayer for this needy field.
L. L. Kendrick."

Waterloo, Ia.—After four weeks of meeting in the tent here, Brother Marcus returned to Elgin, Ill.

Cleveland, Ohio.—The three-days conference here July 2d, 3d and 4th was well attended, and, from the reports that come to us, very good. The weather was excellent, and this made it comfortable for all who attended the meetings. Those who ministered

the Word of God were Brethren D. Munro, Dr. Martin, W. Dunnett and John Smith. Brother Smith has since removed his tent to Alliance, Ohio. It is a new field and we might well remember our brother before the throne.

“Keep thy heart with all diligence, for out of it are the issues of life.” The heart physically pumps the blood to every part of the body—the heart spiritually fills the same office, affecting every part of the daily life.

Notices.

OBITUARY.

What Cheer, Iowa.—Bro. David Peacock writes:

“*Dear Brother in Christ:*

“I would like to have you mention in the August number of ‘Our Record’ the death of our dear Sister Andrews, which occurred at the home of her son, in St. Paul, Minn. Her body was brought here for burial on the 4th inst. She has been away from here several years, and the assembly folks whom she gathered with are now widely scattered. They will, we are sure join with us in Christian sorrow over her death.

“Brother Wm. White, of Jerome, was here and spoke some comforting words.”

OBITUARY.

Oil Springs, Ont.—On June 23d, at the house of Brother Thos. Brown, of Merlin, Ont., Brother Robert Hicks, after many months of suffering from diabetes, went home to be with the Lord. He was buried at Oil Springs,

Brother Dickson being present to speak God’s Word to the people. Remember his widow and her little boy before the Lord. Her address now is in care of Mr. Strachan, 218 N. 5th Street, Saginaw, Mich. It has been well said, “God buries His laborers, and carries on His work.” Each one in his sphere is useful to Him, but not necessary. It is grace that places us in the field, and infinite wisdom removes us. Our dear brother was a good and godly man, who sought to please God. May He, the Lord of the harvest, raise up and thrust forth others to fill the thinning ranks, in this and other lands—till Jesus comes!

The New Bedford, Mass., Conference will be held as usual this year, on September 3d, 4th and 5th. Particulars in our next issue. All enquiries in the meanwhile may be directed to Gospel Hall, 287 Fourth St., New Bedford, Mass.

LIST OF LABORERS.

For a number of reasons, unnecessary to state here in detail, we give below a list of those with us in the United States and Canada who are entirely given up to the work of the Lord, as evangelists, pastors or teachers.

Will our brethren kindly scrutinize this list, and send us a note of any omissions or inaccuracies of any kind they may discover? These will be supplied or corrected next month.

United States.

- Ashby, J. W., 329 Massachusetts Ave., Buffalo, N. Y.
 Blair, F. W., 964 Summit Ave., Jersey City, N. J.
 Bradford, Benj., 433 Kelker St., Harrisburg, Pa.

- Beveridge, Wm., 499 High St., Petersburg, Va.
 Bush, T. C., Waxahachie, Texas.
 Burge, J. H., 1012 Western Ave., Topeka, Kas.
 Campbell, Jas., 1419 Independence Ave., Kansas City, Mo.
 Carnie, J. M., 1064 W. Monroe St., Chicago, Ill.
 Dean, I. R., Waxahachie, Texas.
 Dean, J. T., Palestine, Texas.
 Detweiler, J. S., 617 Forest Ave., Kansas City, Mo.
 Duncan, Geo., 489 W. Park St., Portland, Ore.
 Erskine, Jas., 423 Greeley Ave., Kansas City, Kas.
 Faulknor, W. L., Pomona, Calif.
 Goff, A. J., Beaulieu, North Dakota.
 Harcus, Jas., 489 W. Park St., Portland, Ore.
 Hunter, W. H., New Bedford, Mass.
 Kay, Jas., 723 N. Porter St., Saginaw, Michigan.
 Kendrick, L. L., 449 W. High St., Petersburg, Va.
 Lamb, Alex., 519 W. High St., Petersburg, Va.
 Leonard, Chas. A., Ponca, Neb.
 Matthews, Alex., La Crosse, Wis.
 Matthews, Wm., 63 Lowell St., Somerville, Mass.
 Matthews, Dr. W. J., 1419 Independence Ave., Kansas City, Mo.
 McClure, W. J., 1551 Seventh St., Oakland, Calif.
 McDonald, Alex., Ypsilanti, Mich.
 McFadyen, John D., 1551 Seventh St., Oakland, Calif.
 McLaren, John R., 3216 Clinton Ave., Minneapolis, Minn.
 Martin, Dr. E. H., Crosswell, Mich.
 Moss, C. S., 1315 E. 15th St., Kansas City, Mo.
 Muir, T. D. W., 576 14th Ave., Detroit, Michigan.
- Moffatt, John, Forbush, Iowa.
 Oliver, David, 2641 N. 6th St., Philadelphia, Pa.
 Ross, Donald, 1406 Central St., Kansas City, Mo.
 Ross, C. W., 149, S. Porter St., Elgin, Illinois.
 Smith, John, 55 Decker, Ave., Cleveland, O.
- Canada.*
- Beattie, J. C., Collingwood, Ont.
 Benner, Geo. O., Barrie, Ont.
 Benner, R. G., Winnipeg, Manitoba.
 Benner, S. W., Box 18, Orillia, Ont.
 Beers, Wm., 20 Prince Arthur Ave., Toronto, Ont.
 Binch, S., 14 Colighie St., Toronto, Ont.
 Dickson, R. J., 28 Edmond St., Hamilton, Ont.
 Douglas, W. P., 93 Bathurst St., London, Ont.
 Douglas, Joseph, Newbury, Ont.
 Finch, R. N., Box 215, Parry Sound, Ontario.
 Gilchrist, J., Box 18, Orillia, Ont.
 Goodfellow, James, Chilliwack P. O., British Columbia.
 Halyburton, John, St. Catherine's, Ont.
 Hicks, George, Box 18, Orillia, Ont.
 Lavery, T., Box 184, Trenton, Ont.
 McGeachey, D., Collingwood, Ont.
 McKellar, A., Tilsonburg, Ont.
 Martin, John, New Scotland, New Brunswick.
 May, Fleming, Box 18, Orillia, Ont.
 Munro, D., 42 Russell St., Toronto, Ont.
 Monkman, Alex., West Selkirk, Manitoba.
 Rae, John, Brandon, Manitoba.
 Rae, Wm., Brandon, Manitoba.
 Rouse, J. J., Mitchel Square, Ont.
 Rolph, R., Bancroft, Ont.
 Scott, D. R., Box 18, Orillia, Ont.
 Simpson, Allan, Forest, Ont.
 Telfer, R., 30 Oak St., Toronto, Ont.
 Turner, H., Campbellford, Ont.

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 *John*, 12.

PREACH THE WORD.

VOL. XII.

KANSAS CITY, MO., U. S. A., SEPTEMBER, 1899.

No 9.

GEORGE MULLER.

We have just been reading the life of this remarkable man of God, as written by A. T. Pierson, and published by the Baker & Taylor Co., 5 and 7 East Sixteenth St., New York. To a child of God who has had any taste of the reality of dealing with God, this is a fascinating book, and we commend it most heartily to our readers. It is impossible to read it without having the desire begotten in the soul to know more of this strange power, that lays hold on God and moves His mighty arm, seemingly at will. We here quote one passage from the book, as we think it may be helpful to the Lord's people separated to His Name in a matter that sometimes has made difficulty. We advise all, however, not to be content with extracts, but to buy the book for themselves. The publishers' price is \$1.50. The following extract is from Mr. Muller's own pen:

"BAPTISM AND COMMUNION.

"When Brother Craik and I began to labor in Bristol, and consequently some believers united with us in fellowship, assembling together at Bethesda, we began meeting together on the basis of the written Word only, without having any church rules whatever. From the commencement it was understood that, as the Lord should help us, we would try everything by the Word of God, and introduce and hold fast that only which

could be proved by Scripture. When we came to this determination on August 13, 1832, it was indeed in weakness, but it was in uprightness of heart. On account of this it was that, as we ourselves were not fully settled as to whether those only who had been baptized after they had believed, or whether all who believed in the Lord Jesus, irrespective of baptism, should be received into fellowship, nothing was determined about this point. We felt free to break bread and be in communion with those who were not baptized, but at the same time we had a secret wish that none but believers who were baptized might be united with us. Our reason for this was that we had witnessed in Devonshire much painful disunion, resulting, as we thought, from baptized and unbaptized believers being in fellowship. Without, then, making it a rule, we nevertheless took care that those who applied for fellowship should be instructed about baptism. For many months there occurred no difficulty, as none applied for communion but such as had either already been baptized, or wished to be, or who became convinced of the scriptural character of believers' baptism, after we had conversed with them; afterwards, however, three sisters applied for fellowship, none of whom had been baptized; nor were their views altered after we had conversed with them. As nevertheless Brother Craik and I considered them true believers, and we

ourselves were not fully convinced what was the mind of the Lord in such a case, we thought it right that these sisters should be received; yet so that it might be unanimously, as all our church acts *then* were done; but we knew *by that time* that there were several in fellowship with us who could not conscientiously receive unbaptized believers. We mentioned, therefore, the names of the three sisters to the church, stating that they did not see believers' baptism to be scriptural, and that, if any brother saw, on that account, a reason why they should not be received, he should let us know. The result was that several objected, and two or three meetings were held, at which we heard the objections of the brethren, and sought for ourselves to obtain acquaintance with the mind of God on the point. Whilst several days thus passed away before the matter was decided, one of those three sisters came and thanked us that we had not received her before being baptized, for she now saw that it was only shame and the fear of man which had kept her back, and that the Lord had now made her willing to be baptized. By this circumstance those brethren who considered it scriptural that all ought to be baptized before being received into fellowship were confirmed in their views, and as to Brother Craik and me, it made us, at least, still more question whether those brethren might not be right; and we felt, therefore, that in such a state of mind we could not oppose them. The one sister, therefore, who wished to be baptized was received into fellowship, but the two others not. Our consciences were the less affected by this because all, though not baptized, might take the Lord's supper with us at Bethesda, though not be received into full fel-

lowship; and because at Gideon, where there were baptized and unbaptized believers, they might even be received unto full fellowship; for we had not then clearly seen that there is *no scriptural* distinction between being in fellowship with individuals and breaking bread with them. Thus matters stood for many months—*i. e.*, believers were received to the breaking of bread even at Bethesda, though not baptized, but they were not received to all the privileges of fellowship. In August of 1836, I had a conversation with brother R. C. on the subject of receiving the unbaptized into communion, a subject about which, for years, my mind had been more or less exercised. This brother put the matter thus before me: either unbaptized believers come under the class of persons who walk disorderly, and in that case we ought to withdraw from them (2 Thess. iii. 6), or they do not walk disorderly. If a believer be walking disorderly, we are not merely to withdraw from him at the Lord's table, but our behavior towards him ought to be decidedly different from what it would be were he not walking disorderly, *on all occasions* when we may have intercourse with him, or come in any way into contact with him. Now this is evidently not the case in the conduct of baptized believers towards their unbaptized fellow-believers. The Spirit does not suffer it to be so, but He witnesses that their not having been baptized does not necessarily imply that they are walking disorderly; and hence there may be the most precious communion between baptized and unbaptized believers. The Spirit does not suffer us to refuse fellowship with them in prayer, in reading or searching the Scriptures, in social and intimate intercourse, and in the Lord's work; and

yet this ought to be the case, were they walking disorderly.

"This passage, 2 Thess. iii. 6, to which my brother R. C. referred, was the means of showing me the mind of the Lord on the subject, which is, *that we ought to receive all whom Christ has received* (Rom. xv. 7), *irrespective of the measure of grace or knowledge which they have attained unto*. Some time after this conversation, in May, 1837, an opportunity occurred, when we (for Bro. Craik had seen the same truth) were called upon to put into practice the light which the Lord had been pleased to give us. A sister, who neither *had been baptized*, nor considered herself under any obligation to be baptized, applied for fellowship. We conversed with her on this as on other subjects and proposed her for fellowship, though our conversation had not convinced her that she ought to be baptized. This led the church again to the consideration of the point. We gave our reasons, from Scripture, for considering it right to receive this unbaptized sister to all the privileges of the children of God; but a considerable number, one-third perhaps, expressed conscientious difficulty in receiving her. The example of the Apostles, in baptizing the first believers upon a profession of faith, was especially urged, which indeed would be an insurmountable difficulty had not the truth been mingled with error for so long a time, so that it does not prove willful disobedience if one in our day should refuse to be baptized after believing. The Lord, however, gave us much help in pointing out the truth to the brethren, so that the number of those who considered that only baptized believers should be in communion decreased almost daily. At last, only fourteen brethren and sisters out

of above one hundred and eighty thought it right this August 28, 1837, to separate from us, after we have had much intercourse with them.

"[I am glad to be able to add that, even of these fourteen, the greater part afterward saw their error, and came back again to us, and that the receiving of all who love our Lord Jesus into full communion, irrespective of baptism, has never been the source of disunion among us, though more than fifty-seven years have passed away since.]"

Y. P. S. C. E.

The cabalistic letters which form the heading of this article refer to the title of a society—The Young People's Society of Christian Endeavor. Of late years this has found a place within the pale of the professing Church, and inasmuch as their phenomenal growth in eighteen years, from a few hundred to a membership of millions, makes them conspicuous, one is naturally led to enquire what this new feature in the religious world means, and what will be the end thereof.

We are living in a day of "unions," "leagues," and societies of one sort and another. Political unions and combinations, commercial cliques and coteries, social clubs and fraternities, and religious societies *ad infinitum*. Of the world, its clubs and unions, we are not to speak now. We mention them as merely showing the trend of the times. From *their* standpoint, they may be useful—we strive not with them. Our path, as children of God, is clear. We are not of this world even as He was not of this world. Therefore our path is one of separation unto Him. (Jno. xvii. 14-17.)

But in the Y. P. S. C. E. and kindred

societies we are met with what is apparently something different from the world's clubs, etc. Here is a society organized for the professed purpose of doing Christian work. And, as we said, the question arises: What does it mean, and what does it lead to?

Opening our Bibles, we read of Israel, God's earthly people. These were the seed of Abraham, according to the flesh. Of them, and to them, and for them Christ came. By them He was rejected, and at their instigation crucified. But God has raised Him from the dead, and taken Him to His own right hand. From thence He has sent His Holy Spirit, who is forming out of Jew and Gentile a new thing—the Church of God. (Eph. ii. 11 to iii. 13.) Here is a "society," formed by God, sustained by God and owned by Him.

This "society," according to the Word of God, is formed of sinners, saved by grace, who have been "washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 9-11.) In other words, they are God's workmanship. Moreover, they are said to have been "created in Christ Jesus, *unto* good works," and in order to this, we find God has ordained various services or ministries to be attended to by those who form His Church. Christ having ascended up on high, He has given gifts to those He has left behind. "To some, apostles; to some, prophets; to others, evangelists, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 11-12.) That there would arise a needs-be for other societies within the Church is not hinted at. Commands or directions for such organizations

are awaiting, when we turn to the pages of God's Word! Hence, to begin with, we must naturally conclude that all such originate in the will of man—not being found in the Word of God. Against those who compose such societies, we say not a word. We simply say the societies themselves have no command of God for their existence.

IS THERE NOT A CAUSE?

The shame of Christendom is the multitude of divisions that exist in the professing Church. It gives point to the argument of the sceptic, and helps to make callous and indifferent the honest worldling. Ordinarily those divisions are defended by those connected with them, and the rivalry is keen to swell the aggregate of members in their respective denominations. But there are those who would, as far as possible, obliterate those dividing lines. Union meetings of an evangelistic character, and so-called "undenominational conferences," are held for this purpose, and have become common enough. For the time being, denominational differences are held in abeyance, and the appearance of unity is given. But the meetings being over, each one returns again to his own sectarian fold and work! Did Scripture bring them together? If so, what divided them again?

This apparent unity the Y. P. S. C. E. and such societies seem to reach after. It is, in a sense, inter-denominational. Presbyterians, Congregationalists, Methodists, and other denominations have their C. E. societies. These come together in State and international conventions, and consider plans for furthering their work. Thus the appearance of unity is given. But is it the unity of which God speaks? We are exhorted to "endeavor to keep

the unity of the Spirit in the bond of peace." (Eph. iv. 3.) But God's unity and man's unions are not the same. It is called "the unity of the *Spirit*," because He is the author of it. Now surely it is needless to say that the Spirit of God never unites saved and unsaved men and women together! He who says, "Be ye not unequally yoked together with unbelievers," will not Himself form an unequal yoke! Has the Y. P. S. C. E., then, the marks which indicate it as being of God? Let us see.

AS TO ITS ORIGIN.

We find no trace of it in the Word of God, but on making enquiry, we are informed that the "father" of it is Mr. F. E. Clark. The motto suggested and adopted for the new union was, "For Christ and the Church." Now as every unsaved one is *against* Christ, and cannot be for His Church, we would naturally expect to find clear teachings as to every one belonging to the C. E. being born of God. But, is it so? In carefully reading our C. E. literature, one cannot but be struck with the absence of any attempt to press home on the consciences of the young people who desire membership the fact of their spiritually ruined condition, and their need of a new nature before they can please God. Instead of this, membership in the C. E. society is secured on taking the following pledge:

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own Church in every way, especially by attending all her regular Sunday and midweek services, unless prevent-

ed by some reason which I can conscientiously give to my Saviour; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call."

We have given the pledge entire that its claims may be understood. As one reads it carefully over, they are naturally amazed at the lack of anything approaching what we find in the New Testament Scriptures. In connection with the giving of the law, we find Israel, ignorant of themselves, saying: "All that the Lord hath spoken we will do." (Exod. xix. 8.) As to how they succeeded, let Exod. xxxiii. and their subsequent history speak. But in the New Testament, we have a *gospel* for the unsaved—not a pledge, and in that Gospel we have what has been called the three R's emphasized: **Ruin** by the fall; **Redemption** by the blood of Christ; and **Regeneration** by the Spirit of God. In this pledge we have none of this hinted at. Indeed, as far as any unsaved young man or woman is concerned, if they go by the "pledge," they will conclude that they were not ruined at all; they might not be what they ought to be, but a little effort put forth, assisted by the Lord Jesus, would enable them to lead a Christian life. Now, such a theory is quite acceptable to the unregenerate mind, and

possibly, in large measure, gives a clue to the rapid progress of this and kindred societies. Men, young or old, do not like to be told, "Except a man be born again, he can not see the Kingdom of God" nevertheless it is true. And to endeavor to be a Christian without it will ensure the ruin of the individual. It is "another Gospel" from that Paul and his fellow-apostles preached. And in Galatians i. he pronounces a solemn anathema on all who preach another Gospel.

It is *not* true that the natural man can please God. God has said, "The carnal mind is enmity against God, for it is not subject to the law of God, *neither indeed can be*. So then they that are in the flesh cannot please God." (Rom. viii. 7-8.) How does that read in view of such pledges? Is it not manifest that in the case of unregenerate members they are simply being deceived into the thought that they have within themselves the power, if assisted by the Lord and good associations, to please God, and to lead Christian lives? It's an awful, a fatal delusion—from which may God in mercy deliver dear souls!

THAT THERE ARE CHRISTIANS

Among them is doubtless true; nevertheless, judging from what has come under our own observation, we fear the majority are simply young people who have been induced to join, with the idea that in so doing they will be accomplishing some good in the world. It holds them for "the Church," and helps to swell the membership of the particular denomination to which they adhere.

But what about those who are Christians? Does Scripture warrant their being so associated? We most emphatically says it does not. God never

intended that His people should be linked up in any fellowship with the unsaved. Instead, His word is, "Come out from among them, and be ye separate." (2 Cor vi.) Light and darkness cannot commingle. How then can they who are "light in the Lord" have fellowship with those who are still "darkness"? (Eph. v. 8-11.) It is impossible. The children of God must *lay aside* God's Word as their rule of life, ere they can go on in it. Alas! that seems to be what most of them are doing!

There is another thing we would mention in closing this article. We are already hearing on every side, from sober-minded ones in the various sects, that the elder men, whose counsel in church affairs was considered Scriptural and necessary, are now no longer needed. We have emphatically "a young people's church." The arrangements, the preaching, the services generally, are made to suit the liking of the young people. And, inasmuch as the most of the young people like pleasure rather than God, the effect is lightness and frivolity rather than sober godliness. Under the idea that the meetings must be "bright," the "talks," as they are now called, are filled with witticisms that provoke laughter, rather than that which would produce conviction and conversion in the unsaved, or a desire for more of God in His own people. Thus is there less and less of God and His Word being found in the sects, and more and more of the world. And these societies, intended for the cramming of the membership lists, are really working out more swiftly the ruin of that which God calls Babylon. There is much more might be said on such a subject. The path of the obedient child of God

is clear. Separation from the world in its many forms, unto Him. To those who seek to do this, though they have but a little strength, if they seek to keep His Word and not deny His Name, He will give His own reward. (Rev. iii. 8-13.)

T. D. W. M.

HOLINESS AND HEALING.

(Continued from page 118.)

Healing of the body, apart from ordinary means, is a very common thing to-day. Almost every new system of false doctrine has it as an accompaniment and aid, and one is almost startled when he thinks of this and compares it with the testimony of 2 Thess. ii. in connection with "Him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Notably is this the case in connection with the system known as

CHRISTIAN SCIENCE,

which holds out healing of the body as a bait to cover the hook of the most evil and anti-Christian doctrines that have ever been promulgated. And there isn't the least doubt that they can produce cures to attest the genuineness of their claims. More than that, we maintain at the very outset that they can produce as great cures as any other system of healing, whether it claims to be purely magnetic force or divine healing.

For ourselves, we put them all in one bunch, to be utterly refused by every Christian who values the Name of the Lord and seeks to maintain His truth. But we shall not content ourselves with denunciation; we would like by God's grace to patiently examine this

question in the light of the Word of God.

In the first place, then, let us say in connection with all these claims about healing by faith that we can duplicate every case of healing that is claimed to be by divine power, by one that is accomplished along the lines of Christian Science. You say, What does this prove? Simply this: if one attends to the Word carefully, that they are probably all of the same character. But it may be answered, Has not Satan always imitated God's work? We reply emphatically, Yes, and herein is our argument. We read of a contest of this kind—that is, between God's power and Satan's craft—in the beginning of Exodus. Moses was sent to deliver Israel and in order to accredit him and his work God put into his hand a measure of power that he might use it in the presence of Israel and the Egyptians. But Satan has ministers too, and the divine power in the hand of Moses was duplicated in every way up to a certain point. Did God leave the matter thus? No, assuredly not. What did He do? He aroused Himself, so to speak, and began to work more manifestly until the Egyptians frankly acknowledged, "This is the finger of God." Now we maintain if there is a contest at the present time between God's power in healing and Satan's, God will not assuredly give up the contest until He has demonstrated beyond doubt, even as in Egypt, that it is He Himself and none other. Has He measured Himself with Satan only to acknowledge that He cannot do more than Satan? We don't believe it for a moment. And observe carefully, the struggle in Egypt went steadily on until the enemy acknowledged himself beaten. Is this the history or anything like the

history of the movements of faith-healing and Christian Science healing? Have those who claim to be healing by faith demonstrated as against those who are healing, we believe by Satanic craft, their superiority in power? We say emphatically, *No*, for not one single cure has yet been done professedly by faith that we cannot find the counterpart of in that Satanic system—Christian Science.

—
DOWIE, OF CHICAGO,

May exhibit his crutches and trusses in order to prove the reality of his cures, done professedly in the Name of Jesus. We say that Christian Science and magnetic force can equal his array, and whatever Dowie may be, these other systems at least are manifestly from Satan, teaching as they do most damnable doctrines.

We have referred to this phase of the question first, in order to shut off that common plea for faith healing—viz., an appeal to the many cures that have been wrought. We say again that they do not evince, either by the character of the diseases cured or the completeness and permanency of the cures, one particle of superiority over those wrought in connection with the wicked and anti-Christian teachings of Christian Science. Another word ought to be said here. We do not allude in those remarks to simple answers to simple prayer by individual children of God, but to the systematized teachings that generally go under the name of Faith-Healing or Divine Healing.

One of the pleas put forward by these people is that Jesus when He was here healed the sick, and He is the same yesterday, to-day and forever. This sounds very plausible at first hearing, but it is a fallacy. I might just as well argue that as Jesus when

He was here ate and drank and slept, so He does now, for He is the same yesterday and to-day and forever. This will not do at all. Why not raise the dead? He did so when He was here, and He is the same to-day. It may be argued, that if we had faith He would do even this. But we may enquire, Was there always faith when He raised the dead while He was on earth? Indeed, we might alter our question, and ask, Was there *ever* faith when He did so? Look up every instance and see. Why then should we limit His power, if He is the same to-day, to curing headaches and rheumatism and nervous prostration and such like? No, no; we decline that reading of the Scripture. If it read, "Jesus Christ, doing the same yesterday, and to-day, and forever," we might admit some force in it as used by faith-healers, but it does not say so, and does not mean so.

When He was here on earth He confined His ministry to the Jews, seeking to raise up the tribes of Jacob, and to restore the desolations of Israel (Isa. xlix. 6); is He doing so now? Of course not, for Israel is given up meanwhile until the fulness of the Gentiles be come in. Then He is not the same yesterday and to-day and forever, in the sense in which this Scripture is so often misinterpreted. And this is really at the root of much of the mischief, a lack of perception of the change of dispensation when our Lord went up on high and the Holy Ghost came down.

We shall, first of all, briefly sketch the truth, bringing in the Word in connection with it in detail. First of all, let us remember that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom.

xv. 8). What were those promises? They are found in the Old Testament in plenty. Beginning with that one made in the garden of Eden, we may find them at every step in our path as we go through the Old Testament. They begin as soon as sin came in, and go on through the dark and cheerless periods of the world's history prior to the coming of the promised One. What, in one word, is the burden of these promises? Deliverance from the sorrow and shame and curse that had come in by sin. But how? By dying and going to heaven? No, but deliverance here by the curse being lifted. See Isa. xxv. 7-9, for instance: "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all the faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." This is a sample of these promises, and what do they tell us of? Deliverance *here on earth*—the removal of the curse from this scene, and the undoing of the work of sin in this world. No hint is given of people going out of the scene, either by death or the call of the Lord (such as we have in 1 Thess. iv. 16), but the whole deliverance is accomplished by the Lord here, and it is enjoyed here—this immunity from sickness and death and all the results of the fall of man.

Well then, our Lord Jesus Christ came to fulfil those promises. He brought into the world Divine power,

and showed Himself able and willing to lift the curse, if man would but allow Him to do so. He fed the poor with bread, He healed the sick, He raised the dead—in a word, He manifested Himself as the promised Deliverer. But did man welcome Him? No, they nailed Him to the cross and sealed His dead body in the tomb as if to make sure they would never be troubled by Him again. But even this did not turn Him away, for although He went to His Father, yet by His Holy Spirit sent down from heaven, He sent His messages offering to return and fulfil all the promises made by the prophets (see Acts iii. 19-21). Moreover, He gave these messages point and power by showing that His Name still had the same authority over sickness and disease, still the same power to lift the curse, if only they would. But they would not, so He gives up the effort meanwhile to induce man to allow Him to do so, and gradually as that effort is abandoned the power to heal and perform these miraculous works seems to disappear. It is not now a promise that He will lift the effects of sin upon us here that we count on, but a promise that He will lift us out of the place of the curse when He comes.

We have but briefly sketched the truth as to this, and shall proceed, if the Lord will, to fill in the details and point out that the claims as to faith-healing are inconsistent with this dispensation, and moreover, we shall take up, one after another, the scriptures that are mostly relied on and made use of to bolster these claims up, and see if there is any warrant for using them as they are used.

(To be continued.)

WILL THE CHURCH PASS THROUGH THE GREAT TRIBULATION?

Among those Christians who believe that the second advent of Christ will be personal and premillennial—as the Scriptures clearly teach—there exists a difference of opinion as to the manner and time of His coming again. Some regard the Scriptural teaching to be: that the Lord may come at any moment, to raise the dead and to change the living saints; that no prophecy remains to be fulfilled before this event, and that no sign or herald of its approach will be given. Others affirm that the advent of the Lord must be preceded by certain signs, that certain prophecies must be first fulfilled, and that the Church must pass through that period of unprecedented sorrow, known as “The Great Tribulation,” at the close of which, say they, the Lord will come.

As these two views are impossible of reconciliation, the belief and advocacy of either must necessarily be subversive of the believer's proper hope. It becomes the responsibility of every true believer to observe the commandment “Prove all things,” and with a mind discharged as far as can be from tradition and preconceived opinion, or biased by the influence of honored names on the one side or the other, to “search the Scriptures” in quest of the truth, as to how and when his Lord will come. It would be impossible in the limited compass of a tract to even jot the array of testimony given in the Scriptures on this subject. But there are certain well-defined leading lines, the consideration of which, we venture to suggest, will fully answer the question—“Will the Church pass through the Great Tribulation?”

At the beginning of this inquiry, it seems useful to ascertain what the two Scriptural terms “The Church” and “The Great Tribulation” imply. It is to be feared that they are often used in argument by some who have yet to learn their meaning. A right *understanding of these terms* will go far in supplying an answer to the question. The term “*The Church*,” found only in New Testament Scriptures, is applied only to saints of this present dispensation, to that unique company, now being called out by the Gospel from among both Jews and Gentiles, to form the “One New Man, the body of Christ” (see Eph. i. 22, 23; ii. 14-16), “The Mystery” (Eph. iii. 3-6), which in former ages was not made known. There were saints on earth before the formation of the Church began (see Heb. xi. 2), and there will be saints on earth after the call of the Church has been completed (Rev. vi. 9-11; xii. 12); but these form no part of that peculiar unique company to whom God has given the title of “The Church”—“The body of Christ” (Eph. iv. 12), whose calling, inheritance and hope are heavenly (see Heb. iii. 1; Eph. i. 3; Phil. iii. 20).

“*The Great Tribulation*” (Rev. vii. 14) is the term given to a period of unprecedented trial, which will come upon God's earthly people the Jews, who will at that time be found in their own land, with a temple rebuilt, owned by God as His house (see Mal. iii. 1; Matt. xxiv. 15), in which they will offer sacrifices, and in which the Antichrist, the Man of Sin, will set up his image, and command that it be worshiped (2 Thess. ii. 4). Clearly then, until these things—viz., the rise of the Antichrist, the restoration of the Jews to their land, and the building of the temple in Jerusalem—are accomplished,

"The Great Tribulation,"—the "time of Jacob's trouble" (Jer. xxx. 7), will not begin.

The Lord Jesus Christ has given certain promises to both these companies. To His saints of this present age who form "The Church," His heavenly people; and also to those believing ones of His earthly people, who will be on earth at that time, amidst these sorrows. To both He will come, but not at the same time, nor in the same manner. His first coming, although spoken of by the prophets as one event (see Isa. lii. 13-15; lxi. 1-2), embraced within it varied stages; so will His second coming be. As Son of God He will come again and receive to Himself His own (John xiv. 2-3). Descending into the *air* with a shout (1 Thess. iv. 16) in like manner as He went away (Acts i. 9) unknown to, unseen by, the world, He will raise the sleeping saints, and change the living (1 Cor. xv. 51-53), and both will be "caught up together" to meet Him in the air. Not a saint will be left on the earth, or in the tomb (1 Cor. xv. 23). This is the *hope* of the Church.

For this we are told to wait and look (1 Thess. i. 10; 1 Cor. i. 7; Phil. iii. 19; Heb. x. 28). Of His coming thus no sign or herald will be given. As *Son of Man* He will come to the *earth* (Zec. xiv. 4) in power and glory (Luke xvi. 27), accompanied by His saints (Jude xiv.) in flaming fire (2 Thess. 1. 8) to punish His foes, and to deliver His earthly people from the Antichrist's grasp, bringing them out of "The Great Tribulation," to stand on Mount Zion (Rev. xiv. 1). His coming thus will be heralded by signs in the sun, the moon, the stars, and by roaring seas. It will be bright and sudden as the lightning flash, causing His foes to wail (see Matt. xxiv. 27-30). His ad-

vent as *Son of God* will remove His Church from the earth "and from 'out of' (see Newberry's Bible) the hour of trial, that hour which is to come upon the inhabited earth" (Rev. iii. 11, R. V.). Clearly then, the Church cannot pass through it. It will at some unknown moment be summoned to meet the Lord in *mid air*, before the world's great crisis comes, as Enoch was translated before the deluge came; while Israel's faithful remnant will be allowed to pass *through* it—as Noah passed through the deluge—into the earthly kingdom of their Messiah-King. By "rightly dividing the Word of Truth" we thereby learn that the *calling* of the Church is heavenly, and does not embrace within its scope unfulfilled words regarding the temple—the holy place—the land of Judea—the Sabbath day (see Matt. xxiv. 15-20; Luke xxi. 21-28), around which the great tribulation will rage; that the *hope* of the Church is the coming of the Lord from heaven, which event is not to be heralded by sign or wonder, but may take place at *any* moment, and *must* take place *before* God's dealings with His earthly people are resumed, and *before* "The Great Tribulation" begins.

J. R.

OLD TESTAMENT PICTURES.

SAUL AND DAVID.

(Continued from page 122.)

Another contrast in the lives of these two men, still illustrating the *flesh and the Spirit*, is found when they are *convicted* of sin by the Lord's prophets. In the case of Saul we have the *record* in 1 Sam xv. He was sent to do a *certain* work for God—viz., to *slay the Amalekites*, leaving not one of *them*. These were his orders in the *exact* words of Scripture: "Now go and *smite*

Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." He went forward on this mission, but, as the Word tells us, he was unfaithful to God, sparing Agag and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good—the vile and refuse they destroyed utterly. Then when Samuel the prophet came to meet him in the morning, he greeted him with very pretentious words: "Blessed be thou of the Lord; I have performed the commandment of the Lord." Little did he know that "the secret of the Lord is with them that fear Him," and that his hypocrisy was like an open book before Samuel. But the prophet goes over his sin in detail and thunders out as a climax: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." How does Saul receive this message? His opening words are fair enough, certainly, but they are only a cover for a desperate and ungodly state of heart. "I have sinned," he says, "for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice." Now that sounds well and at first hearing we would say is a genuine confession. But how does Samuel meet it? Does he immediately respond? No, he does not, and this reluctance to instantly accept the confession brings out the true motive for making it. Read verse 30: "Then he said, I have sinned; yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." Now it is all out. He has con-

fessed only when there is no other way of keeping his place. He succeeds in keeping his place for the time, for Samuel yields to his entreaties, but the matter is not changed as to God, and he goes on from bad to worse, getting further and further from God, until he ends by turning away from God altogether, and appealing to the devil himself for help. What a dreadful picture, and how full of warning for all of us! If we have sinned against the Lord, oh! let us beware of this kind of confession. A true confession will not count on the consequences, but will unreservedly cast us on God without any claim to exemption from any consequences. A confession that is made to maintain me in the esteem of my brethren will only put me farther from God than the sin itself did, and there is nothing we need to be so careful about as our confessions. But in Saul's case, it brings out that other phase of the flesh, the determination to keep one's place at all cost. He seems to be willing to cringe to anybody or anything so that he may hang on to the place. He says he was afraid of the people in connection with the slaughter of the Amalekites—he cringes to them and seems not to be ashamed to own it, and now he cringes to Samuel and begs his favor.

How many there are to-day as leaders of God's people in the same predicament. The people demand certain things in connection with the Church services that can only be called the best of the sheep, etc., of Amalek. The vile and refuse they will not have, of course. The leaders, perhaps, know these things ought not so to be, but to keep their place they must please the people, and so the best of the flesh is spared that there may be a sacrifice to the Lord. Then Mr. Moody comes

along and holds services in their church, and scores them mercilessly for their worldly ways and carnal practices. How do they act? Just like whipped children. They cringe and make excuses and hope he will still own them, and so on. What a wretched position to be in! What will not man do to hold his place in the service of God if it be a profitable one? Where will it all end? Just as Saul ended—by turning away from God altogether, and going to consult a woman with a familiar spirit. And this is the end of Christendom. It will turn away from God openly at last and yield itself up to the man of sin, the son of perdition. However, for personal lessons, let us not forget to be careful, as to our confessions, that they do not become bigger barriers between our souls and God than even the sins we pretend to confess.

But let us turn to David's somewhat similar experience. We find it in 2 Sam. xi. and xii. David sinned most grievously against God. No kind of excuse can be offered for him. He seems, like Saul too, to cover up his sin in the most elaborate way, and to go on for a long time as if all were well between his soul and God. But the prophet comes to him with a message of conviction that reaches his conscience and heart. What is David's response? See chapter xii., verse 13, "I have sinned against the Lord." No more, no less. A frank owning-up of his sin, and just as prompt a message from the prophet, "The Lord also hath put away thy sin; thou shalt not die." How beautiful all this is! No excuse, no explanation, but an unreserved casting of himself upon God and His mercy. The chastisement inflicted upon and announced to him at the time was severe enough, but there is no

murmuring or complaining, no seeking to be spared any shame or humiliation that may attach to it. He has cast his sin on God, and patiently reaps the fruit of it without a murmur in the years to come. See how he takes from the hand of God the rebellion of Absalom and the cursing of Shimei. (2 Sam. xvi. 7-12). There is no clinging to the throne, as with Saul. If his sin is going to lose that for him, he will bow to God. Note how this is brought out in 2 Sam. xv. 24-26: "And lo, Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favor in the eyes of the Lord, He will bring me again, and show me both it, and His habitation: But if he thus say, I have no delight in thee; behold, here am I, let Him do to me as seemeth good unto Him." What a contrast to Saul! See how he begged Samuel to turn again with him so that it might appear all right before the people after he had sinned. What was it all for? Just that he might keep his place. Does David do this? No. He scorns to associate that which was the symbol of God's presence with him in this thing. It is true it might have impressed the people in his favor to have the ark with him, but will faith resort to such subterfuges as this? Unbelief or the flesh may, but faith will not. So he goes out to the wilderness, leaving his cause with God. We need not remind ourselves how safe it was there. But we do need to learn the lesson of dealing frankly with God about our sin and to beware of seeking to escape any consequences that our sin may bring.

If we are in a public place of testimony, we need not fear even then to face our failure frankly in His presence, even if it involve our losing our place. If the Lord delight in us, He will give it back to us, and if we seek to maintain it by getting through an unreal confession the help and apparent endorsement of those who are, like Samuel, acting for God, the time will come when we will look back to that point and say that there our ruin commenced. Oh! may our ever-gracious God deliver us from this place-seeking that leads to so much evil in every way.

(To be continued.)

BARKING OR PULLING.

A WORD TO FAULT-FINDERS.

We are exhorted to "study to be quiet, and to do your own business." (1 Thess. iv. 11.) How this is *not* done by some folks that might be named is illustrated by the following:

A boy had hitched a large dog in front of a lawn-mower, and partially succeeded in making him draw it. But the dog was inclined to stop every now and then, to bark at some passer-by. To one man, who was somewhat afraid of the dog, the boy said: "Don't mind the dog; he is just barking for an excuse to rest. It's *easier to bark than to pull* this machine!"

How true are his words as applied to the work of God! A man must do something; he cannot utterly stagnate. He can pull or he can bark, but it is easier to bark than to pull! Barking costs no care, fault-finding involves no responsibility. The man who works may make mistakes; the man who pulls may pull wrong, and be obliged to acknowledge and correct his wrongs;

but the man who keeps up a perpetual bow-wow has nothing to rectify, nothing to acknowledge, and nothing to regret. *It is easy to bark!*

It costs neither brains nor muscle, thought nor prayer. It requires no watchfulness, no anxiety, no sense of responsibility. No one needs to lie awake at nights to bark. It can be done at odd moments; it can be begun and ended at any convenient time, and can disturb, disquiet and hinder as much as if it were really more important that it is. Besides, a very small dog can do as much barking as a big one, and bark himself into notice and notoriety, when a big dog, that is quietly pulling, would be unnoticed and forgotten.—*Selected.*

Work and Workers.

Ponca, Neb.—C. A. Leonard is seeing some encouragement in this place. He asks prayer.

Grindstone, Mich.—Brother Alex. McDonald has been having well-attended meetings in a tent near here. Pray for continued blessing.

Bothwell, Ont.—Joseph Douglas and Allan Simpson are under canvas in this place. There is some blessing already and signs of more.

Evart, Mich.—Jas. Kay has begun here with his tent all alone. There is no one in the town known to him, so he has everything to do himself. Pray for this needy and new field.

Brother W. Matthews has spent some weeks in Nova Scotia; he was hoping,

when last we heard, to have a few weeks in a tent, in some part of the New England States.

Brethren W. P. Douglas and R. J. Dickson have had some encouragement at Valens, Ont., the scene of the labor of the late Allan Ironside. Some have been saved and others troubled.

Akron, O.—Brother Jno. Smith moved his tent from Alliance to this place. He, with some local help from Cleveland, had reached quite a few with God's Word.

Chicago (South Side), Ill.—The tent meetings have continued with some interest. Brother D. Munro returned from Toronto to help. The attendance was good, and there has been some blessing.

Detroit, Mich.—Meetings in the tent still go on here. Attendance good, with now and then a conversion to cheer the heart. Several of the Lord's people from the various sects have been attending regularly, and we trust may be led on in the truth.

Belfort, N. Y.—A new Gospel hall is being built here. God has in the past three years saved a number of souls, and gathered them unto the Name of the Lord, and it has now become necessary to have a place to continue the work in.

Winterpock, Va.—Brethren Ben Bradford and W. Beveridge have had some tent meetings here. It is hoped ere this reaches the eyes of readers of "Our Record," God may have saved many souls. Brother Bradford has moved his home to Virginia, his address now being 449 W. High St., Petersburg, Va.

Richmond, Va.—Brother Henry Turner writes that he has moved here on the doctor's advice, having been sick for some time. He is now able to visit some of the assemblies, and at this time is probably in Brantford, Ont. His address is now 3603 E. Marshall St., Richmond, Va.

Salinas, Cal.—Brethren Campbell and Dr. W. J. Matthews have moved their tent here, and are finding it no easy matter to reach the ease and pleasure-loving people of California. In Los Angeles, God gave tokens of His presence in saving three or more, and in giving help among His people.

L. L. Kendrick writes of continued blessing in his tent-work in Virginia. He is now being helped by J. H. Booth, of North Carolina. A little company is now gathered in the Name at Abingdon, Va., and prayer is asked for them. Any brother passing will be welcome and entertained by Brother Chas. Thompson or Wm. Repass.

Denver, Col.—We know not how long it may be possible to operate the Gospel tent here, but we hope to continue it as long as the weather allows. A few of us meanwhile break bread in a private house, and expect to secure a hall for Gospel and assembly purposes after the tent is packed up. Any correspondence meanwhile to D. Ross, box 12, Denver, Col.

Canadian Notes.—Brethren Telfer and Hunter have joined forces in the tent at Napanee, where God has given some blessing in the Gospel. Brother Telfer is seeking to lead them on in the truth. The meetings have been

well attended from the beginning. Brother McClintock, with some local help, continues the meetings in the tent at Toronto Junction. A few have been saved. Rouse and Hicks are being encouraged in the tent at Mitchell Square. R. N. Finch has moved his tent into the country, twelve miles from Parry Sound. Brethren Beattie and McGeachy are still "pegging away" near Dundalk. There seems to be a little desire in some parts, among God's dear children among the sects, to listen to God's Word. Things are getting so rotten in the sects that God's people are being driven out if they have any heart for God and His ways.

Notices.

New Bedford, Mass.—The eleventh annual special meetings of Christians will (D. V.) be held here on September 2d, 3d, 4th and 5th. The opening meeting will be on Saturday evening at 7:30 for prayer. The Assembly hereby extends a cordial invitation to all the Lord's people who can come, and a special invitation to the Lord's servants.

Perry, Kas.—The believers here gathered to the Name of the Lord Jesus Christ will (D. V.) hold a conference at Perry, Kas., September 29 and 30 and October 1, 1899. Prayer-meeting on Thursday evening, September 28th. A cordial invitation is extended to all. Entertainment will be provided free for those coming from other places

Yours for the Assembly,

Marcus Haynes.

Kearney, N. J.—There is a little assembly gathered to His Name in Kear-

ney, N. J., in the Gospel Hall, on Windsor St., near Halstead St. Some have been saved recently, and prayers are asked that the little hall may be the birth-place of many souls.

OBITUARY.

Our sister Eleanor Hetherington was called away to be with the Lord on Monday morning, July 17, 1899. She had suffered for a number of years, and now it is hers to depart and be with Christ, which is far better. Her ministries of love are as fragrance in our pathway.

F. R. S.

West Superior, Wis.

LIST OF LABORERS.

We have had considerable correspondence in regard to the list published last month, and find there are some changes to be made. However, we prefer to make these changes as nearly together as possible, so as to the greater number will wait meanwhile, in order to give further opportunity for correspondence.

Some people seem to imagine that we were giving a list of *all* the servants of the Lord in this country. We would be pretentious indeed to attempt that. Our statement was clear enough, "a list of those *with us*," and we put it that way to avoid pretension.

The one change we make this month is to ask our readers to erase from that list the name of John R. McLaren, Minneapolis, Minn. Our brethren in Minneapolis state that he is not with us, and this statement is confirmed by elder laboring brethren. The address of the meeting there is 1913 Central Ave., N. E., and communications may be directed to W. A. Upton, 2328 Taylor St., N. E.

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 John, 12.

PREACH THE WORD.

VOL. XII.

KANSAS CITY, MO., U. S. A., OCTOBER, 1899.

No 10.

CHRIST IN RELATION TO THE BIBLE.

In the days of the Lord Jesus upon the earth, there was a canon of Scripture recognized, and read every Sabbath day in the synagogues. That canon just answers to our Old Testament Scriptures, with no material difference, except that our English Bible is a translation of their Hebrew Bible. Had there been any falsification, or any spurious portions added, we may be very certain the Lord would have speedily exposed such, just as He exposed the traditions and other unscriptural things and practices which the Scribes and Pharisees sought to teach and enforce. He Himself says, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (Jno. xviii. 37.)

To us therefore, who believe in Him as the teacher come from God, there is a sufficient and conclusive reply furnished, to all the critics, whether the quite modern ones or those more ancient, who seek to tear to pieces, to mutilate and destroy the Word of God, to enfeeble its authority or make doubtful its authenticity.

I now give a few illustrations of how the blessed Lord quoted from the Old Testament, from the first chapter of Genesis unto the last chapter of

Malachi, and called it the Word of God. In Mark x. 6 He says: "But from the beginning of the creation God made them male and female." This is a quotation from Genesis i. 27. In Matt. xxiv. 37-39 He gives a graphic description of the days of Noah and of the Flood, the history of which is given in Genesis vii. In Luke xvii. 28, 29, the Lord Jesus endorses the whole history of the destruction of Sodom which is first recorded in Gen. x. Again and again He quoted from the book of Isaiah; and, just as if to meet the quibblings of modern critics, He verified the authorship by mentioning the name of the prophet, such as that notable rebuke of Mark vii. 6, "Well hath Esaias prophesied of you hypocrites, as it is written," etc. He quoted from this book, from near the beginning of it unto near its end, with great frequency. He gave the full weight of His testimony to the authenticity of the books of Kings and Chronicles, by His frequent allusions to the various characters and incidents spoken of in these books, such as "Solomon in all his glory," "the queen of the South," "Naaman the Syrian," "the widow of Sarepta, to whom Elias was sent," "Eliseus the prophet," with many such like references to the historical facts, and famous characters of these historical books. The blessed Lord knew the severe, the unjust, and the ungodly

criticisms to which the book of the prophet Daniel would be subjected. He therefore seemed to take special care to establish both the genuineness of the authorship and also the divinity of the revelations. In Matt. xxiv. 15 He says: "When ye see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, whoso readeth let him understand. Then let them which be in Judea flee," etc. The Lord Jesus thus not only endorses the book and its authorship, but also clearly indicates the certainty of the fulfillment of its awful predictions. Unto the minor prophets also the Lord often alludes; speaking of Jonah and the belly of the fish, and the behavior of the men of Nineveh, until He comes to the last chapter of Malachi v. 5, which He quotes in Matthew xi. 10.

The Lord also marks the prophetic character and divine inspiration of the whole Bible. Listen to His weighty yet thrilling words which He spake to the disciples on the road to Emmaus, which made their hearts burn within them, as He talked to them by the way, and while He opened to them the Scriptures. For, "beginning at Moses and all the prophets, He expounds unto them in all the Scriptures the things concerning Himself." (Luke xxiv. 27.) Again, as the resurrection Man is pouring in light and instruction into the opened understandings of the Eleven, and those who were with them at Jerusalem, He said: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me." Luke xxiv. 44.

He always spoke in terms of the

highest reverence concerning the Bible, and called it the Word of God. As an illustration of His way of speaking of the Scriptures, look at Mark vii. 8-13, where He says, "For laying aside the commandment of God, ye hold the tradition of men. * * * Full well ye reject the commandment of God that ye may keep your own tradition. For Moses said, Honor thy father and thy mother, * * * but ye suffer him no more to do aught for his father or his mother, making the Word of God of none effect through your tradition. There is also a beautiful word in the Lord's own prayer, Jno. xvii. 17: "Sanctify them through the truth, Thy Word is truth."

Any careful reader of the four gospels will quickly observe that the preachings, the teachings, and the conversations of the Lord were interwoven with quotations from or references to the Scriptures.

So completely did He commit Himself to the authenticity of the Bible, that He and it stand or fall together. If the Scriptures are genuine, He is the Christ, for "they are they which testify of Me." (Jno. v. 30.) If He be the Christ, the Bible is divine, for He bare witness to it, as the Word of God.

J. Scott.

Shrewsbury, England.

JACOB AT PENIEL.

Genesis xxxii. 24-30.

I was looking a little last evening into the beautiful truths contained in the mystery of Jacob at Peniel. It is clear, I judge, that his faith had failed. Instead of remembering the promise and passing on in the quietness of faith, his soul, through unbelief, gets into great exercise. Instead of looking at

God's host, he looks at Esau's host; he fears, and prays and calculates, and settles all according to man's best device. Here was exercise when all should have been stillness. "Stand still and see the salvation of God." And often it is unbelief that raises exercise of spirit. There is such a thing as *religious unbelief, praying unbelief*. We have an instance of it here. Jacob was in exercise of heart, he was praying, when he should have been still as a stone, asleep in the promise; for so God gives His beloved sleep. With all this, of course, the Lord is at issue. He has a controversy with all this. Accordingly He comes out to wrestle with Jacob. But this wrestling and all that accompanies it has deep meaning for the soul. I might look at this in a few particulars.

First. The first thing learned is that which I have already noticed; that *the Lord has a quarrel with Jacob*. So hath He with us all. His truth or word addresses us in the very first instance, as those who have departed from Him, and with whom He has a very serious question to settle. In His Word He withstands us to our face, He convicts us, He tells us that all is far indeed from being peace between Him and us.

Secondly. In the wondrous management of this quarrel, *the Lord allows Jacob to prevail*, and he has to sue for and even purchase deliverance from his grasp. So with us. If the Lord pleased, He could consume us; He could let out His righteous anger and destroy us. The mere touch of His hand withered Jacob's thigh; so one charge of ten thousand would undo us, and leave us in hopeless condemnation. But He did not deal according

to His strength with Jacob, neither does He deal with us sinners according to His righteousness. He allows Himself to be prevailed over. It is all His grace, all His own counsel and doing; but so it is, He allows Himself to be prevailed over. *He has committed Himself to a promise which ties up His strength*. He has revealed a gospel in the blood of His dear Son which decides His way toward us in peace. He cannot deny Himself. He has put Himself in such an attitude before us that faith must prevail and get the blessing. No victory is so sure as when a willingly emptied and unresisting enemy is against us. If I were to fight with a Goliath, knowing that he meant to lay aside his arrows and his strength, my victory would be surer than if I were to meet the weakest boy in the camp. For in the latter conflict I should still have to measure strength, and think of the chances, though they might be never so much on my side; but in the former conflict I need not count on chances at all, the victory was already and altogether sure.

So here with Jacob, so in the gospel with us sinners. We have to do with One who has laid aside His strength and His weapons of war, who says, "My terror shall not make thee afraid, neither shall my hand be heavy upon thee." He has provided a way whereby He may fold up all His instruments of death, lay aside His angry righteousness and fiery vengeance of law, which He might so justly have drawn out against us, and He has given the sinner, like Jacob, to prevail for a blessing through that promise by which He has put Himself before us in an attitude of gracious or voluntary impotency. The gospel, when He has taken up His po-

sition, hides all that would destroy us. And such is the way of this divine Stranger with Jacob here.

Thirdly. We then see *the nature of the blessing.* His name is now Israel, for he has power with God, and this secures him power over man, and all beside. And so it is with the believer; he can say all is his; he has got through grace the key to divine fullness—all that God is and has is for him. And he can, in the sense of this, say (as Jacob, after he became Israel, might have said of Esau, "If God be for me, who can be against me?") He is conscious of this. The sense of it is attached to him. In spirit he has power with God and with man, and has prevailed—and thus every believer is an "Israelite." Faith prevails; it hushes Sinai; it answers the accuser; it pleads Christ to the demands of the law, and thus satisfies them; it meets the Father in the Beloved, and delights Him; it shouts a triumph over death, because of Christ's resurrection; it assures itself of all glory, because of Christ's oneness with His own people. The believer thus prevails—is thus "Israel." All are prevailed over, all give place to the power of faith.

Fourthly. We see *the natural slowness in understanding this*, in apprehending God in the Gospel of His grace. "Tell me thy name," says Israel to God. This is to be rebuked. "Wherefore dost thou ask after my name? Have I been so long time with you, and hast thou not known me, Philip?" But in no other way will God be known, save in the blessing of the gospel, in the revelation of His grace in Christ. We may be slow like Jacob, but God is sure.

Fifthly. After this we see the happy issue of it all. Jacob now learns that

he has been with God, and yet, a wonder to himself, his life is preserved. His thigh may halt, but his life is preserved. And all this gives us a striking view of the issue of a poor sinner's faith in the Gospel, now simple, full and established. He knows that he has the face of God brought upon him, not to consume, but to cheer and bless him. That glory that would have been intolerable to man or flesh is welcome to the believer. He knows God's righteousness remains unmitigated, but he knows that he has it in Him, and thus no glory is too bright for him. He can see God and live. He can stand in His presence, and rejoice instead of tremble. He bears in his spirit, it is true, the pledge of being but a saved sinner, one whom God might righteously and easily have consumed, but one whom grace has put in a place, not of defeat, but of victory; not of death, but of life. He is a *halting conqueror*. Such was Jacob. Such is every believer. And such will he be forever. Life and victory will be his, but he will never forget that he is debtor to grace for it all. J. G. B.

OLD TESTAMENT PICTURES.

SAUL AND DAVID.

(Continued from page 142.)

Still another contrast in the history of these types of the flesh and the Spirit is afforded in the account we have of their being firmly settled on the throne of Israel, and their diverse principles of action at that time. We have already said that Saul is a figure or a picture of the flesh in the place of rule or leadership among the people of God, as David is, on the other hand, an illustration of the activity of the Spirit

in the same place. We have also stated that that which characterizes the flesh in such a place is that it is held only for what may be gotten out of it for self—not for what opportunity it may give to display the riches of God's grace or to bring glory to His Name or blessing to His people.

The scenes that we shall now take up to illustrate this are found in 1 Sam. xiv. and 2 Sam. viii. and ix., the former one bringing Saul before us, and the latter David, again illustrating that "that was not first which is spiritual, but that which is natural." (1 Cor. xv. 46.) Read then 1 Sam. xiv. from verse 47 to the end, that we may have it before us: "So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whither soever he turned himself, he vexed them. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. Now the sons of Saul were Jonathan, and Ishui and Melchi-shua; and the names of his two daughters were these: the name of the first-born Merab, and the name of the younger Michal. And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz; and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. And Kish was the father of Saul, and Ner the father of Abner was the son of Ahiel. And there was sore war against the Philistines all the days of Saul, And when Saul saw any strong man or any valiant man, he took him unto him." We have quoted this passage in full that we may have it fully be-

fore us. Saul is firmly seated on the throne and the names of the royal family are given us and also some of his officers. But the point of the passage is in the last sentence of it. Saul is recruiting soldiers for himself. His confidence is not in Him who is the strength of Israel. He does not know Him, apparently, who saveth not with sword and spear. His confidence is in a strong arm and a stout heart, consequently He is on the look-out for strong men and valiant men. What an exposure this is of the faithless heart of Saul. And what a plague to the people of God to have such a man in the place of rule. But it betrays his heart in another way. The Lord Jesus says in Psalm xvi., "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Notice the order; when one has set God before him as his object, he has confidence that God will be at his right hand, sustaining him. If Saul had put God before Him in this place of responsibility to which he had been called, would he have been found looking for strong men and valiant men on whom he might lean? Certainly not. It simply tells the sad story that other incidents in his career amply confirm, that he was in the place for what there was in it for Saul.

Has this kind of thing disappeared? One might wish heartily enough that it had, but alas! what is seen in Saul in type is found in all its reality everywhere to-day. What about the man professing to be a servant of God and a leader among His people who is constantly on the outlook for "paying members"? What about the man who reasons about the advantages of having men of influence in our midst, who

thinks it a gain when some one who perhaps stands high socially comes with us? What is the spirit of all this? Simply the flesh. Read the warning of the Apostle Paul in Acts xx., when he bids farewell to the Ephesian elders. As to himself, he was a good example of service and rule in the energy and power of the Spirit of God. So he can appeal to them: "I have coveted no man's silver or gold or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" It was not with Paul a place given him for his own profit, it was not looking out for strong men, men who would support him and on whom he might lean. The flock of God was not to him precious because of the fleece he might get from it. It was a flock to be fed, and precious because it had been purchased with His blood. But as he leaves Ephesus and casts his eyes in the power of the Spirit down the stream of time, he sees another generation arising. "After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away the disciples after themselves." (R. V.) Like Saul, they would regard every strong man and every valiant man as legitimate prey for themselves, making themselves the center and object of the whole system. Paul drew men to Christ and in every detail of his ways exhibited the grace of Christ, Who was a giver rather than a receiver.

But it will help materially to see this difference if we turn to the analogous scene in David's life. The passage is found in 2 Sam. viii., from verse 15: "And David reigned over all Israel; and David executed judgment and justice unto all his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe; and Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers." So David is definitely settled in the kingdom, and a list is given us of his family and officers, very much as is done in the case of Saul in the scripture we quoted from 1 Samuel xiv. But how does David act in these circumstances? Look at the next chapter and see how nobly David rises above himself and manifests how thoroughly he has entered into God's thoughts. Another scripture (2 Sam. v. 12) will inform us that "David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." Isn't this the true spirit of service and rule? Verily it is. So David does not need to be on the lookout for recruits for his army. To David at this time Jehovah is the strength of Israel, and he has been given victory after victory by the Lord and is now master of all for His people's sake. He can afford to be a giver, and right royally does he act. Turn again to 2 Sam. ix.: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" Again, verse 3: "Is there

not yet any of the house of Saul, that I may show the kindness of God unto him?" What a contrast to Saul! Not a strong man or a valiant, who will be of some use to him, but an enemy, and, as it afterwards turned out, a helpless cripple, to whom he may minister the kindness of God. This is something like the spirit of Paul in Ephesus "to support the weak," and so as God's representative he opens his hand and fills with blessing the heart of a poor creature to whom he owed nothing in the world. He can not expect in any way to be recompensed assuredly—recompense enough it is to be allowed to give to one of the weakest of God's people. He has the more blessed part truly, for it is the kindness of God he is displaying.

The same thing we find in 2 Sam. vi. 19: "And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine." Here he is again, not getting from the people, but with open and liberal hand scattering blessing and good cheer amongst them. This is the spirit then of service and rule according to God's thoughts—not occupying a place over the people of God for what it may bring me in the way of honor or emoluments, but having the consciousness of His love for His own burning in my heart, I use what of power or place I may have among them, only for their blessing and profit. How contrary this is to the whole trend of Christendom we need not point out in detail. That the Saul kind of service and rule predominate we need not doubt. The people of God are as a rule looked on as legitimate prey for

those in the place of authority. If you will not give me my price, you cannot have my service. It is not, generally speaking, searching for the sphere where I may in the best and widest way scatter of the riches of God's grace entrusted to me, but what is sought after is the place where I can have the best social opportunities, the highest salary—and, in short, the thing is looked on not as a chance to bless, but as an opportunity to make for myself.

We are all exposed to the same evil. No amount of past preservation is any guarantee as to the future. We may in a hundred ways find the Saul spirit working in ourselves, and the only safe place is His holy presence. Let us, if we have anything that is for the blessing of God's people, take heed to the holy exhortation, "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." (1 Peter iv. 11.) And may He teach us how.

(To be continued.)

WHAT IS OUR RELATIONSHIP TO BELIEVERS IN THE DENOMINATIONS?

This is a question that will crop up in the experience of every exercised believer who has himself been separated, by the truth of God, from the various denominations of the religious world, to gather unto the Name of the Lord alone. That the larger and more popular denominations, or "churches," are largely made up of the unconverted, and that they are leavened by corruption in doctrine and practice, there can be no matter of doubt in the mind of any thoughtful Christian. As this

corruption increases, and as one by one the foundation truths of Holy Scripture are set aside, or frittered away, the number of genuine Christians in these denominations decreases, as, indeed, it manifestly has done, during recent years. But in many of the smaller sects, where corruption and departure from the faith have not as yet reached unto the same degree, there are to be found large numbers of the true people of God, in many cases wholly unexercised as to their position ecclesiastically, yet living, individually, godly lives, and of good report in the world. Some of them actively engaged in service for the Lord—in spreading His gospel and otherwise—with an earnestness and fervor that may well put many more enlightened believers in the Lord to shame. Christian men and women, whose Christlike spirits and devoted lives adorn the doctrine of the Lord. That there are many such, who have been used abundantly by the Lord, and are walking in all the light they possess, we thankfully acknowledge, while yet they remain associated, in some degree at least, with denominations whose doctrines and practices are opposed to the Word of God.

Now the question arises, What is the relationship of those who have been separated from sectarianism by light that they have received from God's Word as to its sinfulness, and who have, in obedience to the will of God, laid aside all party names and human traditions in matters ecclesiastical, to gather in the Name of the Lord Jesus Christ, and to be conformed to the divine pattern of the church, as given by God in His Word? There are two courses adopted, neither of which we

judge to be according to the Word of God.

The first is, to go in and have free fellowship with them. To make them companions and fellow-laborers in the Gospel, and, in order to avoid all controversy, to keep silence on every truth that bears on ecclesiastical position. This looks very well, and has the appearance of liberality, and catholicity of spirit, but when it is tested by the truth of God, it is found to be only compromise throughout.

The separation from sects, or "coming out," of such saints, must have been a mere "whim," the result of a quarrel, or a change, in order to get their own will done, for if they had left sectarianism because they saw it to be opposed to Christ, and a hindrance to their own spiritual growth (1 Corinthians iii. 1-2), would they not seek to lead their brethren in Christ into the same path of blessing, by presenting to them lovingly, and under a sense of being their debtors, what God has made so precious to themselves? Yet some who profess to have been "gathered out," and who, while in the company of those who are like-minded with them, will speak freely, and even minister publicly God's truth on these subjects, may be found going in and out in service, with believers who are yet entangled in the meshes of sectarianism, without saying a word to help them out of the snare. This goes by the name of "charity," and is in great demand. It has its attractions, we admit. Those who practice it will be "popular," but is it consistent with obedience to the Word that says, "He that hath My word, let him speak My word *faithfully*" (Jeremiah xxiii. 28), or with the example of the Lord's servant

who said, as he bade farewell to those among whom he had labored, "I kept back *nothing* that was profitable unto you" (Acts xx. 20)? It is no uncommon thing to find those who gather to break bread on the first day of the week, at other times on public platforms with men in clerical garb, their names appearing on placards along with men of clerical title, and preaching under the auspices of sects and associations which are honeycombed with unscriptural doctrines, and constituted on principles diametrically opposed to God's Word. Unwittingly it may be, yet none the less surely, such believers are building again what they destroyed, and blinding the minds of their fellow-saints to the truth that would set them free. Once upon a time, some of them would not have been tolerated in such circles for an hour, for they then spoke the truth, and were reckoned "dangerous"; but the sects during recent years have become more "charitable," and they, in order to reciprocate this, have become less odious, by keeping silence on all that would strain relations between them. But it is a guilty silence. We are bound by the law of love divine to hand on *all* that God has taught us to our fellow-saints. We are not proprietors, but stewards of these things, and "it is required of stewards that a man be found faithful" (1 Corinthians iv. 2).

The other extreme is, to stand aloof from fellow-believers who are yet in the sects, as if they were lepers; to speak slightly of them; to regard them as "defiled," fit only to be separated from, and, as a consequence, to have no heart for them, or point of contact with them, save only to "hit" them when an opportunity is given.

There has been infinite harm done, and much unnecessary prejudice raised, by speaking and acting thus toward our fellow-saints, who, although "they follow not with us," are nevertheless beloved of God and dear to Christ. It is greatly to be deprecated that brethren who publicly minister the Word should often indulge in sarcasm in speaking of such believers, and thereby foster a spirit of Pharisaic pride in themselves and others. True love will ever seek the blessing of its object, and if we love our brethren who are yet ensnared in sectarianism, we will "labor fervently for them in prayer," that they may be delivered, and "stand perfect and complete in all the will of God" (Colossians iv. 12), and we shall be found lovingly and patiently, seeking to instruct them, as we have opportunity, in all the truth that we have been taught, as they are "able to hear it" (Mark iv. 33). J. R.

HOLINESS AND HEALING.

(Continued from page 137.)

Before taking up in detail, the Scriptures that are usually quoted in support of the doctrines of faith-healing, we ought to notice somewhat more fully the general principles that bear on the question.

We shall begin with a scripture that, when understood, throws much light on it. It is found in Hebrews vi. 5: "And have tasted the good word of God, and the powers of the age to come." (R. V.) This is part of a passage describing some of the privileges of Christianity in its early day. "The powers of the age to come" include those mighty miracles, those works of power that characterized the entrance of Christianity upon the stage of this

world. There was healing of infirmities and diseases, raising of the dead, and, in one word, a manifestation of power in an extraordinary way. It is noticeable, however, that while in the early chapters of the Acts of the Apostles there is an unstinted display of this power (see Acts v. 16-17), the later chapters show us but little of it. It seems to gradually withdraw from the scene, as if it belonged no more to it.

But why? We believe our scripture answers the question. These powers properly belonged to the age to come, and were only introduced at the beginning of Christianity to accredit it, so to speak, amongst men. Their true place, however, is in the age to come; hence when Christianity was established in the world, they are withdrawn, to again be manifested in their own proper place. But what is this age to come whereof we speak?

In our previous paper on this question we pointed out that when our Lord Jesus Christ came here, He came to fulfill the promises of God, to establish in this world His Kingdom, to remove the curse from the earth, and bring in peace and blessing. His power to remove the curse was evident, for He touched it in every part and it fled from His touch. Demons gave up their prey, disease disappeared, and death yielded at His Word. But man, spite of all this, would have none of Him. He did not, however, give up at one refusal, but labored with men in every way, even after they had put Him to death. But the answer from Israel and through Israel from man generally was definitely and decidedly, "We will not have this man to reign over us." So the age of this kind of

blessing is postponed and called the age to come. That is to say, the period of blessing for the earth, the period predicted by all the prophets, when "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den," when "they shall not hurt nor destroy in all my holy mountain," when He "will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her; nor the voice of crying," when "there shall be no more thence an infant of days, nor an old man that hath not filled his days"—this period, we say, is postponed and pushed into the future and becomes to us in this dispensation "the age to come." This is the reason, then, that these wondrous manifestations of divine power that accompanied the early preaching of the gospel are called "the powers of the age to come."

What then is God doing in this age? To go into this fully would lead us away from our subject, but some acquaintance with it is absolutely necessary for a proper adjustment in the mind of the various parts of Scripture. To quote the activities of the Lord in healing when He was here on earth as a reason for believing that He will heal now whenever His help is sought, is to betray one's ignorance of God's ways. "Rightly dividing the word of truth" is a much-needed exhortation in such a case. God is now gathering out from among the Gentiles a people for His Name (see Acts xv. 14), uniting them to Christ in glory, and leaving them here as witnesses to a Christ who has been rejected of men, but glorified of God. As to their bodies, they have the sure and certain hope

that when Jesus comes back again to the air with a shout, with the voice of the archangel and the trump of God, they will be entirely removed from the place of the curse, and will have bodies like unto His body of glory. "For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto Himself." (Philippians iii. 20-21.)

This is true Christian hope, and the prevalent teaching about healing by faith falsifies it in every way. See how the Apostle Paul speaks of it in connection with his service for the Lord: "For which cause we faint not, but though our outward man perish or is decaying (R. V.), yet the inward man is renewed day by day. * * * For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. iv. and v.) Here was his consolation as he saw his body breaking down under the severe strain of his incessant labors—not the Lord his healer, as men vainly say, but another body of another character—of God and eternal—which would be His at the coming of Jesus for His own. To repeat, then, we say it is utterly inconsistent with the character of Christianity to bring in as specially belonging to it the healing of the body. Dispensationally it is out of place.

We have thought it well to put this side of the truth before our readers first, because the understanding of it will enable them to view quietly and without prejudice the scriptures that

are usually quoted from the New Testament to support the opinions and practices of those who are constantly urging the healing of the body as a part of Christian privilege. Let us proceed to another point.

(To be continued.)

A WORD OF ADVICE TO A PREACHER ABOUT PREACH- ING LOUD AND LONG.

September 10, 1777.

Dear Sir,—I was glad to hear from you at last, not being willing to think myself forgotten. I supposed you were ill. It seems by your account, that you are far from well; but I hope you are as well as you ought to be, that is, as well as the Lord sees it good for you to be. I say I hope so; for I am not sure that the length and vehemence of your sermons, which you tell me astonish many people, may not be rather improper and imprudent, considering the weakness of your constitution, at least if this expression of yours be justly expounded by a report which has reached me, that the length of your sermons is frequently two hours, and the vehemence of your voice so great that you may be heard far beyond the church walls. Unwilling should I be to damp your zeal, but I feel unwilling, likewise, that by excessive unnecessary exertions you should wear away at once, and preclude your own usefulness. This concern is so much upon my mind that I begin with it, though it makes me skip over the former part of your letter; but when I have relieved myself upon this point, I can easily skip back again. I am perhaps the more ready to credit the report, because I know the spirits of you nervous people are highly volatile. I consider

you as mounted upon a fiery steed, and provided you use due management and circumspection, you travel more pleasantly than we plodding folks upon our sober, phlegmatic nags; but then if, instead of pulling the rein, you plunge in the spurs, and add wings to the wind, I cannot but be in pain for the consequences. The end of speaking is to be heard, and if the person farthest from the preacher can hear, he speaks loud enough. Upon some occasions, a few sentences of a discourse may be enforced with a voice still more elevated; but to be uncommonly loud from beginning to end is hurtful to the speaker, and, I apprehend, no way useful to the hearer. It is a fault which many inadvertently give into at first, and which many have repented too late; when practice has rendered it habitual, it is not easily corrected. I know some think that preaching very loudly, and preaching with power, are synonymous expressions, but your judgment is too good to fall in with that prejudice. If I were a good Grecian, I would send you a quotation from Homer, where he describes the eloquence of Nestor, and compares it, if I remember aright, not to a thunderstorm or a hurricane, but to a fall of snow, which, though pressing, insinuating and penetrating, is soft and gentle. You know the passage. I think the simile is beautiful and expressive.

Secondly (as we say), as to long preaching. There is still in being an old-fashioned instrument called an hour-glass, which in days of yore, before clocks and watches abounded, used to be the measure of many a good sermon, and I think it a tolerable stint. I cannot wind up my ends to my own satisfaction in a much shorter time,

nor am I pleased with myself if I greatly exceed it. If an angel were to preach for two hours, unless his hearers were angels likewise, I believe the greater part of them would wish he had done. It is a shame it should be so, but so it is; partly through the weakness and partly through the wickedness of the flesh, we can seldom stretch our attention to spiritual things for two hours together without cracking it, and hurting its spring; and when weariness begins, edification ends. Perhaps it is better to feed the people like chickens, a little and often, than to cram them like turkeys, till they cannot hold one gobbet more. Besides, over-long sermons break in upon family concerns, and often call off thoughts from the sermon to the pudding at home, which is in danger of being over-cooked. They leave likewise but little time for secret or family prayer, which are both very good in their place, and are entitled to a share of the time. Upon the preacher they must have a bad effect, and tend to wear him down before his time; and I have known some, by overacting at first, have been constrained to sit still and do little or nothing for months or years afterwards. I rather recommend to you the advice of your brother Cantab Hobson, the carrier, so to set out that you may hold out to your journey's end.

Now, if Fame, with her hundred mouths, has brought me a false report of you, and you are not guilty of preaching either too long or too loud, still I am not willing my remonstrance may stand for nothing. I desire you will accept it, and thank me for it, as a proof of my love to you, and likewise of the sincerity of my friendship, for if I had wished to flatter you, I

could easily have called another subject.

John Newton.

A LETTER FROM MR. THOS
McLAREN, OF GLASGOW.

Glasgow, August 15, 1899.

Dear Brother Ross:

As several of the brethren on your side of the Atlantic have been helping to provide house-tents for missionaries in India, and also to relieve the distressed Christians in Demerara, I thought it might be well to acknowledge through "Our Record" how helpful has been their sympathy and fellowship.

One house-tent has now been provided for the Malvalli district in the south of India, and I am hoping to get another for the Bengal district in the north. The expense of these tents is considerable, as they have to be made of heavier material, and divided up for family life. The help for Demerara is being wisely expended, in furnishing work for the unemployed Christians.

I trust your honored father is improving in health, and pray that you may be helped in your ministry and service.

With love in the Lord I am,

Yours sincerely,

Thos. McLaren.

Thanks very much for sending me the monthly paper.

O MY SAVIOR, I AM WEARY.

O my Savior, I am weary,
Weary of this sinful way;
Dark has been the path and dreary
Since the hour I went astray.
Oh the time that I have wasted!

Oh the care that I have known!
Since the husks of earth I've tasted--
Since I chose to walk alone.

Inward pangs my heart are rending
And my tears in secret flow;
All day long my cry's ascending,
And at night no rest I know.
But the sorrow I am bearing
Is the fruit of what I sowed.
His own joy I had been sharing,
Had I hearkened unto God.

Lord, I'll bear Thine indignation
(For my sins have hid Thy face)
Till the joy of Thy salvation
Shall be mine again through grace;
Only let me, while I'm weeping,
Weep, O Savior, at Thy feet;
For, though sin's sad fruit I'm reaping,
There to grieve makes sorrow sweet.

All I own, Lord, and surrender.
Speak, oh speak the pardoning word.
To thy breast, so true and tender,
Take Thy failing servant, Lord;
For I know the heart I've wounded
(Wounded deeper than before)
Till it bled—Oh love unbounded!—
Loveth me for evermore.

Wm. Blane.

Work and Workers.

Mitchell Square, Ont.—Brother J. J. Rouse was alone in the tent near here. Nevertheless, God gave encouragement and it is believed blessing.

Ewart, Mich.—Brother Kay was still going on in Ewart when we last heard from him. Our hope is that God may save souls, and gather out a testimony to the worthy Name there.

Salinas, Cal.—Brethren Campbell and Dr. Matthews took their tent down here, in the end of August. Meetings

were, on the whole, uphill. Our brethren thought of going to San Francisco.

Toronto Junction, Ont.—The interest in the tent here increased, some more have been saved, and a baptism of such, and also others saved before, was expected.

Coldwater, Ont.—Brethren J. Orton and D. Scott are preaching the Gospel here in a tent, and the people are coming out well. Our brethren will value the prayers of God's people on behalf of the work.

Montclair, N. J.—The tent formerly in Orange, N. J., was removed here, and Bro. F. W. Blair had some meetings in it. The attendance was not large, but nevertheless a goodly number heard the Word of God. It needs patience to sow—and wait.

Punxsutawney, Penn.—Messrs. Beveridge and Bradford began meetings here late in August. Apart from this fact, we know little as to how the work goes on there. Our brethren have learned to "plod." May we uphold them by prayer.

Napanee, Ont.—The tent here is taken down, and a hall has been secured, where a few gather to the Name of the Lord. Brother R. Telfer continued for a short time after the tent was down to help in the ministry of God's Word among the young saints.

Pennsylvania.—J. M. Carnie has been visiting several of the assemblies in this State, and is going on yet among them. Pittsburg, Homestead, Sharon and Toronto, O., and perhaps others,

have been visited by him with tokens of blessing.

Hurdville, Ont.—This place is twelve miles from Parry Sound, and Brother R. N. Finch pitched his tent here. At first there was considerable prejudice among the people, but gradually that gave way somewhat, and our brother had more encouragement.

Detroit, Mich.—The tent was taken down after nine weeks of steady meetings, which, on the whole, were encouraging to those who were in sympathy with God in His work of seeking the lost. Dr. Martin remained on to help still further in the building up of the saints.

Lowell, Mass.—A tent has been in operation here during the month of August, the brethren of the assembly doing the preaching. As to results, they will be best judged by and by. Meanwhile not a few have heard the Gospel, and the seed is good and will bring forth fruit.

Denver, Col.—The tent meetings are now over, and a hall has been rented at No. 611 Santa Fe Avenue, near 6th Street. Brother McKellar, late of Tilsonburg, Ont., has moved to Denver, and is now going on with meetings. Pray for him, as this is a new field and will doubtless need much patience.

New Bedford, Mass.—The conference meetings here were not as large as they have been some years, but they were of a very simple and practical character. The ministry was principally through Brethren Munro, Blair, W. Matthews, Muir and McWhirter. Bro.

Blair purposes having a few meetings here as the Lord may direct. He hopes shortly to begin special meetings in the new Gospel hall, Jersey City Heights.

Hyde Park, Mass.—Brother W. Matthews has had his tent pitched in this suburb of Boston. He has had the "Two Roads" chart up, and God has given some encouragement as to numbers attending, but it has been found to be a place, like most others, that requires patience to plod on and wait for results. The weather will have become cold enough to necessitate the taking of the tent down ere this reaches the printer.

Geo. O. Benner is visiting in Europe. His health is slightly improved, but only slightly.

Our brethren D. Munro and Jno. Smith sailed from Boston for Liverpool, September 6th, *en route* for the north of Scotland, where they propose (D. V.) spending a few months among the places which were the scenes of their labors many years ago. Brother Smith has been quite unwell for some time and it is hoped the change may prove beneficial to him. Remember our brethren in prayer.

OHIO.

My dear Brother in Christ:

Believing you will be interested in hearing of the work of the Lord in Ohio, I write you a few lines this morning.

It was our privilege to be with our beloved Brother Smith, at Alliance, with the tent, for two weeks' meeting in July, and from there we took the tent to Akron, where it remained for

five weeks. After the first week, Bro. Smith was obliged to return to Cleveland on account of his health, and we went on with meetings, with the help of Brothers Becker and Soper, who live in Akron.

During the time we were there we were able to reach a good many with tracts at their homes. And the Lord gathered goodly companies into the tent from night to night to listen to the Gospel. There was some blessing and we look for more.

As you know, Brother Smith sailed for the old country last Wednesday, from Boston. We trust he will return, restored in health, to be still used of the Lord in this needy land.

We have taken the tent down for the season and are seeking to look to the Lord of the harvest for His guidance as to further efforts in making known the glad tidings of His wonderful salvation.

W. B. Johnson.

DUNGANNON, IRELAND.

Dungannon, Co. Tyrone, Ireland,
September 2, 1899.

My dear Brother in Christ:

As I much value the fellowship at the throne of grace of dear friends in Christ in the United States and Canada, I feel constrained to drop you a few lines regarding my path lately in His service.

About July 1st I was privileged to begin tent meetings at a place called Ahorey, in County Armagh, near to the home of my earliest years. The Lord graciously gave a time of blessing. Fully a dozen souls, I believe, passed from death to life and Christians were helped. The Lord's people gathering to the Name at Ahorey are

thankful for the manifestations of the Lord's hand in their neighborhood. There has been cheer also in the going on to obey the Lord, on the part of lately saved ones. After about six weeks in County Armagh, my way was opened by the Lord to start in this County Tyrone district, in another tent, kindly loaned me by the Kingsmill and Aughavey assemblies.

Eight years of my boyhood were spent in this neighborhood. I have the tent pitched a mile from this town (Dungannon), in a needy district. A number of people who knew me as a lad are coming to the meetings. Some of my former school-fellows are attending, and my schoolmaster of those days has been present three times. The meetings have been going on for about two weeks. Last Sunday evening about 250 were present, and last night (Friday), though rather wet, fully 100 were there, I believe. One or two have already professed to be saved. Will readers of the "Record" please pray for the rich blessing of the Lord further on the seed sown in County Armagh and this county? For years in America I have longed for such privileges as I have had of late, viz., to witness for Him (who gave Himself for me) in old familiar neighborhoods.

The weather is still favorable for tent work here.

With kind love in Christ to all saints,

Yours affectionately in Him,

• *John Monypenny.*

Will not these items of news stir our hearts to-day to cry to our God for a reviving of His own right-hand power, in the souls of His servants, among the assemblies of His saints, and wherever the Gospel is preached?

Notices.

Waxahachie, Texas.—The Seventh Annual Special Meeting of Christians will, God willing, be held here October 12th-15th.

The opening meeting begins Thursday night at 7:30 for prayer.

The assembly here extends a cordial invitation to all the Lord's people to be with us at these meetings—and especially the Lord's servants.

Free accommodation will be provided for all.

Parties living in Texas can buy the reduced rate ticket to the Dallas Fair and stop off at Waxahachie.

All inquiries will be cheerfully answered. Address as above in care of box 211.

Standish, Mich.—The Tenth Annual Special Meeting of Christians will (D. V.) be held in the opera house here on October 20th, 21st and 22d. There will also be a prayer-meeting on Thursday evening, the 19th, in the Gospel Hall.

The assembly hereby extends a cordial invitation to all the Lord's people who can come, also to the Lord's servants. Address Conference, lock box 25.

California Conference will be held (D. V.) in the hall, 1064 Market Street, Oakland, California. Meetings begin Wednesday evening, November 1st, and will continue until over Lord's day, November 5th. All are invited. It is expected that Dr. Case, from China, will be present on his way home to England, besides the preachers at present on the coast. Communications to John McIntyre, 1551 Seventh St., Oakland, California.

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 *John*, 12.

PREACH THE WORD.

VOL. XII.

KANSAS CITY, MO., U. S. A., NOVEMBER, 1899.

No. 11.

CHRIST IN RELATION TO THE NEW TESTAMENT.

The Old Testament Scriptures testify of the Lord Jesus, the Messiah. Their testimony, however, is often by sign and symbol, by parable and allegory, but in the New Testament the blessed name of Jesus Christ is emblazoned almost on every page, from the first verse of the first chapter of Matthew to the last verse of the last chapter of the Revelation. He chose his 12 disciples and them He named apostles. (Luke vi. 13.) He invested the apostles with tremendous power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease. (Matt. x. 1.) He placed them in such a position of dignity, that whosoever would not receive them, nor hear their words, would be reckoned worse sinners than those of Sodom and Gomorrah. (Matt. x. 14-15. He told the apostles that they should be His witnesses in Judea and in Jerusalem and in Samaria, and unto the uttermost parts of the earth. (Acts i. 8.) Also that in order to this world-wide testimony, they would be endued with power from on high, and in the energy of that power they would do the works which He did, and even greater works than these. This wonderful power made them able ministers of the New Testament; able to say the right word and only that; able to write the divine word correctly. "For," said He,

"it is not ye that speak, but the Spirit of your Father which speaketh in you." This is the guarantee for verbal inspiration, wheresoever their word should reach, to China or Japan in the far east unto America in the far west, unto the Cape of Good Hope in the far south or to Iceland in the far north. Paul also, the last of the apostles, was "an apostle of Jesus Christ by the will of God." "According to the dispensation of God which was given to him for us to fulfill the Word of God," or, more accurately, "to complete the Word of God." (Col. i. 25.)

John, too, who was so slow to lift his pen that he waited more than half a century ere he began, was commanded by that same Jesus to "*write* the things which he had seen and the things which are, and the things which shall be after these." (Rev. i. 11.)

The fulfilment of the promise of power, the actuality of the Spirit speaking in them, and the divine dispensation given to Paul, became the perfect fitting and furnishing by God, and the constant supply from God, so that the apostles might be and they were His true witnesses by word and pen, to all the world.

Now as to the credentials which proved unto men their apostleship, they were just such as those which proved that Jesus was the Christ, the sent one of the Father. He said, "But I have greater witness than that of John, the

works which the Father hath given me to finish, the same works which I do, bear witness of me, that the Father hath sent me." (Jno. v. 36.) Behold, therefore, their works; on the very first day, the day of Pentecost, the apostles spoke sixteen languages or dialects, with one articulation. Count them over, beginning with Parthians, Acts ii. 9, and ending with Arabians, verse 11, and certainly Arabic is one of the most difficult of the languages which issued from the Babel confusion. The power conferred on the apostles went on in splendid manifestation. The healing of the lame man at the Beautiful gate of the Temple, who never had walked in all his forty years lifetime, raised a perfect hurricane of enmity and wrath and opposition in the hearts of many, while it brought complete conviction to the hearts and consciences of over two thousand. (See Acts iii. and iv.) But, if possible, more astounding still are the scenes witnessed in chapter v. 15 and 16: "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits: and *they were healed every one.*" But yet still more magnificent testimony is given at Joppa, where the deeply lamented Dorcas is lying dead, and all the weeping widows standing by and showing the coats and garments which their now deceased benefactress had made for them. Peter, alone in the chamber of the dead, kneeled down and prayed, and turning to the body he said, "Tabitha, arise." At the bidding of the divinely endued apostle, grim Death relaxed his

giant grasp, life flowed into the cold clay, and Dorcas opened her eyes. Look at the apostle of the Gentiles at Ephesus where "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs and aprons; and the diseases departed from them and the evil spirits went out of them." (Acts xix. 11-12.) Paul also manifested the resurrecting power with which he was endued. Observe His presence at Troas, on that eventful night when Eutychus fell down from the third loft and was taken up *dead*. Paul went down in the might of the power with which he was endued, and raised the dead youth, and brought him alive to his friends, who were not a little comforted. (See Acts xx. 9-11.)

Are not these splendid evidences or credentials of their apostleship? If the figment of apostolic succession as taught and believed at this time were submitted to such a test, how quickly the belief must vanish, and the claim to any such position in the present day be entirely discredited, whether the claim be made by the clergy of the Church of Rome, or the Church of England, or any other church.

The mighty, the astounding miracles which the apostle did in the Name of Jesus Christ bear witness that He sent them; that His mighty hand was sustaining them, His wisdom guiding them, His rich grace supplying them all along. It is therefore clear that He who was declared to be the Son of God with power guaranteed the whole of the New Testament to be the Word of God. It is bound up with Him, He is bound up with it. What a Rock for our faith! The living Word and the written Word bound up together, and stamped with the verity and eternity of God. As we

listen to His august utterances, "I am He who liveth and was dead and behold, I am alive for evermore. Amen. And have the keys of hell and of death," "Heaven and earth shall pass away, but my words shall not pass away," we gladly reply, "Amen. Hallelujah!"

J. Scott.

Shrewsbury, England.

SAUL, WHO WAS CALLED PAUL

It is often helpful in our reading and study of God's Word, to take up some subject of which it treats, and carefully trace it out. It is also helpful to take up the lives of persons who are prominently brought before one in its blessed pages, and trace the ways of God with them.

Among such persons in the New Testament, he who was known as Paul, the apostle of the Gentiles, stands out as one whose story is a most interesting and instructive one. A few of the salient points of his life may, if briefly noticed, help to the better understanding and appreciation of the grace of God, as shown in him. We shall look at his history from a seven-fold point of view:

- A religious Pharisee,
- A persecuting bigot,
- Arrested and saved,
- A chosen servant,
- An honored servant,
- A suffering servant,
- A martyred servant.

Like every other sinner who is saved by the grace of God, Paul could not always have subscribed himself "the bond-servant of Jesus Christ," for that he once was not.

A RELIGIOUS PHARISEE

He was, but many have religion who know not the Lord Jesus. In speaking

of this time, he says: "I profited in the Jew's religion, above many my equals in mine own nation, being more exceedingly zealous for the traditions of my fathers." (Gal. i. 14.) Again, in Phil. iii. 5, he tell us he was "circumcised the eighth day; of the stock of Israel; of the tribe of Benjamin; an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal; persecuting the church; touching the righteousness which is in the law, blameless." With all this religiousness, however, he says he was, by nature, "a child of wrath even as others." (Eph. ii. 3.)

Now, this is very solemn, and is worthy of emphasizing. A man may be very religious, born and brought up in a religious family, do religious work, live outwardly a blameless life, and yet be a child of wrath even as others. As the Lord Jesus said to another religious man: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; marvel not that I said unto thee, Ye must be born again." (Jno. iii.)

THE PERSECUTOR.

The religion of Saul of Tarsus did not make him a lover of the Lord Jesus, or of those who believed on Him. Quite the opposite. He "persecuted the church of God, and wasted it." The first worshiper whose name God places on record was Cain. He "brought of the fruit of the ground an offering unto the Lord." His brother Abel also brought an offering. It was of "the firstlings of his flock and of the fat thereof." Cain, seeing his bloodless offering rejected by God, was angry, and became a persecutor of his more righteous brother, and eventually a fratricide!

Even so is it, in principle, with all who follow in the religious way of Cain. The first mention of the name of Saul is in Acts vii. 58. God's martyr Stephen had enraged the Jews by his faithful testimony, so they cast him out of the city and stoned him. "And the witnesses laid down their clothes at a young man's feet, whose name was Saul." Chapter viii. 1 further adds, "And Saul was consenting unto his death." Again, verse 3, "As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison."

In a sense, he was honest in all this. The Lord Jesus has spoken of such in John xvi. 2: "The time cometh, that whosoever killeth you *will think that he doeth God's service.*" Years afterwards, Paul, in his defense before Agrippa, said: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts xxvi. 9-11.)

Such was the result of Saul's religion. It made him hate the way of truth. And so blinded by the enemy was he, in his zeal, he persecuted unto the death those who called on the Name of the Lord Jesus. (Acts xxii. 4.) And, in a measure, such is the natural outcome of all religion apart from God's Christ. It is the test and touchstone, by which everything is to be tried in a coming day. And our pres-

ent attitude to *Him* regulates our feelings towards those who are His. "*We know that we have passed from death unto life, because we love the brethren.*" (1 Jno. iii. 14.) And this, not the brethren of any sect, society, or party, but those who, being born of God, are members of His family, and of whom it is written: "Both he that sanctifieth and they who are sanctified are all of one: for which cause *he is not ashamed to call them brethren.*" (Heb. ii. 11.)

CONVICTED AND SAVED.

But God had set His heart on this religious persecutor, and would make him a trophy of His grace, not only in saving him from the wrath to come, but in using him for His glory.

Filled with hatred to those who called upon the Name, he obtained letters of authority from the chief priest and elders at Jerusalem, to enable him to go to Damascus and there arrest any and all whom he could find of "this way," whether men or women, and bring them bound to Jerusalem.

Little did he know that day what momentous results would flow from the journey he was taking. Its beginning found him a proud, haughty Pharisee, self-satisfied and zealous for his religion, even to the imbruing of his hands in the blood of those whose only crime was that they knew and loved the Lord Jesus. The end of the journey found him a crushed and broken man, humbly consenting to be led into Damascus, to await the pleasure of Him whom now he owned as Lord! What a mercy to be met in grace by the Lord! In the case of every person, there is sooner or later a meeting with God—none escape it. How blessed if in grace! How terrible if in judgment! The same exceeding great power that is mighty to

save all who come unto God through Christ will be found to be the armament of a terrible foe, if Christ be rejected! Reader, make sure work for eternity!

As Saul and his companions neared Damascus, about noon-day, a light above the brightness of the sun shone round about them, and from the midst of it a voice spake out: "Saul, Saul, why persecutest thou Me?" Startling words they were to poor Saul. What did they mean? Who was uttering them? "Who art thou, Lord?" he asks. "I am Jesus, whom thou persecutest," was the reply.

How strangely these words must have fallen on his ears! He had been in his zeal, persecuting the humble followers of the Lord Jesus. Here he is informed it is none other than Jesus himself he is persecuting! Yet this was but a presaging of a precious truth, of which this man was to be the specially called apostle and exponent—namely, that Christ and His people are one. He the Head, they the members of His body, the Church. So that in persecuting the weakest of God's saints, Saul was persecuting Jesus! Solemn fact for the religious or irreligious haters of God's people. Blessed and comforting fact for the tried ones of the flock in home and foreign lands. Our blessed Lord, as He looks down from the heavens unto which God has exalted Him, and sees the hatred of the enemy, and the malignity with which they still say or do their little worst, reckons that it is against *Him* they are working, for these are "members of His body." (Eph. v. 30.)

Thus graciously did Christ reveal Himself to Saul. Humbled to the dust he meekly asks, "Lord, what wilt Thou have me to do?" He possibly had boasted many a time of his freedom—

for while of Jewish parentage, yet was he a free-born Roman citizen, (Acts xxii. 27-28), but now, and ever afterwards, it was his glory that he was "the bond-servant of Jesus Christ." He immediately owns his allegiance.

In later years Paul makes frequent references to his conversion as an act of God's sovereign grace. In Gal. i. 14-15, he gives us in a few words his call, his conversion, and his sphere of service: "It pleased God, who separated me from my mother's womb, and

Called me by His grace,
To reveal His Son in me,
That I might preach Him among
the heathen."

He was *called*, and the reason therefor was found not in Saul, but in God himself. God called him *by His grace*.

He was *converted* and that was by a revelation of God's Son in him. Jesus once humbled, now exalted had made Himself known unto him, and that knowledge changed henceforth the whole current of his life.

His *sphere of service* was henceforth to make Him known, not only as He was on earth, but as He is now in the glory, where He is associating all who now believe on Him with Himself.

It has been said that Saul's conversion might illustrate the conversion of Israel in a coming day. He speaks of himself as "one born out of due time." (1 Cor. xv.) And it has been suggested that in like manner Israel, who refused Christ when on earth, shall turn to Him in a coming day, when He shall reveal Himself to them from the glory. Be that as it may, we know Paul spoke of himself as a sample sinner: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I ob-

tained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." (1 Tim. i. 15-16.) And while the surroundings connected with his conversion are of the supernatural order, yet in principle, all true conversion now is of the same kind.

First—There is the arresting in the midst of one's sin. Ordinarily this is by the Word preached, although other means are used by God.

Second—Christ made known to the soul, as the One who is not only the living Savior, but Sovereign Lord as well. Christ revealed from heaven, now through the Word of the truth of the Gospel, becomes the object of faith to the sinner.

Many, there are who seek to imitate Saul's conversion, and tell of lights and sights and sounds. It is suggestive that Paul nowhere preaches his experience in this matter as a needful accessory to conversion. He preached the Word. Sinners believed it and were saved!

T. D. W. M.

(To be continued.)

HOLINESS AND HEALING.

(Continued from page 155.)

It is confidently asserted by those we are opposing in this paper that all sickness is of the devil, and the argument is something like this: Didn't sickness come in by sin? and didn't sin come in by the devil? Then if sickness is of the devil, surely it cannot be God's will that any of His children should suffer from Satan's power. Haven't we been delivered from the power of darkness, and from the power of Satan? (See Col. i. 13 and Acts xxvi. 18.) Now all this sounds very fine, but it is mostly

false. In the first place, the Word tells us that by "one man sin came into the world" (Rom. v. 12), not by Satan. It is true, of course, that Satan tempted man, but the fact remains that man is blamed for the presence of sin. Moreover, sickness and death are hardly to be called the penalty of sin; we would rather call them the governmental results of sin. That is to say, sickness and death cannot be regarded as God's judgment for sin, because if that were so, the greatest sinner would have the most sickness and the shortest life. Is this so? Not at all. The fact of the matter is, we must carefully distinguish between death and judgment even as Scripture does. "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27.) Judgment is after death, the Word says, and let us ever remember it. What then is death? It is God's mark on the human family, a mark which we translate "a fallen creature." Sickness, sorrow and death, which like a pall rest on every part of the human family wherever found, are God's witnesses to the fact that man is a sinner. But after this scene is left, the individual has to meet God in judgment about his own sins. He may have had much sickness here, and a horrible death, but all these things have no place in Scripture, as interfering with the judgment—that meting out of punishment for personal guilt that follows after death.

To make use of a simile from human life, we should say that sickness and sorrow are like the warning of the officer to the criminal, and death is the actual arrest and confinement of the criminal to await the judgment that is to come.

Our reason for noticing this is the claim that is made by some faith heal-

ers that healing is secured for us by the atonement of the Lord Jesus. That is to say, it is asserted by them that He bore on the cross every disease and infirmity of the human family, so that all who believe on Him may now claim perfect exemption from disease of every kind. So if I am threatened with typhoid fever, I may look to Calvary and see Him there having typhoid fever for me, and I need not have it at all. The Scripture quoted in support of this is Matthew viii. 16-17, "When the evening was come, they brought unto Him many that were possessed with devils, and He cast out the spirits with His Word, and healed all that were sick. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bore our sicknesses." Now, we contend that this passage has no reference whatever to the atonement and we think our reasons are all-sufficient. The argument of those who maintain the contrary is that His power to heal sickness was based on His actual bearing of the sickness on the cross. But the argument goes too far, for if it is of any value here, we must maintain that His power to cast out evil spirits (as is here said He did) was founded on His actually being Himself possessed of an evil spirit on Calvary when making atonement; that is to say, one of the sorrows of man was his liability to this painful affliction, demon-possession. If then, the Lord had power to give deliverance from it, He must Himself, as we have said, bear this amongst His other sorrows on Calvary—a suggestion so blasphemous as to make one averse to even putting it into words. But we do not see how this can be avoided if the argument is worth anything at all. The truth of the matter

is that the passage explains itself. He *healed*, it is said, that it might be fulfilled. It is not that he died or suffered that it might be fulfilled. His taking our infirmities and bearing our sicknesses was by His power, not by His suffering. It is stated in another passage (Luke vii. 46.) that when a woman ill from an issue of blood touched Him, He perceived that virtue had gone out of Him, and it is only in this sense that He bore our sicknesses.

As a matter of fact, this idea falsifies the atonement, and throws everything into confusion. Sin is pushed out of its place, and its terrible penalty is not perceived. Sickness as we have said, is not, properly speaking, the penalty of sin, any more than demon-possession is. The Lord Jesus did not bear sickness by way of atonement any more than he suffered from demon-possession. Sickness, pain, demon-possession and all the sorrows that encompass the life of man down here are only witnesses from God that he is fallen, that he is away from God; they are entirely different from the terrible judgment that awaits him if he persists in remaining in his rebellion. We have already stated this, but, as it is of all importance, we do not hesitate to reiterate the point. When a child leaves home in defiance of the express command of the parent, he may suffer for so doing, by falling into the hands of those from whom the parent would fain protect him. He may suffer from being away from the parent, but all that does not touch the question of the disobedience that led to this suffering. It may make him think of the folly of his course in leaving the parents' home, and cause him to again turn his steps thitherward. But when he returns, there is the question still remaining of

the disobedience that led to all this, and will the parent freely forgive or will he think it necessary to punish for the fault? How utterly unbecoming would be the thought in the mind of the child that he had already paid the penalty of his disobedience! So it is with us. As a race, we are in sickness and such like, only suffering the consequences of having gotten away from God, but this in no wise touches the question of the guilt of the first sin of Eden's garden or each one's personal transgression since. "It is appointed unto men once to die, but *after this* the judgment."

What our Lord Jesus Christ bore on the cross, then, was sin's penalty. He was there before a Holy God about the guilt of man, and answered to God for that in the fullest way. "He was made sin" is the language of Scripture. And what did that mean for Him? "It pleased Jehovah to bruise Him." (Isa. iv. 11-10.) The whole question of man's sin from the beginning of the stream in Paradise until its flood-tide was gone into by Him, and all that sin called for He bore in His own body on the tree. So John the Baptist says, "Behold the Lamb of God, which taketh away the sin of the world." Now God can meet any sinner with a welcome, for the question of guilt is settled, and can make him feel at perfect peace in His own presence. But sinners whom He thus receives are still connected as to their bodies with a fallen race, and still feel the results of having been away from God. For how long? Let us quote the words of Scripture: "For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body

of His glory according to the working whereby he is able even to subject all things unto Himself." (Phil. iii. 20-21, R. V.) So we are called on to wait for complete deliverance until He comes, and until then we carry about this body of humiliation—a body subject to disease, to pain, to death—a body, in other words, that ever bears witness to the reality of our link with a fallen human race.

But we must now, having stated the principles at the basis of this matter, examine in detail the various passages of Scripture that are generally used to support the theory and practices of faith-healing.

(*To be continued.*)

ABRAHAM AND LOT.

A CRISIS IN THEIR HISTORY.

Genesis xiii.

"A mixed multitude" followed Israel out of Egypt and caused much defilement, weakness and sorrow, for we read in Numbers xi., "The mixed multitude that was among them fell a lusting; and the children of Israel *also* wept again, and said, Who shall give us flesh to eat?" So also in the early days of the church, and not only so, but in every revival that has taken place therein down to the present day, many have been acted upon by various influences, which not being divine, proved evanescent, and the persons so acted upon sooner or later gave way, and found their proper level. Nothing will endure but that which is of God. I must realize the link between me and the living God. I must know myself as one called of Him into the position which I occupy, else I shall have no stability, and exhibit no consistency therein. It will not do for us to fol-

low in the track of other people, merely because it is their track. God will graciously give each a path to walk in, a sphere to move in, and a responsibility to fulfill; and we are bound to know our calling and the functions thereof, that by His grace, ministered to our souls daily, we may work therein effectually to His glory.

Let us therefore search and see whether we are walking under a divine or a human influence; whether our faith stands in the wisdom of man, or in the power of God; whether we are doing things because others have done them, or because the Lord has called us to do them; whether we are merely propped up by the example and influence of our fellows, or sustained by personal faith in God. These are serious inquiries. It is no doubt a happy privilege to enjoy the fellowship of our brethren, but if we are propped up by them, we shall soon make shipwreck. So also if we go beyond our measure, our actions will be strained and unsightly, uneasy and unnatural. It is very easy to see when a man is working in his place, and according to his measure. All affectation, assumption and imitation is contemptible in the extreme. Hence, though we cannot be great, let us be honest; and though we cannot be brilliant, let us be genuine. If a person goes beyond his depth without knowing how to swim, he will surely flounder. If a vessel put out to sea without being sea-worthy and in trim, it will surely be beaten back into harbor or lost. Lot left "Ur of the Chaldees," but he fell in the plains of Sodom. The call of God had not reached his heart, nor the inheritance of God filled his vision. Solemn thought may we ponder it deeply. Blessed be God, there is a path for each of His ser-

vants along which shines the light of His approving countenance, and to walk therein should be our chief joy. His approval is enough for the heart that knows Him. True, we may not always be able to command the approval and concurrence of our brethren, we may be frequently misunderstood, but we cannot help these things. "The day" will set all this to rights, and the loyal heart can contentedly wait for that day, knowing that then "every man shall have praise of God."

But it may be well to examine more particularly what it was that caused Lot to turn aside from the path of public testimony. There is a crisis in every man's history at which it will assuredly be made manifest, on what ground he is resting, by what motives he is actuated, and by what objects he is animated. Thus it was with Lot. He did not die at Haran, but he fell at Sodom. The *ostensible* cause of his fall was the strife between his herdsmen and those of Abraham, but the fact is, when one is not really walking with a single eye and purified affections, he will easily find a stone to stumble over. If he does not find it at one time, he will at another. If he does not find it here, he will find it there. In one sense it makes little matter as to what may be the apparent cause of turning aside, the *real* cause lies underneath, far away, it may be from common observation, in the hidden chambers of the heart's affections and desires, where the *world* in some shape or form has been sought after. The strife between the herdsmen might have been easily settled without spiritual damage to either Abraham or Lot. To the former, indeed, it only afforded an occasion for exhibiting the beautiful power of faith, and the moral elevation, the heavenly

vantage-ground, on which faith ever sets the possessor thereof. But to the latter it was an occasion for exhibiting the thorough worldliness of his heart. The strife no more produced the worldliness in Lot than it produced the faith in Abraham. It only manifested in the case of each what was really there.

Thus it is always; controversies and divisions arise in the church of God, and many are stumbled thereby, and driven back into the world, in one way or another. They then lay the blame on the controversy and division, whereas the truth is, that these things were only the means of developing the real condition of the soul, and the bent of the heart. The world was in the heart and *would be reached by some route or another, nor is there much of moral excellence exhibited in blaming men and things, when the root of the matter lies within.* It is not that controversy and division are not to be deeply deplored; assuredly they are. To see brethren contending in the very presence of "the Canaanite and the Perizite" is truly lamentable and humiliating. Our language should ever be, "Let there be no strife, I pray thee, between me and thee, * * * * for we are brethren." Still, why did not Abraham make choice of Sodom? Why did not the strife drive him into the world? Because he looked at it from God's point of view. No doubt he had a heart that could be attracted by "well-watered plains," just as powerfully as Lot's heart, but then he did not allow his own heart to choose. He first let Lot take his choice and then left God to choose for him. This was heavenly wisdom. This is what faith ever does; it allows God to fix its inheritance, as it also allows Him to make it good. It is always satisfied with the portion

which God gives. It can say, "the lines are fallen to me in pleasant places; yea, I have a goody heritage." It matters not where "the lines" fall; for in the judgment of faith they always "fall in pleasant places" just because God casts them there.

What, then, did Lot choose when he got his choice? He chose Sodom. The very place that was about to be judged. But how was this? Why select such a spot? Because he looked at the outward appearance and not at the intrinsic character and future destiny. The intrinsic character was "*wicked.*" Its future destiny was "*judgment*"—to be destroyed by fire and brimstone out of heaven. But it may be said, Lot knew nothing of all this. Perhaps not, nor Abraham either, but God did, and had Lot allowed God to "choose his inheritance for him," He certainly would not have chosen a spot that He himself was about to destroy. He did not, however, He judged for himself. Sodom suited him, though it did not suit God. His eye rested on the "well-watered plains," and his heart was attracted by them. "He pitched his tent *toward* Sodom." Such is Nature's choice! "Demas hath forsaken me, having loved this present world." Lot forsook Abraham for the same reason. He left the place of testimony and got into the place of judgment.

C. H. M.

If I have God's love to the world, it makes me an evangelist. If I have God's love to the sheep, it makes me a pastor. If I have God's love to the assembly, it makes me a teacher.

The Word of the Lord and the attentive ear of the faithful servant are all we need to carry us safely and happily onward.

CONFERENCES.

The season for these special meetings is about to begin and we think it well to reprint for the consideration of those concerned the following weighty suggestions made by Mr. J. R. Caldwell some years ago, in the view of such meetings. For the sake of space we have left out one or two paragraphs at the end of the original paper.

"That God in all things may be glorified," and "let all things be done unto edifying" (1 Peter iv. 11 and 1 Cor. xiv. 26), are the two principles that should ever be our guide. If this twofold object is kept steadily in view, it will greatly help.

If, as is not infrequently the case, several hundred believers come together and two hours of the precious time of each one is spent at every meeting, how great the responsibility that rests upon those who occupy the time, to be certain that they are ministering not only truth, but needed truth, and that in plainness, definiteness and brevity.

Readiness to minister shortly and to strike a fitting key-note at the commencement of a meeting is an invaluable gift. But to do this involves real solemn dealing with God, from whom alone such preparedness can come. Often the meeting is begun by a hymn, then a pause, then a long prayer, then more hymn-singing; then a pause then a long address, so long that there is hardly time for another to follow with any degree of liberty. We should be sorry to limit the time to be occupied by one who has manifestly a message from God, and by whom God is speaking to hearts and consciences; but our observation has impressed us with the belief that the longest addresses are rarely the most edifying.

It would be well for ministering brethren to remember that the great majority of their hearers are able only to grasp and retain a very little of what they hear. A little spoken pointedly and with calm, deliberate reference to an open Bible will do more solid work than a long, wordy, diffuse address.

The early part of a meeting having been taken up with long pauses and one or two long addresses, it sometimes happens that towards the close there is quite an unseemly haste to take part, those only succeeding who have the knack of slipping themselves forward quickly. The effect is to quite exclude those who study to act calmly and deliberately, as in the presence of God.

Two passages duly pondered would cure this: "For I say, through the grace given unto me, to every man that is among you not to think of himself more highly than he ought to think." "In lowliness of mind let each esteem other better than themselves. (Rom. xii. 3; Phil. ii. 3.) Surely if this were the exercise of each soul, there would be at least a pause, and the heart uplifted to God to know whether or not another might be the more fitted and prepared instrument to minister the needed word. Surely each one of us may have learned that God can do without us, and to rejoice if the children are fed, albeit *we* may not be allowed to break to them the living bread.

Long pauses are not desirable, but is it not the case that very often the prayer, or the word ministered after a long and almost painful silence, has been in unction and power, whilst very generally the word that has been thrust in without a moment's pause falls flat and powerless?

Is there a reason for this? We be-

lieve there is. There is in some a spirit of self-distrust and diffidence that hinders action until there is in the soul the fullest conviction that it is the mind of the Lord that *they* should take part. Such was the experience of Moses, Gideon, Jeremiah and others—they were slow to go forward and hard to convince that they in their insufficiency were the ones whom God had selected for the great work He had to do. It is a feeling akin to this that often hinders, and instead of the silence that is of God being allowed to have its effect on the conscience of such servants of God until they are pressed from within to act, some restless, ready brother thinks it “a pity the time should be wasted,” and gets up to fill the gap by ministering what is felt to be not in the power of God.

Alas! how little he thinks of the practical wasting of half an hour in ministry of the “sounding brass and tinkling cymbal” order, when five minutes’ golden silence, that to a restless spirit seems an hour, might have cleared the way for the very message of God.

Truly this stop-gap ministry, the offspring of mere carnal restlessness—whether it be a prayer, a hymn or an address—is an infliction we would protest against.

One serious lack in most meetings for ministry of the Word is a worshiping spirit. Ministry gets on the swing, and one address after another is delivered without the healthful variation of praise or prayer. True ministry will invariably lead to God. Sometimes it will lead to God in confession of sin, which the word “quick and powerful” has detected; sometimes in prayer for grace to act what has been taught; sometimes in praise as the wondrous

purposes of God’s grace have been opened up to the heart. Oh, the pain and disappointment to one in fellowship with God, to hear an address that humbles to the very dust, cutting to the heart and arousing the conscience, followed by the discord of a lively hymn, instead of silent prayer, or prayer in the Spirit leading to humiliation, self-abasement and confession. We do not speak too strongly when we say that on some such occasions we have felt the giving out of a hymn, well-meant though it may have been by the one who did it, to be as evidently of Satan, as was the well-meant word of Peter to the Lord, which met the sharp rebuke, “Get thee behind me, Satan.” We have felt it to be the effort of the adversary to neutralize as far as he could the effort of the Word ministered.

We trust those suggestions may lead the servants of God to seek of Him discernment as to what is fitting, so that we may each one be helpers of the faith and joy of the many. J. R. C.

Brother Wm. Matthews, since the tent season closed, has been seeking to help in and around Boston among the various little assemblies.

True obedience is the result of subjection to God. It is meek and lowly, and therefore free from that offensive bearing which is so sad and grievous to the Spirit.

Every time a saint expects great things of God, he glorifies Christ.

Christ’s acceptance in heaven is the measure of the believer’s acceptance—“accepted in the Beloved.”

THE MOTHER'S TRUST.

"They shall take to them every man a lamb, according to the house of their fathers, a *lamb for an house*. It is the Lord's passover. The *blood* shall be to you a token upon the houses where ye are, and when I see the *blood*, I will pass over you."—*Ex. vii. 3, 11, 13.*

Beneath the blood-stained lintel I with my children stand;
A messenger of evil is passing through the land.
There is no other refuge from the destroyer's face;
Beneath the blood-stained lintel shall be our hiding-place.

The Lamb of God has suffered, our sins and griefs He bore;
By faith the blood is sprinkled above our dwelling's door.
The foe who seeks to enter doth fear that sacred sign;
To-night the blood-stained lintel shall shelter me and mine.

My Savior, for my dear ones I claim Thy promise true;
The Lamb is "for the household"—the children's Savior too.
On earth the little children once felt Thy touch divine;
Beneath the blood-stained lintel Thy blessing give to mine.

O Thou who gave them, guard them—those wayward little feet,
The wilderness before them, the ills of life to meet.
My mother-love is helpless, I trust them to Thy care!
Beneath the blood-stained lintel, oh keep me ever there!

The faith I rest upon Thee Thou wilt not disappoint;
With wisdom, Lord, to train them my shrinking heart anoint.
Without my children, Father, I cannot see Thy face;
I plead the blood-stained lintel, Thy covenant of grace.

Oh, wonderful Redeemer, who suffered for our sake,
When o'er the guilty nations the judgment storm shall break,
With joy from that safe shelter may we then meet Thine eye,
Beneath the blood-stained lintel, my children, Lord, and I.

NEEDED TRUTH.

Woe to him that increaseth that which is not his! How long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? (Hab. ii. 6, 7.)

The down-grade associate parson connected with the down-grade People's Church, when leaving Chicago to go to the Klondike in search of gold, said, "I find that the church that believes nothing gives nothing." Evidently he did not find rationalism a very self-denying thing, but the contrary.

THE CROWN.

Says Faith, "Look yonder! see the crown
Laid up in heaven above."
Says Hope, "Anon, it shall be mine!"
"How good is God!" says Love.

Work and Workers.

Kansas City, Kan.—Jas. Erskine had a long campaign with his tent in various parts of this city, this summer, with some encouragement.

New York, N. Y.—J. M. Carnie has at last carried out a purpose cherished for a long time of moving to this city. His address now is 81 West 124th Street, New York, N. Y.

Belfort, N. Y.—Mr. W. H. McWhirter, of Long Island City, has been with us for a week or more, and has been a help and blessing to saints and sinners. Two or three professed to be saved during his visit.

Toronto, Ont.—Brother R. Telfer began a series of meetings, after his return from Napanee, in East Toronto. The weather was bad and meetings were small to begin with, but later God gave encouragement and blessing, in sinners being saved.

Brother McClintock still goes on at West Toronto Junction. Some more have been saved lately, and some saved ones added to the assembly there. May the work there draw forth the prayers of God's people.

James Hareus expected to go to his home in Portland, Ore., long before this, but was detained by meetings which he began in Emington, Ill. They were so encouraging that he felt unwilling to leave. He is home now.

West Superior, Wis.—One week in August, Brother R. Bultmann was with us in a series of meetings, which were

refreshing, and in September we had another profitable week with our brother Alex Matthews. F. R. S.

Denver, Colo.—Five were baptized Sunday the 15th. Large evening meetings. Gospel Hall, 611 Santa Fé Avenue. S. V. W.

Arkansas City, Kan.—Mr. I. R. Dean has had some success in the gospel here this summer and there is now a small company gathered to the Name of the Lord. F. T. Horton, who has been here almost alone in his testimony for years, is quite encouraged.

Dr. E. A. Martin and T. D. W. Muir went to Alpena, Mich., for a few meetings from there purposing to attend Standish conference, and go on to Crosswell, Mich., for some Gospel meetings, an old "Kirk" having been secured for that purpose. Pray for them!

Perry, Kan.—The yearly conference was held here as advertised, and the Lord's presence and Word were enjoyed. This assembly has a number of young men in it, and it did our hearts good to see them, for, as a rule, the American young man does not seem drawn to this line of testimony.

Brother F. W. Blair began a series of Gospel meetings in the Gospel Hall, New Bedford, Mass., immediately after the conference there, and God we hear, has been using His Word to the salvation of quite a few. Many of them are the children of God's people, and the older scholars in the Sunday-school. Brother Blair later went on to Jersey City to hold a series of meetings in their new hall.

Detroit, Mich.—The annual convention will be held here (D. V.) in the Gospel Hall, corner Seventh and Perry Streets, on Friday, Saturday and Sunday, December 15th, 16th and 17th. Further notice in next month's issue.

Denver, Col.—Brother A. McKellar, late of Tilsonburg, Ont., has moved here with his family, and with Brother Ware from England is holding forth in a hall secured for the use of the assembly. They ask prayer that God may fit and furnish them for His work.

S. W. Benner and David Scott are holding meetings in Barrie. J. J. Rouse has taken up house at Rugby, Ont., and is preaching around that district with encouragement. He asks that his new address be noted. Mr. and Mrs. Green, of Bermuda, who have been for some time around Orillia, for their health's sake, hope to be able to return to their home field of labor soon. Brother J. C. Beattie has been up in the Parry Sound district. He is now in Allandale.

Forest, Ont.—Brethren Kernohan and Robert Munro have had the old gospel tent pitched near Camlachie, ten miles from Forest. Some professors found out they had nothing; others even coming twenty miles to the meetings.

What difference there is between the new fields and some of the old assemblies. Alas! alas! the coldness that is creeping over the children of God. Worldliness and greed of gain will not allow some of them to wait on Him one hour in a prayer-meeting or reading, His blessed Word. O the need to cry "Lord revive us again."

Wansted, Ont.—We had an all-day meeting at Wansted on September 26th. A goodly number of Christians came together. About 125 sat at the Lord's table, and in the afternoon about 200 came together. Brother Kernohan and Joseph Douglass ministered the Word.

Wazahachie, Tex., also had their year-long special meetings, and the Lord gave help at them. The Lord's work in Texas has been much hindered by undesirable elements being attracted to the path of separation, not for the sake of being in the path *with Him*, but rather for the opportunity of being free from human restraint. We believe that now things are getting down to a more substantial basis, and we trust that there will be yet a good and large testimony for our Lord in this great State.

Parry Sound.—Brother R. N. Finch sends in some interesting items about the work in that far-away part of the country. They had a conference there in the beginning of September and he writes concerning it, "We engaged the most central hall in the town and on the Sunday night it was full and the power of the Lord was present to heal. Two professed conversion, five were baptized, and the interest in the town and surrounding country has increased. Among those present who ministered the Word were S. W. Benner, D. R. Scott, J. C. Beattie and others. About sixty-five sat down to remember the Lord.

New fields are opening up before us here. Will you remember the work and workers here at the throne of grace.

San Francisco, Cal.—Brethren James Campbell and Dr. Matthews are in San Francisco holding nightly meetings, which are much appreciated by those caring for such things. Brethren McClure and McFadyen still press on in the work out there. They were lately at Santa Cruz. We trust the Lord's people remember these laborers at the throne of grace.

Brethren D. Munro and John Smith arrived in Scotland safely, and the latter has been greatly helped by the sea voyage. We are truly very glad of his restoration.

Notices.

Boston, Mass.—The twenty-third annual conference meeting will be held December 23 to 26, 1899. The place of meeting will be announced later. The friends intending to be present, please communicate with James F. Black, in care of F. O. Houghton, 115 State Street, Boston, Mass.

Homestead, Pa.

Dear Brother Ross:

The believers gathered to the Name of our Lord Jesus Christ purpose (D. V.) holding three days' special meetings on Friday, Saturday and Lord's Day, November 17, 18, 19, 1899. A prayer-meeting prior thereto on Thursday evening, November 16th.

All meetings held in Gospel Hall, Sixteenth Avenue. Believers' Hymn Book will be used. Those coming will be freely entertained.

A cordial invitation is hereby extended to all the Lord's servants and people. As Homestead has exceptional

railway connections, many scattered handfuls of God's own dear ones might come without much loss of time in transferring to other lines.

Any communications relative to the above, address to W. J. McCandless, Box 227, Homestead, Pa.

Chicago, Ill.—The twentieth annual conference will (D. V.) be convened on Thanksgiving Day and three following days, in Thornton Hall, Sixty-ninth Street and Normal Avenue.

Prayer-meeting on Wednesday night, November 29th, at 7:45, in Gospel Hall, 615 West Sixty-ninth Street, at which place visitors will please report on their arrival in the city.

Usual arrangements for all visitors. Address all correspondence to Conference, 7105 Lafayette Avenue, Chicago, Ill.

Kansas City, Mo.—The twelfth annual conference of Christians in this city will (D. V.) be held in Gospel Hall, 1109 Walnut Street, at Christmas time as usual. On Saturday, 23d of December, a prayer-meeting will be held at 7:30 p. m. Lord's Day morning at 10:30 a. m. Lord's Supper as usual. Preaching at 3 and 7:30 p. m. On Monday, Tuesday and Wednesday, the 24th, 25th and 26th, a meeting will be held at 10:30 a. m. and at 3 and 7:30 p. m., each day.

Board and lodging will be provided in the usual way, and free to all Christians who can attend, and the Sunday morning collections will be devoted to meet all the expenses incurred.

The Believers' Hymn Book will be used.

For further information, etc., address, "Conference," 1012 West 5th Street.

OUR RECORD.

Registered at
Kansas City, Missouri. }

3 John, 12.

PREACH THE WORD.

VOL. XII. KANSAS CITY, MO., U. S. A., DECEMBER, 1899. No. 12.

SAUL, WHO WAS CALLED PAUL

(Continued from page 166.)

A CHOSEN SERVANT.

The experience which Isaiah the prophet passed through as described in the sixth chapter of his prophecy, had, in measure, its counterpart in the experience of Saul of Tarsus. In both cases the *order* was the same.

1st, *conviction*, wrought in the soul, by being brought into the Lord's presence.

2d, *conversion*, through a revelation of a Savior-God, who could show mercy on righteous grounds.

3d, *consecration*, a setting apart unto Him and His service. Saul the persecutor was henceforth to be known as Paul the bond-servant of Jesus Christ!

This purpose of God we find brought out in what He says to Ananias (Acts ix. 15), when sending him to open Saul's eyes. "Go thy way: for he is a *chosen vessel unto Me*, to bear My name before the Gentiles and kings, and the children of Israel." Still later, when Paul was relating before King Agrippa God's dealings with him, he tells how on that memorable day when first he met the Lord, he asked, "Who art Thou, Lord?" And the Lord had answered, "I am Jesus, whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of *those things which thou hast seen*, and of *those*

things in which I will appear unto thee: delivering thee from the people [Israel], and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." (Acts xxvi. 15-18.) Such was the call and commission of Saul of Tarsus. A religious servant of Satan he had been. An honored servant of God he was made!

Among professing Christians to-day, there are two extremes to be found in regard to this matter of service. With many, service is everything, and they urge themselves and others on to it, reminding one of the words of Pharaoh to afflicted Israel, "Ye be idle, ye be idle," so he gave the people more work to do. With many if not the most of these, they are serving in the hope of being sons eventually. They are serving for salvation, instead of serving *because* of it.

The other extreme is: having the knowledge of my sonship, I am not to think of myself as a servant. Indeed, we occasionally hear it said, "We are not servants, we are sons." This last is just as false as the first. All who are in Christ are children of God, and that by birth. But we are called on to serve the Lord Christ. Having been redeemed by the precious blood of Christ, we are henceforth not our own,

but His bond-servants—in other words, His slaves! Such was the title Paul loved to use in speaking of himself, as can be better seen by referring to the revised version. (Rom. i. 1, Phil. i. 1, Titus i. 1, etc., etc.)

AN HONORED SERVANT.

Paul's service was two-fold. He had a message to the *world*, and he had a message to the *church*. In Colossians i. he speaks of "the Gospel, which ye have heard, and which was preached to every creature under heaven; *whereof I, Paul, am made a minister.*" (V. 23.) This was a message for the world—the Gospel. In Galatians i. 11-12, he says: "But I certify you brethren, that the Gospel that was preached of me is not after man. For I neither received it of man, neither was I taught it, but *by the revelation of Jesus Christ.*" He had not known Christ down here, hence he ever spoke of Him as the One who was once humbled, but was now glorified. Thus it was not a message he received by the mouth of the other apostles, but one he got from the glorified Lord Jesus. As he says: "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." (1 Cor. xv. 3-4.)

This stamps the Gospel ministry of the Apostle Paul with a peculiarity worth noting. He spoke of Christ as One he knew in the glory, and the effect of the message he brought was to loosen men from the earth, and link them to One in the heavens. This did not make those converted through his ministry "star-gazers," who, because their place and portion was in the

heavens, had no responsibility on the earth. No, but as in the case of the Thessalonians, who heard the Gospel message from Paul, and which he delivered, "not in word only, but in power, and in the Holy Ghost, and in much assurance," they "*turned to God from idols*"—that was their conversion—"to serve the living and true God"—that was their occupation—"and to wait for His Son from heaven, even Jesus," etc.—that was their hope. (1 Thess. i. 9-10.)

He himself had been a subject of sovereign grace, and he delighted to speak of that grace which was exceeding abundant in his case, as being sufficient to reach any sinners, whoever or wherever they might be. "This is a faithful saying," he says, "and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit I obtained mercy that in me first (as chief; R. V.) Jesus Christ might shew forth all long-suffering, *for a pattern to them which should hereafter believe in Him to life everlasting.*" (1 Tim. i. 15-16.) Thus it was not the mere doctrine of the Gospel he preached. He testified of that which he had *known* and *experienced*. This is true Gospel testimony.

MINISTRY TO THE CHURCH.

Not only was Paul a chosen vessel to declare the Gospel to a perishing world, but he was made an honored servant in and to the church. It is noteworthy that while wondrous revelations and unfoldings of other things were given him, and he became the most noted teacher of them all, yet he kept fresh, simple and hearty in his Gospel testimony to the last. Alas! many who claim great knowledge in "church truth," etc., have little or no

heart for the Gospel, and inasmuch as this is so, they manifest that they are not true followers in the footsteps of our Lord Jesus, or His honored servant Paul.

Our blessed Lord, during His ministry here, had, after his practical rejection by the nation, given His disciples a hint of what He was yet to do, when He said: "Upon this rock I will build My church, and the gates of hell shall not prevail against it." It was something yet future, and could not be until, through death and resurrection, the corner-stone was laid. In other words, Christ must die and rise again ere this could be. But He, having passed through death up to the Throne of God, has sent forth the Holy Spirit, who builded together those who were being saved, and the new thing—the church—was begun. (Acts ii.) It is going on yet, and every one who is saved during this dispensation is being built, as a living stone, in this wondrous building.

Now Paul, in his ministry to the saints of God, speaks of this when in Ephesians ii. he tells of the "habitation of God by His Spirit," which He is building out of living stones, chosen from among Jew and Gentile, and fitly framed and placed by the Holy Spirit. But his especial theme in dealing with "the church" is the "One Body," of which Christ is the Head.

Writing to the Colossians, he says: "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for His Body's sake, which is the Church: *whereof I am made a minister*, according to the dispensation of God, which is given to me for you; to fulfil [or complete] the Word of God." (Col. i. 24-25.) This special message He

speaks of as "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. i. 26-27.) Writing to the Ephesians, he says: "By revelation he made known unto me the mystery, * * * which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs and *of the same body*, and partakers of His promise in Christ by the Gospel; whereof I was made a minister," etc. (Eph. iii. 3-7.)

Thus was he honored with that revelation which brings out as perhaps none other does the peculiar, close and unique relationship of Christ and His church. Along with this, we have, in the Epistles he wrote, practical doctrine of highest moment for each child of God, telling him, for instance, what his baptism means (Rom. vi. and Col. ii.), reiterating the mind of the Lord regarding His people keeping the feast of remembrance He instituted before His death (1 Cor. xi. 23-26), placing the coming of the Lord before them as the true and proper hope of the child of God (1 Thess. iv. 13-18), and many other things we find nowhere else unfolded. This subject would be most profitable to follow, but we must pass on.

THE SUFFERING SERVANT.

"I will shew him *how great things he must suffer* for My name's sake," said the Lord (Acts ix. 16) to Ananias. And this also was verified in the history of this honored servant. "God," he says at one time, "who commanded the light to

shine out of darkness, hath *shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are *troubled* on every hand, yet not distressed; we are *perplexed*, but not in despair; *persecuted*, but not forsaken; *cast down*, but not destroyed; always bearing about in the body the dying of the Lord Jesus," etc. (2 Cor. iv. 6-10.) Again, in the same epistle, he testifies, "Are they ministers of Christ?" referring to certain professed teachers in the Corinthian Church. "I am more," he replies; "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (2 Cor. xi. 23-27.)

What a list! and he gloried in all this, and like those we read of in Acts v. 41, who "rejoiced that they were counted worthy to suffer shame for His name," he rejoiced as he took it as a part of his fellowship in the sufferings of Christ. And this is still the portion of the godly one, in this the scene of His rejection, as it is written, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii.) Note it does *not* say "all

who are in Christ," but "all who *will* live godly in Christ Jesus." One may be in Christ and living anything but a godly life—Christians may be worldly, and the world will not persecute them. This is very solemn, and ought to raise questions in all our hearts!

THE MARTYRED SERVANT.

"Paul the prisoner of Jesus Christ" was an honorable distinction. This he wrote from a Roman prison, where he was cast for the truth's sake. We do not go into the history of how he got there. That will be found recorded in the last eight chapters of the Acts. By the mercy of God, he had been preserved from the fury of the mob, and until God's hour had come, even the Roman government could do nothing with him. While on the memorable journey that led to his apprehension, he saw for a little while the elders of the Ephesian assembly, and told them that the Holy Spirit had been witnessing, "saying that bonds and afflictions abide me." "But," he adds, "none of these things move me, *neither count I my life dear unto myself* so that I might finish my course with joy," etc. (Acts xx. 24.)

In due time the end of which he here speaks draws nigh. He was to seal his testimony by his death. Writing to his beloved son in the faith, Timothy, he says: "I am now *ready to be offered*, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing." (2 Tim. iv. 6-8.)

What calm triumph is here! The martyr's death before him, yet no fear.

The headsman's axe has no terror. It has no power to make him wish to draw back, or even modify his testimony. No! He looks forward rather to the joy of that day, to which he had so often turned the eyes of God's tried and tempted people—the day of *His* appearing!

And note, ere we close this paper, the earnest way in which he urges on young Timothy, with the most solemn charge, to preach the Word—the whole Word of God—and *that* in view of a time when the itching ears of the people—even God's people—would lead them away from the simple truth of God, after fables and fanciful theories of men. (2 Tim. iv. 1-5.) The Lord graciously bless this simple study of the grace of God, as seen in His servant. May we such "faith follow," or, as the revised version has it, "considering the issue of their life, imitate their faith, Jesus Christ the same yesterday and to-day, yea and forever." (Heb. xiii. 7-8.)

T. D. W. M.

SENT AND ACCOMPANIED.

It is not without reason that we are told again and again that the Son of God was *sent* by the Father to a lost world, and that the messengers of the risen Christ to that same world, out of which they are first called, are equally *sent* by Him. Never was the reiteration of this truth more needed than in the present day; and at the season of the year when more go forth to other lands it is good for those who go, and not less for those who abide here, to be reminded of it.

None can run the heavenly race who do not make the right start—entering "the way of peace" by Christ as the Savior; and none can worthily acquit

themselves in service to Him as their Lord who are without the assured conviction of the definite service *for* which He calls them, *to* which He sends them, and *in* which He leads them. The secret of the unfailing strength and consolation of the Son of God in all His service to the Father is found in His own statement in John viii. 29. Men might dispute his testimony and reject Himself, and He might and did feel the solitude of His position as regards human companionship and especially human fellowship; but even though His eye rested on the climax of their opposition—"When ye have lifted up the Son of man"—He could say, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him."

"The Father sent the Son to be the Savior of the world." This was the expression of the love of God to sinners, and this it was that gave the Lord joy in accomplishing His great work. If we may be allowed to imagine the beginning of what is eternal—God's high purpose of redemption—we might think of such a question as we have in Isa. vi., albeit there was no created ear to hear it, "Whom shall I send? and who will go for us?" and the ready response of One of the blessed Three in One, "Here am I; send Me." But we are sure that the purpose, even as the counsel out of which it grew, was that of Father, Son and Spirit in an unspeakable fellowship.

It is good to meditate at times on those things of the past which no creature can comprehend, for it tends to make us feel our native *nothingness* in the presence of the eternal God, and yet our true *dignity* as those whose po-

sition in His new creation is the fruit of eternal love and wisdom. It is calculated to bring us low and chasten our spirits before Him, and also to lead us to consider how high and deep and solemn are things to come, and how important for us is this brief space of time that lies between such a past and such a future.

"*The Father sent the Son,*" and the Son said, "*Lo, I come to do Thy will, O God.*" This was His sole business; He had, and could have, no other. Such was His delight in that will that He could say, "My meat is to do the will of Him that sent Me, and to finish His work." Who could have uttered such words, or have thought of *finishing* God's work, but He who in a past eternity *began* that work, and even when "wearied with His journey" and sitting on the well, was Himself the wisdom and the power of God—the Possessor of "all the fulness of the Godhead"?

But, whatever He was essentially, He had taken upon Him "the form of a Servant," and the will of His Father and His God was uppermost in His heart. "I do always those things that please Him," He could say before friends and foes, and while no foe could convict Him of sin (John viii. 46), no one of His earthly companions had the shadow of a question whether that "*always*" was too absolute.

As it was in response to the will of the Father that the Son "came forth," and, being born of a woman, became an infant and a child so it was in conscious subjection to *His* will that He lived those years of obscurity at Nazareth; and nothing less than the distinct intimation of that will led Him to enter upon His public ministry by baptism and temptation. That same

will was made known "morning by morning" (Isa. i.) to His "opened" ear and willing heart, and ruled His steps without a single break through all "the days of His flesh."

If He received a teacher of Israel by night; if in the heat of the day He gave the living Samaritan water to a sinful and despised Samaritan woman; if He timed His journey to meet a desolate widow and gladden her heart by restoring her dead son to her embrace; or if, when He heard that a member of a loved family was sick, He tarried two days and allowed him to die—it was all to fulfil that will of God which to Himself was ever "good, and acceptable and perfect."

It was in this path of perfect obedience and absolute submission—which did not stop short of Gethsemane and Calvary—that the Son of God as the *sent* One was always *accompanied* by the Father, even as it was said of Abraham and Isaac, "They went both of them together." Being anointed by the Holy Spirit, the Son was ever led by the Spirit; but it was of the Father He said, "*He that sent Me is with Me; the Father hath not left Me alone.*" Even during those forty days when He was "being tempted of the devil," though outward tokens of His Father's *care* were withheld, yet His Father's *presence* was His, and He *trusted* and *waited* and *obeyed*. And when He knew that the enemy was about to make another *special* assault upon Him—"the prince of this world cometh"—and that His chosen companions would leave Him alone, He could say, "Yet I am not alone, because the Father is with Me." Thus He who was sent by the Father always did the Father's *will*, and always had the Father's *presence*.

So when the Lord had chosen and

called and prepared His servants to be His witnesses, He sent them with the definite assurance, "Lo, I am *with you*." And as it was in the beginning, it is still. It is indeed true of all His people that, being called out of the world, we are sent into it as witnesses unto Christ, and He who sends us is with us. But there is still, as there was in early days, special, definite service, for which the Lord, in His grace, prepares certain "in the church" (Acts xiii. 1; 1 Cor. xii. 28), and to which He calls and sends them. The failure of the church must not lead us to lower the standard. The Lord is the same, and He does still call and send His servants, giving the conviction of this to those so called, and making it manifest to others who, walking in His fear, are in His secret (Ps. xxv. 14).

It is sometimes said that *all* Christians should go forth to heathen lands; but Scripture no more teaches this than that every saved sinner is a minister of the Word (1 Cor. xii. 29). All who walk with God will surely ask what is their part in the great work of spreading the gospel near or afar, and will also be ready to show their fellowship with those who are definitely called to carry it forth.

The one who is thus called and sent, and who goes with readiness and purpose of heart to do *his Lord's will* and to please Him, will not lack the sense of *His presence*. Whatever the difficulties, trials and discouragements, that presence will sustain and comfort; without it there can only be weakness and failure.

W. H. B.

(In *Echoes of Service*.)

God willed our salvation; Christ effected it, the Holy Ghost testifies of it.

THE SIN-OFFERING.

Matt. xxvii. 46.

Still, O soul! the sign and wonder
Of all ages see—
Christ, thy God, the King of glory,
On the cross for thee,
From the Father's bosom come,
Wandering soul, to bring thee home.

Wouldst thou know if Jesus loves thee,
If He loves thee well?
See Him suffer, broken-hearted,
All the pains of hell—
Smitten, bearing in thy room
All thy guilt and all thy doom.

See Him of His God forsaken,
Hear His bitter cries
Rise *unanswered through the darkness*
Of the silent skies—
See the fountain of the blood
Shed to bring thee back to God.

Mine the sin, O mighty Savior,
Laid by God on Thee—
Mine eternal condemnation
In Thy cross I see—
In Thine agony divine
See the curse that else were mine.

See the conquest and the triumph
Thou for me hast won;
Justice satisfied for ever
Al! God's pleasure done.
Thus, O smitten Rock! from Thee
Life eternal flows to me.

Unto me, the base, the guilty,
Flows that living flood;
I, Thine enemy, am ransomed
By Thy precious blood.
Silent at Thy feet I lie,
Lost in love's immensity.

G. Tersteegen.

NOTES OF AN ADDRESS.

There is nothing that attracts the heart like the love of God to us. "We have known and believed the love that God has to us." Seeing we have such a Father and that we belong to such a family (don't let us make this circle narrower than the whole family of God) and are the recipients of such grace, let us see what is our relationship and responsibility toward each other as children of God?

Matt. v. Some may say that the teaching in this chapter bears exclusively on the Kingdom. Primarily it concerns the Kingdom, but we know there are divine principles laid down here which bear upon our conduct towards one another and the world now. (V. 43-48.) "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be [manifestly] the children of your Father in heaven." If you are going to be imitators of God as His dear children, walk in love toward those who belong to the same heavenly family, and those who are without.

Gal. v. "Brethren," I like that word. We don't want any other joined to it to limit its application. It includes all the family. The arms of that word are as wide in their embrace as the arms of God. Let our hearts go out to all the household of faith, all the family of our common Father, irrespective of their knowledge or attainments in spiritual things. Brethren, we have to contend against this sectarian spirit. We live in a day of the disintegration of almost everything. How terribly the devil has succeeded in destroying the collective testimony of the people

of God! While this is sadly true, still we know that as God looks down upon the present condition of things, He sees little groups of His people gathered here and there in simplicity to the Lord Jesus Christ—gathered unto that blessed holy Name. Wherever there is an open Bible and liberty to carry out the Lord's will as given therein, where the gathering center is that Name alone, and where there is a measure of harmony and love with a feeble desire and endeavor to honor and please Him alone, He looks down upon it with delight.

"Where two or three are gathered together unto my Name, there am I in the midst." When we take that Scripture to our hearts, it clothes such an assembly, however numerically weak it may be, with a dignity and character that nothing else can give it. A little company of saints gathering in some humble hall or lowly dwelling unto that holy blessed Name "Jesus"—gives it a dignity and glory that a mixed gathering of saints and sinners in some gorgeous building with ecclesiastical grandeur surrounding it has not.

"If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." If a man be overtaken in a fault, don't abandon him; remember the link that binds him to you, and recognize it. Seek earnestly and patiently his restoration, which is the ultimate object and end of all discipline. Observe that it is the *spiritual* who are to undertake this service.

That which distinguishes a spiritual person is meekness and self-judgment. The service is to be gone about in the spirit of meekness, "con-

sidering thyself, lest thou also be tempted." The love of Christ must constrain us in following after the erring. The apostle says: "Ye yourselves are taught of God to love one another"; and if we are in fellowship with God, we cannot help seeking the restoration of a wandering sheep to the fold of the Good Shepherd. We need one another. The devil is trying to scatter and separate the people of God. We know how terribly he has succeeded. Wherever you see a child of God needing help, in as far as in you lies, give him help.

The word "spiritual" sometimes frightens those who have a desire to be used of God in restoring an erring one. It is a mark of spirituality if we have a heart to go after those who have gone from the Lord. Then that work is to be done in the spirit of meekness.

Jesus, in speaking of himself, says: "I am meek and lowly in heart." Pride is a great hindrance in spiritual service. "Consider thyself, lest thou also be tempted." Let us go about this much-needed service in a humble spirit, being ever on our guard against pride and conceit.

James v. "Is any among you afflicted, let him pray." Is God's hand upon any of us, go at once to Him about it, and get His mind. Is anyone happy, then let them express their joy to God in singing. Is any sick among you, let him call for the elders of the assembly. It would seem that this is one upon whom the Lord has laid His afflicting hand. In sickness the afflicted is told to turn to God, and the fellowship of the elders of the assembly is to be sought. "Confess your faults one to another and pray one for another." We imagine a room in which the afflicted one is; he tells his

story, how he has wandered and seeks by God's grace restoration and fellowship with his brethren. One of the brethren, who is listening to his story, tells how step by step he came to the very verge of where the erring brothers had gone over, and was recovered. Peter would have to tell the same thing. He would have to say: "I went all the way and denied my Lord with oaths and curses." It is mutual confession. Naturally, we want to cover up our sin and folly. God will never have us do that. Let us in our dealings with one another follow the lines marked out here.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sin." This refers to the recovery of a believer from spiritual death. May the Lord give us grace for this work.

HOW DOES THE DOCTRINE OF NON-ETERITY OF PUNISHMENT DISHONOR THE PERSON AND WORK OF CHRIST?

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

cross alone reveals it. An infinite Sacrifice tells us that sin is infinite, and we have no other measure by which to estimate it.

2. Because it lessens *the costliness of the atonement*. The atonement measures the sin, even as the mercy-seat, or propitiatory, was exactly of the same dimensions as the ark that contained the symbols of the holiness of God. Sin is the violation of that holiness, and the propitiation made by Christ meets its claims, and no more.

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

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

ered together. Hence the vital importance of God's truth in this matter in these days, when sin is a trifle, atonement a fiction, and hell a falsehood. God keep His saints walking in the old paths. Amen. H. Groves.

QUESTIONS AND ANSWERS.

Question.—Can the sin of blasphemy against the Holy Ghost be committed in this dispensation or when?

Answer.—The exact application of the Scriptures bearing on this we think is to the Jewish leaders in the time when our Lord was here. We have it in Matt. xiii. 31-32 and Mark iii. 28-30. The sin itself was attributing the gracious power of God being used on man's behalf, to Satan himself. They said, "He hath an unclean spirit." It was, of course, a deliberate, willful blasphemy. They knew that it was the finger of God, but in their hatred to God, they called it Satan. Now while this is its first application, we would not dare to say that it cannot be committed now. Indeed, there is all too much recklessness about sin in these days, and some of the recklessness is based, we believe, on a misapprehension of grace. We sometimes speak of Paul as a model of God's gracious dealings with a sinner, and we speak truly when we do so. None would more readily sing,

"Saved by grace alone,

This is all my plea."

but we ought not to forget that while Paul kept the clothes of the young men who stoned Stephen to death, thus joining in the iniquity of blasphemy against the Holy Ghost, yet he tells us in his first epistle to Timothy, chapter i., verse 13, "I obtained mercy, because I did it ignorantly in unbelief." This would appear to teach us that God con-

siders the character of a man's sins even here. Is his rebellion willful and wanton rebellion against what *he knows* to be right? Does he call that of Satan, which *he knows* is of God? Then there is little hope for him indeed.

So our answer to this question would be that the primary application of the warnings about blasphemy against the Holy Ghost is to the leaders of Israel, who called that Satanic which they knew to be of God, yet there is a wider application of the principle of it even now, where a willful persistence in opposition to God seems to put a man beyond the pale of forgiveness. It is not indulgence in sin, but determined enmity to that which is known to be of God, that puts one in such a dreadful condition. We do not think that this in any wise obscures the grace of God, but it does make prominent what is often forgotten, and it seems to us is being much forgotten to-day, that God is not mocked, and no man can afford to trifle with grace or by persistence in enmity commit himself wholly to the power of the devil. Resistance of the Spirit of God leads to this. This is why the great mass of those saved are saved early in life, and the proportion decreases as age advances.

FIRST AND SECOND STEPS.

To know the way of salvation theologically, and to receive *Christ*, are two very distinct and different things. Many are fairly well acquainted with the theory of the first who are utter strangers to the latter. The two are often confounded by those who try to help conscience-troubled ones, to their eternal loss.

"But as many as received *Him*, to

them gave He power to become the sons of God, even to them who believe on His name." (John i. 12.)

It is quite marked that, in very many cases, those who claim to be Christians when giving a reason for the hope that is in them, begin with results and not with the first thing, viz., receiving Christ as one's own personal and individual Saviour.

See, for instance, the two texts of Matth. xi. 28-29. The first is, "Come unto Me, and I will give you rest." The second is, "Take my yoke upon you, and learn of Me; and ye shall find rest unto your souls." The second is consequent on the first.

The first is to receive Christ as one's own Saviour, the second is to receive Him as Lord and Master and follow Him, etc. First, be a Christian; then, second, as a Christian live and be for Him.

EXTRACTS FROM A LETTER FROM AUSTRALIA.

October 3, 1899.

I have been over here in Victoria about three months, spending most of the time in Melbourne, but am now in Ballarat, having some meetings for Believers first, and may after awhile rent a hall for Gospel meetings. It is a very difficult matter getting the people out to plain Gospel meetings here. They are so pampered up with pleasant Sunday afternoons and all sorts of religious entertainments, that their ear is ruined for the plain Gospel. This thing goes on to a fearful extent in Australia, much more so than in New Zealand, though it is bad enough too. But America is seldom, if ever, behind in things good and bad, so I expect that in this thing you are not behind us, but see plenty of it round about you.

Oh, how we need to be kept in these evil days!

I have had the pleasure of hearing Dr. Case, in Melbourne. He will remain about there for a couple of weeks yet. Then a few weeks in Tasmania, then a few months, I hope, in New Zealand; then America. * * * So you may expect him in three or four months' time, etc., etc. * * *

Brothers Blair and Hunter are still laboring in Queensland, but purpose being in New Zealand for the Christmas meetings. Brother Grove leaves here soon for Tasmania and New Zealand. Also Brother Brewster, the same with Dr. Case. So if I do the same soon, to avoid the heat on this side, there will hardly be an evangelist left in Australia—*i. e.*, amongst the meetings. While there will be probably about twenty-five of them in New Zealand at Christmas time. Surely it is a favored little place, having about twice as many meetings in its small compass as all Australia and Tasmania put together. But may the Lord work much more abundantly still. * * *

[If they had less so-called "needed truth" in Australia, there might be more assemblies.—*Ed.*]

Work and Workers.

T. D. W. Muir's address has been changed to 528 Commonwealth Ave., Detroit, Mich.

R. J. Dickson writes that he has removed from Hamilton. His address now is box 78, Galt, Ont.

Portland, Ore.—Brother James Harcus is at home again, and our last word

from him was an intimation of a four-days' conference, beginning on Sunday, November 12th. The ministering brethren expected were Jas. Campbell, Dr. Matthews, W. J. McClure, John McFadyen and G. W. Duncan.

Dr. E. A. Martin has gone to Wickware, Mich., for a series of meetings. There is a small meeting there, and his hope is to be helpful to them.

Bolivar, Mo.—On account of sickness and other afflictions, the brethren were unable to hold a conference this year. They would be glad, however, if the Lord would send them some help, in the way of special meetings. They have a nice Gospel hall. Communications to D. H. Senter.

Dutch Kills, N. Y.—The conference here is past. The preaching brethren were Wm. Matthews, W. P. Douglas, David Oliver, F. W. Blair and J. M. Carnie. Harmony and peace prevailed throughout. Much prayer, and simple and good ministry. There were representatives from all New York and Brooklyn meetings, also Jersey Heights, Paterson, Newark, etc.

Standish, Mich.—The annual meetings for Christians here were larger than usual, and the Lord gave help in the ministry from day to day. For some years past, Brother Norn and others have been holding meetings in the school-houses round about, and God has given some blessing each year, showing some new faces at the conference meetings. The preaching this time was by Brethren A. Matthews, Dr. Martin, W. Kernohan and T. D. W. Muir. Brother Matthews remained for meetings in that neighborhood.

Brother John Rae writes from Bottineau, North Dakota, where he has been for five weeks. He has been going on, as he says, "faint yet pursuing," in the Northwest, visiting in Brandon and other places, and seeing a little encouragement. He expects to go to Vancouver before winter.

London, Ont.—Brother W. P. Douglas has been visiting the Lord's people at Nissouri, Shakespeare, Stratford, Collingwood and Allandale, holding meetings in each place. He was also at the Owen Sound special meetings. They were not large, but good. Brethren Dickson, McGeachy and others were there.

Brother J. C. Beattie is now located in Allandale, Ont., where there is a small assembly. There is also a little meeting at Barrie, near by. These and the country around serve as a "parish" for our brother, and his labor is appreciated we believe. The Lord bless all such, amid the encouragements and discouragements of the way.

Oakland, Calif.—Brother McFadyen writes about the conference held here: "The attendance was about the same as last year. About one hundred sat down on Lord's day morning to remember Him who died for us, and whose voice we had heard on the three former days. Believers were present from Los Angeles, Santa Cruz, Santa Rosa, Vacaville, Oakdale, Pomona, Benicia and Newcastle. Brethren Campbell, Matthews, McClure and Duncan were present and preached more or less. We have reason to believe that two or more trusted Christ. Others were troubled."

Owen Sound, Ont.—A brother writes: "A three-days conference for Christians was held here on October 13th, 14th and 15th, which proved very refreshing to the Lord's people. Previous to these meetings we had a three-weeks visit from D. McGeachy, who ministered the Word in a way that bore very practically on the lives of the saints. At the conference the Word was ministered by brethren W. P. Douglas, R. J. Dickson, J. C. Beattie and D. McGeachy. The Lord grant that His Word may have a lasting effect.

R. Ernest Jones is passing through this country to China, where he has labored for seven years. His wife goes with him. They have visited assemblies in Boston, New Bedford, New York, Brooklyn, Jersey City, Buffalo, London, Detroit, Chicago, Kansas City, and on to Oakland and San Francisco, from whence they sail for their field of labor in the Kin Kiang provinces of the great Chinese Empire. They ask the prayers of God's children in this land for the work in that. Over 1000 per hour dying in China without hearing of God or Christ!

Homestead, Pa.—Conference held November 17 to 19, was the largest yet in point of numbers. Groups of eight to a dozen coming from very great distances, and remaining for all the meetings. As often happens, the keynote at the preliminary prayer-meeting Thursday evening, seemed to characterize the ministry throughout. It was Mark viii. 1 to 9—the seven loaves and few small fishes made sufficient for the four thousand hungry people. The natural insufficiency of the loaves for the people may have

suggested to some in the conference the lack of help in the way of preachers present; but certainly there was no lack of "any good thing" for the hungry ones present, of whom there seemed not a few. The preaching brethren present were D. H. Oliver and Benj. Bradford, the burden of whose message was anything but pleasant to the flesh, but no resentment manifested itself in the hearers—indeed, many of the prayers showed a free acknowledgement of its need. Later, there was evident liberty in breaking the bread of life to the resting company, the Lord's coming in its varied aspects being brought forward very prominently during Saturday and Sunday afternoons—the judgment-seat of Christ being very solemnly dwelt upon in some of the addresses. Previous to the Sunday afternoon meeting, a children's service was held, which drew in nearly 100 boys and girls under the sound of the Gospel, but the climax was reached at the closing Gospel meeting Sunday evening, when standing room was not obtainable, some having to remain on the stairs out of sight, but within hearing, as one and another sought by warning and entreaty to lead the unsaved to Christ, the Savior of sinners.

Notices.

Tilsonburg, Ont.—Yearly conference will (D. V.) be held here in the council chamber of the town hall, beginning with prayer-meeting on Friday evening, December 29th, and continuing for three days thereafter. Usual arrangements as to entertainment. A cordial invitation to all. Communications to John Bell.

Kansas City, Mo.—As intimated last month, the special meetings here will be held as usual at Christmas time. From Saturday evening, December 23d, until Wednesday, the 26th, there will be the usual meetings. All are cordially invited. For further information, address "Conference," 1012 West 5th St., Kansas City, Mo.

Hamilton, Ont.—Dear Brother Ross, please mention in "Our Record" for December that the annual conference at Hamilton will, God willing, be held in January, 1900, commencing by a prayer-meeting on Wednesday the 17th and continuing four days as usual. Full particulars as to arrangements, etc., will be given in next issue.

Philadelphia, Pa.—The annual conference will (D. V.) be held here on Saturday, Sunday and Monday, December 30 and 31, 1899, and January 1, 1900, in the Casino, corner 13th Street and Girard Avenue. Prayer-meeting on Friday evening, December 29th, in Gospel hall, 2426 Howard Street. Cordial invitation to all and entertainment for all from a distance. Correspondence to J. C. Vinkler, 1628 Cherry St., Philadelphia, Pa.

Newark, N. J.—The annual conference will be held (D. V.) in Ball's hall, corner of Centre and Grant Ave., Kerney, commencing on Lord's day, December 24, and continuing over Monday December 25. A hearty welcome is given to all the Lord's people, especially His ministering servants. Accommodations for all. Those intending to come please send word a week before to John Verrier, 376 Broad St., or Chas. W. Roder, 161 Ferry St., Newark, N. J.

Boston, Mass.—The place of meeting of the conference announced last month will be 26 Tyler Street, corner of Kneeland. The preliminary prayer-meeting will be held in the Gospel hall, 25 Common Street.

Victoria Road, Ont.—The fourteenth annual conference of Christians will (D. V.) be held in Masonic hall on December 24th, 25th and 26th. A cordial invitation to all the Lord's servants and people. Usual arrangements for entertaining strangers. Communications to Herbert Rea or John McLeod, Balsam Lake P. O., Ont.

Detroit, Mich.—The ninth annual convention here will be held here (D. V.) on December 15th, 16th and 17th, with prayer-meeting on Thursday evening, the 14th inst., in the Gospel hall, corner of Seventh and Perry Streets, "Jefferson" cars to Perry Street, and "Fourteenth" cars to Seventh Street, pass near the hall. Usual arrangements for entertaining strangers. Communications addressed to "Convention," 528 Commonwealth Ave., Detroit, Mich., cheerfully attended to.

Forest, Ont.—The Christians gathered to the Name of our Lord Jesus Christ purpose (D. V.) having three-days meetings on Saturday, Lord's day and Monday, December 23d, 24th and 25th, preceded by a prayer-meeting on Friday, the 22d, at 7:45. We trust the Lord will send His own true servants to minister His own Word.

Strangers will be entertained as usual. Being the holiday season, there will likely be cheap fares on the railroads. Communications to R. Munro, Forest, Ont.

Jerome, Ia.—Annual conference will (D. V.) be held here on December 31st and January 1st and 2d. Prayer-meeting on Saturday evening before at 7:30. Usual meetings and arrangements as to entertainment of visitors. A hearty invitation to all. Please bring Believers' hymn-book, if you have one. Communications to John White, Box 67.

Orillia, Ont.—Special meetings for Christians will (D. V.) be held in Orillia, Ontario, at the New Year season, beginning with a prayer-meeting on Friday evening, December 29th, at 7:30 o'clock, and the three following days in the opera house.

The usual arrangements will be made to entertain those coming.

As these meetings are special, we would desire that the Saints of God would make them a special matter of prayer, that the voice of the Good Shepherd may be heard, and "God in all things may be glorified through Jesus Christ."

Communications to S. W. Benner.

Collingwood, Ont.—Special meetings for Christians to be held here December 23d, 24th and 25th, prayer-meeting on Friday evening, the 22d. The assembly hereby extends a hearty invitation to all the Lord's people to be with us at these meetings, and especially to the Lord's servants. Entertainment for all who come. Communications to "Conference," box 795.

Punxsutawney, Pa.—The Believers gathered to the Name of the Lord Jesus Christ purpose (D. V.) holding special meetings December 24th and 25th; also a prayer-meeting Saturday, December 23d, 7 p. m.

A cordial invitation is hereby extended to all the Lord's servants and people that can find it convenient to come. Those coming will be entertained free of charge.

Believers' hymn-book will be used. The Believers here are building a hall on Elk Street, near Elk Run bridge, which we expect to be finished in time for these meetings.

We have good railroad accommodations, the Buffalo, Rochester & Pittsburg Railroad being extended from this place to Pittsburg lately. There is also a branch of the Pennsylvania Railroad from Bellwood running through here.

Communications to S. Irvine, Punxsutawney, Pa.

NOTICE FOR 1900.

By the goodness of God we have completed another volume of "Our Record," and we are now face to face with the responsibility of another year. During the greater part of last year we were, through sickness and the increasing infirmities of age, compelled to depend largely on others for the labor in connection with the publishing of the paper, and this condition of things has made the question of another year one of some anxiety. However, as the help we have had during 1899 is still at our command, we have concluded to publish in 1900 as usual. We do not know of anything in this country that could fill the place of "Our Record," small and unimportant as that place may be, and so far, we know of none who would undertake the responsibility of publishing anything of the kind were this to cease.

The importance of a magazine,

printed and published on this continent, in connection with the testimony of those gathered to the Name of our Lord Jesus Christ, we believe is very great. There are other magazines published in the old countries that are larger and cheaper, but we believe the extra cost (which is rendered necessary by the very much higher price of labor and material in this country) is nothing compared with the value in our testimony of something that is, so to speak, of "home manufacture."

Prices will be as heretofore. For details, see the first page of cover.

We take this occasion to thank all who have helped us in any way during the year. Some have given aid in a very direct way. In this connection we make special mention of our Brother Muir, of Detroit, who has faithfully, every month, supplied material for our pages. Others too numerous to mention have helped in the circulation. To all such we give our thanks, and bespeak from them the favor of their continued help during the coming year.

It is needless for us to state on what lines we shall conduct the paper during 1900. We desire that it should be a faithful witness for our Lord Jesus Christ, both in its articles and reports. We ask help in prayer for grace for this.

One more word. All communications should be sent to C. W. Ross, 149 S. Porter St., Elgin, Ill. He is attending to the books and all details of publishing, and thus relieving us of all this labor. Kindly direct all correspondence to him, and thus help in making the labor, which is not inconsiderable, as easy for all concerned as possible.

Donald Ross,

Editor and Publisher.