

HELP AND FOOD

FOR THE

Household of Faith.

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“ALL HAIL.”

WHAT joy, what freedom are suggested by these words! They were the utterance of our risen Lord as He met the women who had been to His empty sepulchre. (Matt. xxviii.) There is no tinge of sadness or shadow of forboding; for were they not from the lips of the One who had been in the grave—after having borne our judgment on the cross—and who was now forever beyond its gloom? He is breathing, if we may so speak, the air of freedom, of eternal peace and joy, and from that plane sends this greeting to His beloved redeemed people. It tells us that for us too judgment and wrath have gone; that the grave has lost its victory, and death its sting. Faith sees as Christ sees—and exults in the liberty wherewith He has made us free.

We are not of the world. In it, indeed, and often feeling the pressure of it, but these words of greeting tell us we are in the truest sense beyond all that has power to drag us down.

But if this be so, let it be a practical reality. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” (Col. iii. 1). That is not mere sentiment, but something definite and real. It tells of a treasure in heaven—something valued above everything else; it tells of truth to engage the mind and thus to bring us into communion with our risen Lord.

On the other side these words admonish us to have done with sin—“Mortify therefore your members which are upon the earth.” If there is anything that tells of our shame, it is lofty pretension coupled with a carnal walk. The Lord give us, beloved brethren, to

walk *with Him*. What joy, liberty, holiness that means.

But do not His words invite us in such a walk? Let the joy of this greeting stimulate us afresh to a simple, steadfast walk with Him.

A CALL TO PRAYER.

“PRAY without ceasing.” Does not that sound like an extreme statement—one that needs a good deal of modification, and explaining away? Why should it, dear brethren? Our needs are constant, why should the expression of those needs be less constant? Are we not in danger of forgetting our helplessness, of living in our own strength, and thus becoming independent of God?

Take the personal life of each one of us. Prayer will express our sense of dependence upon God, and of our faith in Him. We “walk as men” if we do not pray. Are we growing in grace and holiness? How can we without prayer? We need not wonder if sin tempt us, if the world allure us, if Satan gain the advantage over us. Prayer brings God in: without Him our boasted strength is worse than useless. Oh, if we realized these things would we not be more constant, more earnest in prayer?

The world moves so rapidly, is so wise and strong, that it is to be feared God’s people are carried with it. Business calls are so urgent that there is little time to “enter into thy closet” to have a season of communion with our blessed God and Father at the beginning of the day. At night one is so weary that there is danger of a mere form being substituted for the reality. Possibly the family is never gathered for united prayer.

Beloved brethren, if these things are not true of us we can be thankful; if in any measure they are true we can "suffer the word of exhortation." Let us beware of any distaste for prayer; let us cultivate a habit of "praying in the Holy Ghost." Let us not be ashamed of our helplessness. Have we not deep needs, longing desires about which we have not spoken to God as we should? "What is thy request?" "Does this not shame us, as we think our only limitation is not in God, but in ourselves?"

When we pass to the state of the Church of Christ, and think of all its responsibility and privileges, what a field for prayer both private and corporate! How is it in our prayer-meetings? Is there much true prayer, liberty before God? Oh may He awaken us to our great need for prayer.

THE CROWNED CHRIST.

"And upon His head were many crowns."

(Rev. xix. 12.)

(Continued from page 321, Vol. xiv.)

CHAPTER III.

The Word made Flesh.

WE turn now from considering the deity of our blessed Lord to see how Scripture speaks of His incarnation. This, of all the Evangelists, the apostle John, the historian of His divine glory, most forcibly expresses: "The Word became flesh," he says, "and tabernacled among us." "Flesh" characterizes humanity by that which is its lowest part; and the depth of this condescension is the glory of the revelation which this expression—the "*Word* was made flesh"—so perfectly conveys. In His hu-

man personality Christ was Himself the gospel that He preached, as "Son of man" was the title He so loved to give Himself.

There was an uttermost depth, as we know, beyond His becoming man; but to which this was the necessary preliminary. But it was much more than this: for out of the abyss into which He descended at the cross He would again immediately ascend,—because of what He was, He could not be holden of it,—while the manhood He has assumed He retains for ever: He has assumed it into His own Person, and it is part of Himself. Upon the throne of God, with the memorials of that deepest possible descent upon Him, He will reign as the Lamb for all eternity.

What an amazing thought is this, that God should come down into the creature-place, not simply for a time, and to do a work in it which, however wondrous, would be but for a time, but of His own free choice to abide in it after this manner. God and the creature—*His* creature—thus permanently together: clasped in an embrace that never shall be sundered! This in its profound significance cannot be a partial or provincial manifestation. It must as a revelation be written not merely in the common tongue of men, but address itself to all intelligences and all beings capable of responding to it. And so Scripture assures us amply that it does, and that "in the ages to come He will show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph. ii. 6.)

Could the depths of divine love be shown out anywhere or anywise to creature-ken, without all creatures being affected by it? That surely would be impossible. "Destruction and death" must say, "We

have heard the fame of it with our ears." The hosts of heaven, learning it but as grace to others, even thus must recognize it as tenderest goodness to themselves, who so learn with deepening adoration their own glorious God. And the worship of the Lamb must indeed have raised the whole worship of heaven immeasurably above all that could have been before it.

We have an intimation of this, and of more than this, where the apostle tells us that "from the Father of our Lord Jesus Christ* *every* family in heaven and earth is named" (Eph. iii. 15). Every family finds its place in relationship with Him who is thus revealed as the Father of Christ. The revelation of God in Christ makes their own relationship to Him as it were a new thing.

Yet "He layeth not hold of angels, but of the seed of Abraham He layeth hold;" and in this connection it is that the apostle speaks of the incarnation as the necessary step towards the cross. "For it became Him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings . . . Inasmuch, then, as the children are partakers of flesh and blood, He Himself likewise took part in the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver those who through fear of death

* Most editors leave out "of our Lord Jesus Christ" on the authority of some of the most ancient MSS.; but some have it, along with the Peshito Syriac version (of the second century) and the Vulgate, and it agrees perfectly with the connection here. We should read, "*every family*," as in the Revised, and not "the whole," as in the Common Version.

were all their lifetime subject to bondage" (Heb. ii. 10-16).

Here we see why His taking flesh is emphasized sometimes as if it were the whole thing. The flesh was that "vessel of earth" in which the "bird of heaven" was to die, and alone could die. (Lev. xiv. 1-7.) Flesh is the expression used for humanity in its frailty and mutability; and thus suited to express the depth of the divine condescension, which was on this account also the full display of the glory of God. Hence, "the Word was made flesh," and "a body hast Thou prepared Me;" which last words the apostle again connects (as perfectly in the line of Hebrews) with His priestly sacrifice: "*sacrifice and offering* Thou wouldst not, but a body hast Thou prepared Me."

In the quotation from the second chapter it is "flesh *and blood*" of which the children are partakers, and in which He therefore takes part; and still more in 1 Cor. xv. 50, is the present mutable condition of humanity emphasized: "Flesh and blood cannot inherit the kingdom of God;"—not from evil in it, for as such God created it, but because of that mutability unfitting it for that which is eternal. It is of the eternal form of the kingdom that he is speaking; and blood is for the supply of waste: it is identified with change,—with the wearing out of material,—with the temporal, therefore, instead of the eternal.

Hence the body that the Lord assumed, to fulfill that sacrificial law which in the volume of the book was written of *Him*, was not yet in the condition suited to the new creation, though He was Himself the "last Adam" and the Head of it. The body He

took was "psychical," as "natural" should rather be read (1 Cor. xv. 44), and not yet "spiritual." These terms are indeed little understood, and we can at best understand but little of them; yet we may understand enough to avoid some mistakes which are often fallen into. A "spiritual" body does not mean a body formed of spirit, any more than a psychical body means a body formed of psyche (or soul). The two phrases are exactly parallel in Scripture, and used so as to show this: "There is a psychical body and there is a spiritual body: and so it is written, the first 'man,' Adam, 'was made a living soul'; the last Adam was made a quickening spirit" (1 Cor. xv. 44, 45).

Here the apostle's quotation shows us the psychical body as in suited relation to man as a living soul—a term by which the beast is designated as well as man. Yet man has—as the beast has not—spirit as well as soul; but while in the present body he is not designated by that which is the higher part. *Out* of the body, he is a "spirit;" *in* it a "soul." The psychic body—it is a pity we have not a better adjective for soul—seems to veil his spirit faculties; the soul (which is the sensuous, animal-like part, though far higher than the animal) dominating so as to characterize it.

The body is thus really, according to the actual phrase in the epistle to the Philippians (chap. iii. 21) "the body of our humiliation;" and that apart from the effect of the fall upon it; though the effects of the fall are not there excluded. In it the spirit is enabled to contemplate outward things only by means of the senses; and in this way it is that slowly and laboriously it gathers knowledge for the possession

of the spirit. And this kind of knowledge seems to be that of which the apostle speaks (1 Cor. xiii. 8-11) as "through a glass darkly" and to "vanish away" in that perfect condition in which we shall see "face to face." The slow waking up and slower maturing of the faculties of man, as he grows in wisdom, has much, as it would seem, to do with this apparent inversion in rank of spirit and soul.

To this condition the body of "flesh and blood" is perfectly adapted as a "body of humiliation," for the purpose of "hiding pride from man," by making him realize day by day his dependence; while the provision for and ministry to his wants bears as constant witness to the care and tenderness of God towards His creature, so as to hold him fast to the Source of blessing.

All this is apart from the fall and its consequences: being what the "first man was made;" not what he afterwards became. The fall brought in all that could give even a moment's distress in such a condition. The passage in the second of Hebrews carefully distinguishes between the "children's" equal "partaking" in flesh and blood (now in this fallen state) and Christ's limited "taking part" in it. The Greek words, if not the English, show a difference in this respect, though they do not define its exact nature. This is not difficult to realize, however, from what is added afterwards, that "it behoved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High-priest in things pertaining to God, to make propitiation for the sins of the people." "In all things" declares the necessity of His taking proper and full manhood, that He might be a true Representative of those for whom

He went in to God; while for this purpose He must be absolutely free also from any personal impurity or defect. Perfect manhood must be His, without stain or fracture.

How this was secured, the Gospel of Luke bears witness for us. The power of the Holy Ghost accomplished what would otherwise have been impossible; and "that Holy Thing born of the Virgin was, even as to His humanity, the "Son of God" (Luke i. 35). This does not of itself declare what John declares: it is not equivalent to the Word being made flesh. Luke's is the Gospel of the Manhood, as John's is of the Deity of the Lord. The one presents to us the First-born, as the other the Only-begotten. And it is essential to His proper glory that both sides should have adequate statement. The power of the Holy Ghost was manifested in the "Man Christ Jesus" being "made in all things like unto His brethren," while absolutely free from all the sad inheritance of the fall. It was manifested where needed: on the human side, and not on the divine.

Thus, even as to His body, it was "a body prepared," yet "in all things made like unto" that of "His brethren," apart from the consequences of sin which, as there was no sin in Him, He could not have in His Person at all.* We must carefully dis-

* These things as to the Lord we must keep in careful adjustment to one another: "a body prepared" and "made in all things like unto His brethren." The latter must not be strained so as to include any consequences of the fall: for in this we were not "His brethren"; and limitation is fully declared (as we have seen) with regard to His participation in flesh and blood. On the other hand a "body prepared" must not be strained so as to make it other than fully human. It is instructive in this way to remember that this is a quotation from the

tinguish from this the effect of the circumstances in which He was, a paradisaic Adam in this respect, as I doubt not, but outside of paradise; no doubt, as to Adam a state difficult to conceive, and for unfallen Adam a thing impossible. Yet it may be possible in certain relations to understand and speak of it to some extent,—that is, as far as the Scripture statements carry us, and as we ourselves may be given to realize their meaning.

Adam, as we see, in the body of flesh and blood, was exactly suited to the conditional relation in which he stood to all around him. Sin would bring death upon him, as in fact it did. Mortal, as yet he was not: there was no *tendency* to death in his nature, no subjection to it on his part, no possibility of disease, no clouding of any faculty in this way. All was in vigour, and with capacity to retain that vigor indefinitely at least. With the knowledge growing upon us, as it is to-day, of the wonderful provision even yet perceptible in the human body for the re-

Septuagint which substitutes this for the Hebrew: "ears hast Thou digged for Me." Unless we are to believe that the Hebrew text is inaccurate here, and that the correctness of the Greek is affirmed by the apostle, the latter is but a paraphrase of the former, which he accepts as giving the true meaning. But in this case the "body prepared" does not apply to any special character of the body itself, but to its being the instrument whereby as a Man, the Speaker should be enabled to hear—that is, to obey—the will of God. It is not to be supposed that the uninspired Septuagint has given us here a revelation of the nature of the Lord's humanity unknown to the inspired Hebrew.

Of course what has been said of the Lord in comparison with Adam has reference simply to his body; and the union of God-head with Manhood in His Person, with the consequences of this, does not come before us here. We hope to speak of these in another place.

moval of injurious elements, and for the recovery from any effect of these, it is not difficult to conceive that no poison could have affected him at all. The beasts were subjected to him. If we think of the possibility of accident, I believe we should have as to this to fall back upon the certainty of divine guardianship. He was dependent; his body to be sustained by food; and the ministry of the tree of life ordained for him clearly as additional enforcement of so needed a lesson, whatever we may conceive of its real virtues.

Mutability and dependence are seen in all this, hedged round by divine care and love; by which alone suffering and death could, after all, be absolutely excluded. Thus, let the hedge be taken away, suffering and death may come. Liability to it was implied before: it needs but the circumstances to be changed, for one like this to hunger and thirst, and suffer. With the Lord Himself, in the body of flesh and blood which we know was His, all these imply neither mortality, (in the true sense,*) nor any position towards God, vicarious or otherwise, to account for them. If He in His grace be pleased to come into these conditions, this is all-sufficient. He may only feel things more exquisitely because of His perfection, and be all through in the unclouded sunshine of divine favor, as, until the significant darkness of the Cross, He ever was.

And this, being His grace, was part of that divine display which the "Word made flesh" affirms. That which looks only like the infirmity of manhood be-

* Mortal does not mean "capable of dying," (in which sense some have incautiously applied it to the Lord,) but "subject to death; destined to die" (*Standard Dictionary*).

comes in this way the glory of Godhead. "The Son of man is glorified" in this humiliation; "and God" also "is glorified in Him."

F. W. G.

(To be Continued.)

THE TRIUMPH OF GRACE.

THE opening chapter of the first book of Samuel presents to my mind some most beautiful thoughts in reference to God's grace in the hearts of His children as well as the opposition of the enemy to hinder if possible that grace shining forth.

"Hannah" is said to mean grace, and that only adds the more to its beauty, as it would lead to the thought that in this case "grace" is personified.

We have it recorded that Elkanah had two wives; the name of the one was Hannah, and the name of the other Peninnah. The marked difference between the two outwardly was that Peninnah had children, but Hannah had none. It is not said how many children Peninnah had, because if we look at her here as typifying the flesh, we know the evil principle in us is always ready to act, and there is no end to its fruitfulness for evil—while utterly barren in the things of God, as the apostle says, "What fruit had ye, then, in those things whereof ye are now ashamed?" It is to be noted, not only here, but in other cases recorded in the Word, that it is when one is led to take the ground of being a worshiper that the flesh is brought out in all its hatefulness and shows its opposition to the worshiper. This is clearly to be seen where it is recorded of David in the sixth chapter of the second book of Samuel: "And as the ark of the Lord came into the city of David, Michal,

Saul's daughter, looked through a window, and saw King David leaping and dancing before the Lord; and she despised him in her heart;" and further on in the chapter it is recorded, "Then David returned to bless his house. And Michal the daughter of Saul came out to meet David and said, How glorious was the king of Israel to-day, who uncovered himself in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself." And then follows David's most beautiful reply.

Here too we find the flesh showing itself. For it was as they were going to worship at Shiloh that "her adversary provoked her sore, for to make her fret, because the Lord had shut her womb. . . Therefore she wept and did not eat." But all the efforts of the enemy were useless. Grace, I may say, like its handmaid Charity, "is not easily provoked."

Now let us look at the next attempt of the enemy, as it were, to swallow her up. In this case it would seem more trying, for while one may be able to judge that which comes from the flesh, it would seem that in this case at least it might be a more difficult thing to resist; for here it is her own beloved husband, one who truly loves her, who throws himself in her pathway, saying, "Am I not better to thee than ten sons?" Surely, we need not wonder if that husband occupied a large space in Hannah's heart, but after all, he little knew the heavenly aspirations and desires of that one with whom he was so closely connected. And has not the Scripture said, "Therefore the world knoweth us not, because it knew Him not." But where could this dear child of God get a more full presentation of the world to her heart's affections than in this instance when he says, "Am I not

better to thee than ten sons?" However, she goes on neither listening to the entreaties of the one, nor giving heed to the frowns of the other; for she had heard the words of that One who spake in later days (for like Mary in John's gospel, love can see in the distance), saying, "There is no man who has left house, or brethren, or sisters, or father or mother, or wife or children, but he shall receive a hundred fold now, and in the world to come life everlasting."

But still further, Peninnah had children (it doesn't say how many) whilst Hannah had no children. Just so; and in the fifth chapter of Galatians the apostle says, "The works of the flesh are these," and then goes on to enumerate seventeen of them and ends by saying, "and such like," showing that there were others, doubtless too numerous to mention. Surely all this is practical, and we may well lay it to heart.

The work of grace is deepening in the heart of this dear child of God. And we read she was "in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give Thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."

This is really touching. She prays not only for a child, but for a *man* child, and, mark it well, not that it might be a home comfort and a mother's joy to her, as we might naturally think, but that she might give it to the Lord. Oh, think of that, ye handmaids of the Lord,—ye mothers in Israel! Where

did *grace* before or since, I may say (except in one case), have such a worthy representative? The poor widow woman in later days threw her two mites into the treasury, and yet the Lord could say she had given more than they all. Yes, the Lord remembers and will remember just such acts as these throughout eternity. James says, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." But I ask who can find any trace of lust in our Hannah? No; "the hand that struck the chord found all in tune," as was said by a dear departed saint.

But what I would notice particularly is that up to this moment no word has she been heard to utter. There was the weeping and the fasting and brokenness of heart—"why is thy heart grieved?" Did the psalmist have this in his mind when he said, "A broken and a contrite heart, O God, Thou wilt not despise"?

But now we have Eli the high-priest brought into view, one who, as Hebrews tells us, was supposed to "have compassion on the ignorant, and on them who are out of the way." He greets her while praying, by saying, "How long wilt thou be drunken, put away thy wine from thee." But who was the "ignorant" one here? who was the one who was "out of the way"? Not Hannah surely, she was "filled" not with wine wherein is excess, but with the Holy Spirit. She was not at that time seeking any of nature's remedies; no, her "joy was in God," and so filled with that wondrous grace from on high, she meekly and simply said, "No, my Lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul

before the Lord. Count not thine handmaid for a daughter of Belial, for out of the abundance of my complaint and grief have I spoken hitherto."

How sweet, how heavenly are these words! How they remind us of that One of whom it was said, "Grace is poured into thy lips." By way of contrast let us compare this dear disciple with Paul the great apostle of the Gentiles, as he stands before the high-priest in his day who, when, Paul said, "I have lived before God in all good conscience until this day," commanded those that stood by to smite him on the mouth," was it not an ebullition of nature that led Paul to say "God shall smite thee, thou whited wall," etc.? for he immediately on being informed who it was, judged himself by the Word saying, "Thou shalt not speak evil of the ruler of thy people." And who will say that Paul's provocation was greater than the one whose ways we are meditating upon? And so we sometimes sing—

"God's grace will to the end
Clearer and brighter shine."

But what about Eli's sad mistake? for it was sad indeed, inasmuch as we see no signs of real self-judgment in the matter. It was not much for him to say what perhaps he had said many times before, "Go in peace, and the God of Israel grant thee thy petition which thou hast asked of Him. And she said, Let thine handmaid find grace in thy sight." I realize that one needs to be careful in one's interpretation of Scripture, and to learn to walk in His presence with unshod feet, lest one in anyway tarnish that glory. If we look at Samson as being in anyway a type of Christ, a very unworthy man we may say, still Scripture calls him a Nazarite from his birth. It would

seem that God acts according to His own mind in choosing such representatives perhaps because He couldn't do any better.

Let us look at another case : that of Peter, where in the gospel the Lord had been speaking to His disciples in reference to His betrayal, Peter took Him and began to rebuke Him, saying, "Be it far from Thee, Lord, this shall not be unto Thee." The Lord's answer was, "Get thee behind me, Satan," etc., looking, no doubt, at the inward motive or principle that was governing him. It was a sad mistake in Peter's case, was it not also in the case of Eli? Was not the enemy of souls seeking to destroy the faith of Hannah through this unmerited rebuke of the high-priest?

What I would seek to bring out here in this instance is that we have the flesh in Peninnah, the world in Elkanah, and Satan in Eli the high-priest. All opposed to grace as seen in Hannah, who is grace. Just one thing more I would notice in Hannah's history. Her prayer to God is not only for a child but for "a man child." We might well say perhaps why not be content with what God would be pleased to give her. But here comes in the intelligence of one who was walking with God. God wanted a man. Eli had failed completely, and God was going to blot out his house from the face of the earth. He needed some one to take his place. And so we get, in this, perfection in the worshiper. Here communion is seen, or, common thoughts between the two. What a joyful scene! God filling this dear one's heart with His thoughts, and then her desires flowing back to Him. Everything is set aside so that even the high-priest is seen only as an obstructionist. "That God may

be all and in all." And now we are led to see how grace triumphant reigns, "through righteousness, unto eternal life by Jesus Christ our Lord."

May the dear Lord give to his people more of Hannah's thoughts and ways. H. S.

SPIRITUAL GUIDANCE.

No. 5.

WE have before us now this most important question: Where has God set His name? In our last paper we saw from Old Testament scriptures, that Jerusalem was the place where Jehovah set His name. And that Name was written upon the Ark of the Covenant, which was carried by the priests into the holiest, of Solomon's temple, when he had dedicated it to God, and the priests had drawn out the staves and laid them down; as a witness, that now God had found a resting place for His name. And when the priests had gone out,—vacated, and given the whole house up to God, then God came in and filled the whole house with His glory. This is a striking and most beautiful picture-illustration of the believer in his consecration to God and filled with the Holy Ghost. Oh how few, how very few of us (and when I say *us*, I mean all professing Christians), how few of us know anything of this, *practically!*

We talk of consecration, and reconsecration—what do we mean by all this? There was no such thing as reconsecration of the temple. Once given up to God it was *forever His habitation*. Hear the apostle (Eph. ii. 22). "In whom"—Christ—"ye also are builded together for an habitation of God through the Spirit." Who are the "ye also"? believers surely,

you my reader, if truly a believer in Christ and the value of His precious blood. The feeblest and weakest just as much as the strongest, just as really, and surely, as the apostle himself, a habitation of God through the Spirit. That is, God has found a resting place in your heart for Himself by the Spirit (John xiv. 16). "If ye love me, keep my commandments. And I will pray the Father and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth Him not neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." And so the prophet puts it, "I will dwell in them and walk in them, and I will be their God and they shall be my people" (2 Cor. vi. 16).

O my dear reader! Is this a divine reality with you? Do you know that you are thus indwelt by the Spirit of God? And are you thus set apart to God, *consecrated*, once for all and forever to be not your own but His? Or do you doubt? Do you draw back from the thought of such a consecration? such an indwelling? O beloved! this is a most vital point. Not to be indwelt by the Spirit is to have no link with Christ, no link with heaven, NO LINK WITH GOD! No part with the redeemed; without hope, and without God, and in a world which is under judgment and hastening on to the day of wrath; "the great day of His wrath" (Rev. vi. 12-17). "And who shall be able to stand?" Do you say, I am a church member; I intend to do about right; I go to my meeting, I give a tenth of all my income for the gospel and for missions? Please turn to your Bible and read Luke xviii. 10-13, and see if you can

identify yourself in either of those characters represented in the parable. But notice very carefully which one went down to his house justified, which one God accepted; and remember, it is always such ones that God accepts. Since "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15).

Is it not a wonderfully blessed thing to know that God dwells in the believer? But He not does say I will set my Name there. But what does He say? "Where two or three are gathered together in my Name, there am I in the midst of them" (Matt. xviii. 20). And what does this give us? See 1 Peter ii. 5. "Ye also as lively (living) stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus." This brings us again to what has been already stated more than once, that worship is the presenting to God a sweet savor of Christ,—“spiritual sacrifices, acceptable to God.” And this, beloved, is worship, and nothing else is; nothing else can be worship according to Scripture. Since the business of the Holy Ghost down here is to glorify Christ; He, surely does not lead, nor guide, in anything which is not to His honor and glory. “To offer up spiritual sacrifices acceptable to God by Christ Jesus,”—“singing with grace in your hearts, to the Lord” (Col. iii. 16 and Eph. v. 19). “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” And how beautifully this harmonizes with the quotation from the Psalm, in Heb. ii. 12. “I will declare Thy Name unto my brethren, in the midst of the Church (as-

sembly, where two or three are gathered in His name) will I sing praise unto Thee."

Notice this, beloved, He does not say, "*They* shall sing praise unto Thee," but "I will sing praise unto Thee!" Do you not see? JESUS IN THE MIDST," the Holy Ghost indwelling the saints; two or three, more or many, *gathered by the Spirit*, and *led by the Spirit*, "singing with grace in their hearts *to the Lord*."—And what? He hands it up to the Father. And so it is, "The Father seeketh worshipers," "and they that worship Him must worship Him in Spirit and in truth."

Beloved reader, do you know what it is to be a worshiper? Have you ever seen anything which answered to this? And now let us turn to Phil. iii. where the apostle touches this point in a very clear and concise manner.

"Finally, my brethren rejoice in the Lord."—"For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Here we have four very important points:—

First. "We are the circumcision"—the cut off—circumcision was cutting off, and I believe, a symbol of earth and resurrection, inasmuch as the person circumcised, lay a helpless man for three days. Compare Gen. xxxiv. 25 and Joshua iv. 19. The Israelites came up out of the Jordan on the tenth of the first month. On the eleventh they were circumcised (Joshua v. 2, 3). On the fourteenth day they kept the passover, and then they are prepared to go forth in the power of resurrection life to conquer the land. This view is confirmed by the apostle in Col. ii. 11, 12. "In whom also ye are circumcised with

the circumcision made without hands, in putting off the body of the sins of the flesh by the—cutting off—of Christ.” “Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.”

Second. “Which worship God in the Spirit.” It is then a dead and risen man who can worship God, in the Spirit, since it is only a dead and risen man who is indwelt by the Spirit.

Third. “And rejoice in Christ Jesus.” Who can do this, save the one who knows that he has passed from death unto life, and stands on the resurrection side of death and judgment (John v. 24).

Fourth. “And have no confidence in the flesh.” The fifth and sixth verses of this chapter, tell us what this means. “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.”

These were all good things for Saul, the Pharisee. All these things gave him pre-eminence among his own people as a Jew, and as a man in the flesh: but what were all these things worth in the presence of God? when weighed in the balance of the sanctuary, with the sufferings of the garden of Gethsemane and the cross of Calvary? Oh how contemptible the thought, that anything of this kind could be presented to God as a ground of acceptance. For see! What did Jesus present to God as the ground of acceptance for us? Was it His holy Life down here among men? Then He need not have died, since He could have gone back to heaven without dying. But that

would have left us without hope, and still exposed to wrath. His life was holy and acceptable to God, without doubt, perfectly so for Himself; but it could not avail for a sinner. It was our sins which demanded His death, because that was the judgment due to us; and it was death by blood-shedding alone that could meet our need. Hence it was death and blood-shedding which He offered to God for us, in our stead. And this is beautifully pictured in the ram which Abraham offered, "in the stead of his son." Jesus must take the sinner's place, and "be made sin for us, that we might be made the righteousness of God in Him" (2 Cor. v. 21). Hence it is His acceptance as the sin-offering, which gives us acceptance before God. This is what the apostle Paul saw, and which gave him his intensified estimate of His own utter worthlessness in the sight of God: of that which gave him pre-eminence among men. Hear him, again. "But what things were gain to me, those I counted loss for Christ: yea doubtless, and I count all things but loss . . . and do count them but dung that I may win Christ, and be found in Him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 7, 8).

Oh beloved! These are divine realities to faith. Yes, TO FAITH, and to faith unspeakably precious. Have you my reader ever found this Eden of God's delight? To worship the true and living God?

And now if you will turn to Psalm xxvii. 4, you will find the same thing spoken of as a divine reality. "One thing have I desired of the Lord that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the

Lord and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me, He shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." This is indeed worship. But how different from what is commonly called worship.

And this beloved, is first of all divinely *real to faith*, and faith is always individual, never congregational. One among a thousand may have it while nine hundred and ninty-nine may sing and enjoy their song very much, while they know nothing of this; and there is nothing in their song for God, because nothing of a sweet savor of Christ, since not inspired by the indwelling Spirit, not in the guiding of the Holy Ghost. And this leads us to see that worship is the exact opposite of ministry.

Ministry offers something to men. Worship offers—something, do I say?—a sweet savor of Christ *Himself*, to God; and can only be in the guiding of the Spirit of God—"in Spirit and truth."

C. E. H.

"FOLLOWERS OF GOOD."

1 Pet. iii. 13.

HOW blessed to realize that "The eyes of the Lord are over the righteous, and His ears are open to their prayers." It is well for us, in firm confidence in Him, to take our stand for that which is right in His sight. With "the armor of righteousness" we can stand against "the wiles of the devil," and "the prayer of the righteous man availeth

much.” To seek a reputation for ourselves is indeed poor occupation; but to “be careful to maintain *good* works,” and to “have a good report of them that are without” are exhortations we will do well to take heed to. An evil day is this we are passing through. How it becomes us, then, to be on our guard, “watching unto prayer.”

Josephus, after visiting the early disciples, brought back the report, “they are determined to do no evil thing,”—a “purpose of heart” that might well take hold upon us all. How is it, dear brethren, with us? Is this a guiding principle in your daily life? In the home, in business, in the assembly of the saints, in our dealings with them that are without? How often there is that allowed in the more secret affairs of one’s life “that doth eat as a canker,” doing its hidden but deadly work, until all power in the soul to do right is lost. Not hidden, however, the result, which must be sooner or later manifest, and practically ruin the Christian life. The voice of prayer, praise, or exhortation is unheard; the soul becomes withered up, love grows cold, and the sacred tie of fellowship with one’s brethren seems all but snapped. And why? No one can account for it. Ah, dear reader, if it be so with you, you know something about it. Then let there be instant confession; let this hour find you bowed in the Father’s presence, and tell Him all; for “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John, 1-9.)

“He restoreth my soul. He leadeth me in the paths of righteousness for His name’s sake.” This is his way, for “the righteous Lord loveth righteousness.” Let this have its full weight with us, for “the

eyes of the Lord are over the righteous"; "but the face of the Lord is against them that do evil." Therefore, "Beloved, follow not that which is evil, but that which is good."

"God" Himself "shall be with" us, and shall sustain us in such a path. This is one of the "exceeding great and precious promises" not only of the Old Testament, but also of the New. "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report, think on these things, and the God of peace shall be with you." (Phil. iv.) "All" our cares He bids us "cast upon" Him, for "He careth" for us. "All" our need He will supply.

"God is for us," "and the Lord is with you while ye be with Him." (1 Chron. xv. 1-15.) "Submit yourselves therefore to God." "Resist the devil and he will flee from you." "Draw nigh unto God and He will draw nigh unto you." (James iv. 7, 8.)

W. M. H.

ANSWERS TO CORRESPONDENTS.

QUES. 1.—How should Eph. iii. 15 be translated? Should it be "the whole family" or "every family"? If "every family" be correct, then should not Eph. ii. 21 be rendered "every building" instead of "all the building"? But if it be correct to read "all the building" or "the whole building" must we not read "the whole family," as the word is the same in both passages?

ANS.—The revised version shows the need felt for uniformity of rendering as suggested in the question, and renders the phrases respectively "Each several building" and "every family." The translators evidently felt their rendering rather free, and so put in the margin the Greek, "every building." The alternative reading which inserts the definite article is by no means ill supported. We can add little to the excellent foot-note to Eph. ii. 21 in the New Version of the New Testament by Mr. Darby. In this he shows that it cannot be settled by purely grammatical argu-

ments. Both in the Septuagint and New Testament Greek he gives instances where no article is present and yet the rendering must be "the whole;" for example, "the whole house of Israel" (Acts ii. 32) could not possibly be "every house of Israel," and yet the definite article is not present. In addition we might refer to Acts i. 21 where, without the article, the expression must be rendered "the whole time;" (Acts xxiii. 1,) "all good conscience"—the whole conscience clear. The opposite of this last is seen in 2 Cor. iv. 2, where "every conscience of men" would be the literal rendering; yet in neither of these cases is the article used. Again, in Gal. v. 14, with no article, the phrase is evidently "the whole law" and not "every law." In Col. i. 23 the evident rendering is "the whole creation," yet the vast preponderance of authority is for the omission of the article. Spite of the revised rendering (also by J. N. D.) of "every scripture" 2 Tim. iii. 16, we are strongly inclined to accept that of the common version "all scripture," referring to the entire page of inspiration—a similar use of the word "Scripture" is found in John x. 35; 2 Peter i. 20, and frequently.

We must therefore not depend upon an inflexible rule of grammar to decide the question, but rather, as is always safest in Scripture, upon the immediate and general context. Doing this it seems scarcely possible to render the first passage otherwise than "the whole building." The foundation is one; the result is one—a holy temple; and the building is "fitly framed together." To render it "every building" would be to throw it out of harmony with the passage, while giving no added meaning. To make it teach independency of local assemblies would do violence to the evident purport of the whole passage, to say nothing of the rest of Scripture. This building will not be complete until the Church is ready for its final display as the temple, in the glory of God. If one temple then, surely it is one building now.

As to the other passage, if, as seems most likely, the thought is of the universal headship of "the Father of our Lord Jesus Christ" (compare chapter iv. 6), it could scarcely be rendered "the whole family," as angelic beings, to say nothing of Israel and the Gentiles, are included, as well as the Church.

We would judge therefore that the two passages should be rendered "the whole building" and "every family," respectively.

QUES. 2.—Does the Lord Jesus in John xvi. 23,—“in that day ye shall ask me nothing”—imply that all prayer should be addressed to God the Father, in His name? Paul seems to have prayed directly to the Lord Jesus that the thorn in the flesh might be removed.

ANS.—The word here rendered “ask,” *ἐρωτάω* is not the usual one for prayer. In the very verse where it occurs we have twice the ordinary word for preferring a request, *αἰτέω*. Its primary meaning is to “inquire,” then as a secondary meaning to “request.” The word in 2 Cor. xii. 8 is much stronger.

However it is not a question of words, though there must be reason for using each in its special place. The whole theme of this part of John is that our Lord is to be no longer with His disciples, but is going to the Father. So long as He was here, they went directly to Him and knew not the blessedness of prayer in His name. Now He was to be absent, but He made known to them the Father’s name, and their privilege to go directly to Him. It does not raise the question of prayer to the Lord—it is dealing with something quite different. They had always had Him to go to, but now He was to be absent, yet they could in His name freely go to the Father whose love they had till then little realized.

As to prayer to the Lord Jesus, we are thankful to note our correspondent recognizes it in the passage in 2 Cor. xii. None would question that prayer is usually addressed to the Father—to whom should “children” go with their needs but to the Father?—but this in no way raises the question of the equal honor and power and prerogative of Him who sits upon the Father’s throne.

Ques. 3.—Is it proper to say that, because we are not under law but under grace, the principles of God’s holy government have changed?

ANS.—We solemnly believe that grace does not change the divine principles of God’s holy government. We might quote many familiar scriptures of the New Testament in proof of this, coupled too with the most precious statements as to the grace of God. See Gal. vi. 7-9; 1 Peter i. 14-19; Phil. ii. 12, 13. Our readers will easily add to these and find the fullest proof that grace and government are not contradictory, but in the fullest way harmonious. This is true whether we look at God’s people individually or collectively, at Israel or the Church. God never lowers His standard to us, but raises us up to it. We cannot conceive how anyone could raise a question as to this. We are also fully aware as to its solemnity. “Our God is holy.” May we indeed be on our faces before Him, for we are nothing but “dust and ashes” in His sight.

THE BORROWED AX.

(2 Kings vi. 1-7.)

WE have long been familiar, to a greater or less extent, with the typical or symbolical teaching of the historical and ceremonial parts of the word of God. Scripture has not left us in doubt as to many of these, giving us, in the plain language of New-Testament truth, the inspired interpretation of many Old-Testament narratives. The spiritual meaning of Noah and the ark; the Passover; the conflicts in Canaan;—to say nothing of the sacrificial ordinances of Leviticus, explained in the epistle to the Hebrews,—have been unfolded by the divine teacher, and no one hesitates to use them freely. We have almost forgotten that they are types, so familiar have they become.

Similarly, a number of passages which we would never have suspected of being typical are distinctly declared to be such. Hagar and Sarah (Gal. iv. 21-31), Abraham's interview with Melchizedek (Heb. vii.), are striking examples of this.

But a reverent mind will be encouraged to expect that these are not all the typical passages of Scripture, and with the method, if we may use the word, used in the application of the passages we have alluded to, will take up other portions to find the spiritual meaning concealed within them. Nor will he be disappointed.

Who, that is in the least acquainted with Scripture truth, will fail, for instance, to see the beautiful gospel picture presented in the history of Naaman the leper in the chapter just preceding? Not merely do its general outlines present the gospel truth, but de-

tails are equally accurate, so that we are constrained to see the design in it.

On the other hand, those who have drawn most freely from this fruitful source of instruction will be most careful to guard against extravagances of interpretation, which are not merely unedifying, but raise questions as to all figurative interpretations. Bearing this in mind, let us endeavor in a sober spirit to gather some of the lessons from the portion before us.

It comes in fittingly after the gospel theme of the fifth chapter. That gives us the cleansing of the sinner (also, alas! the binding of sin upon the man who valued grace only as ministering to his covetousness); this portion shows the expansive power of the grace of God. "The place where we dwell with thee is too strait for us" (ver. 1). When we receive the gospel we receive a living germ which cannot be confined within narrow limits. The new wine will burst nature's bottles. Nor will this be confined to personal growth in grace. In fact, usually the first activity is reaching out to others. Thus Paul immediately after his conversion preached Jesus in the synagogues at Damascus, "that He is the Son of God" (Acts ix. 20). Beautifully do we see this expansive spirit exemplified in the first chapter of John, where as soon as one knows Christ he hastens to bring a brother or a friend to the same Saviour. The reader will easily add other instances from Scripture, while every genuine work of grace is always marked by the same. Truly the gospel is a pomegranate, not only a delicious fruit, but filled with seed for its propagation.

Notice, their ardor does not hinder them from ap-

plying for guidance to the one who has the word of God, Elisha the prophet. Surely it is easy to discern who the Guide is to whom we should apply for the mind of God, Him of whom Elisha was but a type—our blessed Lord and Master. Good indeed would it be if all zeal could apply first to Him. There would be less zeal without knowledge, less *show* of work, but more actually accomplished in the extension of God's house.

Faith ever grows when in exercise. No sooner do they get the prophet's permission and approval than they desire his presence. "Be content, I pray thee, and go with thy servants." It is not enough to have the Lord's mind—His approval of this or that act of service—the spirit should yearn for His companionship. And as the prophet graciously answered, "I will go," we may rest assured our gracious Lord never refuses His holy presence where it is desired. Ah! do we always desire that presence? for it may check much in us of mere nature, much that would be used in His service which He could not approve nor accept. But who or what can take His place?—can numbers, popularity, excitement, wealth, homage of men? One "well done" from Him will outweigh it all with the heart that truly loves Him. May we ever say, "Go with us;" "if thou go not up with us carry us not up hence."

But we might notice in passing another thought suggested by the desire of these men. They wished to erect a dwelling, a habitation; and when there has been blessing in the gospel, the natural desire is for fellowship. How completely God has in mercy provided for this is not within the scope of this paper, but we believe next to the salvation of the soul and a

godly walk, nothing more important can claim the attention of God's people.

But whence come the materials that are to form this habitation? Who are the "living stones," or, as in the scripture, the "beams" which are to form this dwelling? They grow hard by Jordan, the river of death and judgment. All are "dead in trespasses and sins," but where that fact is recognized, confessed, and Christ accepted, the tree is cut down, by the ax of divine truth, and by that same instrument prepared for its place in the building.

Blessed work, to see the proud tree, flourishing by the river of death, bow beneath the strokes of the keen ax, and fall prostrate at last. Humbling work it is indeed, but how blessed, when the proud, haughty, self-righteous soul is laid low under the truth, ready to receive the pure and perfect grace of God.

But while the work is going on happily and prosperously, the ax of one slips off its handle and falls into the stream. All usefulness is at an end, the work, so far as that individual is concerned, must cease: for hands are not axes, and mere strength cannot fell a tree. What adds to his sorrow is that the ax was not his own, it was borrowed.

We all work with borrowed tools. The truth of God is His, not ours; we are simply "stewards of the manifold grace of God." We have been *entrusted* with the gospel; a dispensation has been given us: with Paul we may say "Woe is me if I preach not the gospel." Some may think that the thought here is the folly of dealing with truth not made our own, of trafficking in that which was unfelt, or unrealized. We believe it is rather as we have suggested. Nothing in the way of gift or endowment or truth is our

own—all has been loaned to us. The parable of the talents illustrates this.

But how serious this makes the loss of the ax. It was borrowed. To lose *our* time, opportunities, is bad enough, but to lose what has been entrusted to us, and for use in His, not our, service—is not this double grief?

Well now is it that the prophet has been invited to accompany them. Had this not been the case the ax could never have been recovered, the work would have been hindered, the workman laid aside. But grace, blessed be God, recovers.

Let us ere proceeding ask ourselves a few questions. Have we ever been entrusted with an ax? As we look at the open page of God's precious Word, gleaming with precious truth, we dare not deny it. Have we used our instrument in God's service? Alas, for some of us, how little. A further question: do we know what it is to lose the ax, to see it slip away and be buried, as it were, in the very river of death? How sad, how unutterably sad it is to see the Lord's servants deprived of their only instrument of usefulness. Here is one who once was busy in winning souls, ever ready with a loving word to help saints or point sinners to Christ. Many a time in private or public has the voice been uplifted in the cause of the Master. But that voice is silent, or lacks the power that once accompanied it—the power of divine truth. Here is a sister, once busy in ministering, in her own happy sphere to needs, both temporal and spiritual; but she no longer engages in that blessed service.

But it is needless to multiply instances. The ax has been lost. Usefulness is gone. Oh if there were but humility to own it—to go to the Lord with the

words "alas, Master! for it was borrowed." For the most serious part is that our usefulness is not ours but a sacred trust from the Lord.

Let us now briefly note the recovery of the lost usefulness. First, then, is the frank confession to the Lord. Nothing can take the place of that. No matter what the failure has been, how deep, how complete,—One ear must hear the sad story of what we have done with His. The ax may have been allowed to lie out in the sun, the handle thus losing its moisture; it may have been carelessly handled. Be that as it may, we know there is always some reason for loss of spiritual power. The sun of this world too easily dries out the spiritual freshness in our hearts and makes us hold loosely our precious trust.

But how graciously does the prophet meet the trouble. Notice his question "Where fell it?" Ah that must be known. Our blessed Lord, in restoring lost power wishes us to point to the occasion when we lost it. That worldliness, that unguarded moment—When was it that the power was lost, where did it fall into the river? Mere generalities do not suffice; the finger of shame must point to the time and place where declension began. Need we enlarge? Let conscience rather speak to us all.

But not to shame us does our Lord thus probe. When the full truth is out, then He comes in to recover, to put back in our hand that which we had lost. The stick thrown into the river here, is doubtless the same, in type, as the tree cast into the waters of Marah, both speaking of that wondrous cross, which saves the soul, makes bitter sweet, *makes iron float*. For oh, who that has lost spiritual power could ever believe that nature could restore it? But here is

grace; and when the Lord acts He doeth wondrously.

Instances might be gathered from Scripture; Peter, David, and the like. Let it be ours, beloved brethren, if the need be for us, to make for ourselves fresh instances of this recovering grace.

THE CROWNED CHRIST.

“And upon His head were many crowns.”

(Rev. xix. 12.)

(Continued from page 12.)

CHAPTER IV.

His Human Spirit and Soul.

WE come now to consider the deeper question of spirit and soul in Christ. “Docetism,” which denied the reality of His flesh, needs now no argument to be spent upon it, for it has no adherents at the present time; but that to which we are now come involves, to begin with, the question of what spirit and soul are in man; and many are not yet clear as to this. We can hardly therefore understand what true humanity involves in the Lord, except we first understand what it is in men at large.

If, for instance, we take up such a book as “Hodge’s Outlines of Theology,” (a book which has been praised by a justly celebrated man, lately deceased, as a “Goliath’s sword—none like it” for the Christian armory,) we shall find the writer saying:—

“Pythagoras, and after him Plato, and subsequently the mass of Greek and Roman philosophers, maintained that man consists of three constituent elements: the rational spirit, (*nous, pneuma, mens;*) the *animal soul*, (*psuche, anima;*) the *body*, (*soma, corpus.*) Hence this usage of the word became stamped upon

the Greek popular speech. And consequently the apostle uses all three when intending to express exhaustively in popular language the totality of man and his belongings: 'I pray God that your whole spirit and soul and body be preserved blameless' (1 Thes. v. 23; Heb. iv. 12; 1 Cor. xv. 45). Hence some theologians conclude that it is a doctrine given by divine inspiration that human nature is constituted of three distinct elements."

To which view he objects:—

"That the *pneuma* and *psuche* are distinct entities cannot be the doctrine of the New Testament, because they are habitually used interchangeably and often indifferently. Thus *psuche* as well as *pneuma* is used to designate the soul as the seat of the higher intellectual faculties—(Matt. xvi. 26; 1 Pet. i. 22; Matt. x. 28). Thus also *pneuma* as well as *psuche* is used to designate the soul as the animating principle of the body—(James ii. 26). Deceased persons are indifferently called *psuchai*, (Acts ii. 27, 31; Rev. vi. 9; xx. 4); and *pneumata*, (Luke xxiv. 37, 39; Heb. xii. 23)."

These are all his objections, and at the first glance they are very unsatisfactory. How much of the precision and trustworthiness of Scripture must disappear if we are at liberty to credit apparent distinctions of this sort to popular phraseology! On the contrary, the Old Testament is as clear as to these distinctions as the New, long before philosophy had moulded the speech of Greece, and outside altogether the Greek that it had moulded.

All through Scripture, from the first chapter of Genesis on, the beast is credited with a "soul." "Everything wherein there was a living soul" is the

designation (in Gen. i. 30, *Heb.*) of the mere animal as distinct from man. True, man also is made a living soul; but that is not his highest—his special character. God is the “Father of *spirits*” (Heb. xii. 9), not of souls; and as the son is in the image of his father, man is thus by a special work *created* in the image of God (Gen. i. 27). Thus also it is the “spirit of man that is in him” that “knoweth the things of a man” (1 Cor. ii. 11); and this spirit is therefore never ascribed to the beast. The writer of Ecclesiastes in his early “thoughts” raises a question about it, but which he answers at the close (iii. 21; xii. 7), and it is merely the doubt of a man in a fog, not divine truth, as is evident, nor given as that.

The spirit and soul are always viewed in Scripture with perfect consistency in this manner. Scripture is always self-consistent, and never loose in what it says. The faculties proper to man, the mental and moral judgment are ascribed to the spirit; the sensitive, instinctive, emotional nature is ascribed to the soul. Yet there is a *knowledge* that can be ascribed to the soul, as there is a joy of the spirit; and if “heart” be substituted for “soul,” and “mind” for “spirit,” we can understand this without realizing any confusion or inconsistency in the matter.

As to the death-state, if spirit or soul be absent the body will be dead, and either may be mentioned in this way; yet here, too, Scripture will be found perfectly at one in all its statements. *In* the body, (and through its connection with it, doubtless, in the “natural” or “psychic” condition already spoken of,) man—though he *has* a spirit—*is* a “soul;” so that

the equivalent of self; while *out* of the body, though he *has* a soul, he *is* a "spirit."

This will explain all passages, except perhaps those in Revelation, where also that in chapter xx. 4 is only a somewhat emphatic use of soul for self or person; while the "souls under the altar," as applied to martyrs, are but figured as persons whose lives had been offered up in sacrifice. The usage is not really different.

"Spirit and soul and body," then, make up the man; and here the spirit it is that is the distinctive peculiarity of man, as is evident. To be true Man the Lord would surely possess both these; and both are accordingly ascribed to Him in Scripture. He can speak of His soul being troubled and sorrowful (Matt. xxvi. 38; Mark xiv. 34; John xii. 27); and it can be said of Him, that "His soul was not left in hell" (or *hades*), (Acts ii. 31). On the other hand, in His youth He waxes strong in spirit (Luke ii. 40); He perceives in His spirit (Mark ii. 8); He rejoices and is troubled in spirit (Luke x. 21; John xiii. 21); He commends and gives up His spirit to His Father (Luke xxiii. 46; John xix. 30).

Thus the proof of His true humanity is complete. Here too He is in all things made like unto His brethren; and how much, in fact, depends upon this! That, we must seek to get before us later on; but first, we must turn to certain denials or explanations otherwise of what these texts seem to teach; old speculations having been revived of late, and calling for fresh examination. It will be of use to trace it first in its older form and then in its modern phases. The older form is known (in Church history only) as Apollinarianism; the later is all around us to-day in what is known as Kenoticism.

Apollinaris was a man in high esteem among the orthodox, and in opposition to Arianism a zealous Trinitarian. It was, in fact, in opposition to Arianism that his views seem to have been developed. "The Arian doctrine of the person of Christ," says Dr. Bruce,* "was, that in the historical person called Christ appeared in human flesh the very exalted—in a sense,—divine—*creature* named in Scripture the Logos [or Word],—the Logos taking the place of a human soul, and being liable to human infirmity, and even to sin, inasmuch as, however exalted, he was still a creature, therefore finite, therefore fallible, capable of turning, in the abuse of freedom, from good to evil. Apollinaris accepted the Arian method of constructing [conceiving?] the person, by the exclusion of a rational human soul, and used it as a means of obviating the Arian conclusion."

He did not deny a human soul in Christ in the scriptural sense of *soul*, but a *rational* human soul, which was the philosophic term for which Scripture uses the term "spirit." The *spirit* of Christ he maintained to be His Deity; and in this way he thought not merely to escape the Arian doctrine of moral frailty in the Lord, but to obtain other results of the greatest importance.

Of these the first was the avoidance of all possibility of supposing a *dual personality* in Christ, such as in fact some of his opponents fell into. Quoting Dr. Bruce again: In his view "Christ was true God, for He was the eternal Logos manifested in the flesh. He was also true man, for human nature consists of three component elements, body, animal soul, and

* "The Humiliation of Christ," pp. 42, 43.

spirit;" and all these Christ had. "True, it might be objected that the third element in the person of Christ, the *nous* [mind] was not human but divine. But Apollinaris was ready with his reply. 'The mind in Christ,' he said in effect, 'is at once divine and human; the Logos is at once the express image of God and the prototype of humanity.' This appears to be what he meant when he asserted that the humanity of Christ was *eternal*,—a part of his system which was much misunderstood by his opponents, who supposed it to have reference to the *body* of Christ. There is no reason to believe that Apollinaris meant to teach that our Lord's flesh was eternal, and that He brought it with Him from heaven, and therefore was not really born of the Virgin Mary; though some of his adherents may have held such opinions. His idea was that Christ was the *celestial man*; *celestial*, because divine; *man*, not merely as God incarnate, but because the divine spirit is at the same time essentially *human*."

"This," Bruce remarks, "was the speculative element in the Apollinarian theory misapprehended by contemporaries, better understood, and in some quarters *more sympathized with, now*."

And here is our interest in all this matter, that in the ferment of men's minds at the present time so much of the dead and buried past is being revived; oftentimes in fragments which it is useful to put in their place therefore again, that we may see their natural connection, and realize their significance.

But Apollinaris would have urged, no doubt, that this last part of his view was not simply speculation. He might have appealed to John iii. 13, "the Son of man which is in heaven," or better still to 1 Cor. xv.

47, "the second Man is (*ex ouranou*) out of heaven.*"

Nevertheless, "made in all things like unto His brethren" could not be said, as is manifest, of Christ as he has pictured Him, except we admit a self-emptying so great as that this divine humanity shall be able to take the true human limitation, be tempted as we are, increase in wisdom as in stature, be the new Adam, Head of a new race of men: without this it is plain we have not the Christ of the Scriptures. He is so unlike us that we would not have courage to claim Him for ourselves. Nor can we think of Him as in the agony of the garden, or in the darkness of the forsaken sorrow upon the Cross. The whole mental and moral nature of man, Apollinaris rightly conceived to be in that spirit of man, which he denied the Lord to possess. Spirit, He had brought (according to this theory) from heaven with Him; or rather this was the very One who came. Thus it became now indeed "the spirit of a Man"; but a *human* spirit it could not be called, except by an argument which leaps over an infinite difference as if it scarcely were one, while in the interests of the theory, (that is to provide against the mutability of the creature,) it is appraised at its full worth.

But there was a third advantage that Apollinaris conceived to arise from this divine humanity of Christ, that it made God Himself to stoop to suffering and death, as no other view did, and this he believed to be essentially necessary to give power to His redemptive work. But the view he took of this is in contention.

On the whole, there can be no right question that

* So the editors read it now.

Apollinarianism, though it had long disappeared, and only for a short time indeed maintained itself, was none the less a step towards Kenoticism, which has of late been spreading in many quarters, and which was needed to round out the elder doctrine to any consistency. An American writer of this school even "founds his theory on the basis of the essential unity of the human and divine"; "the incarnation, according to him, being the human element (the Logos) eternally in God, becoming man by taking flesh, and occupying the place of a soul." (*Bruce.*)

Of Kenoticism, in connection with our present theme, a very slight notice will suffice. Its main position is that the Son of God, in becoming man, contracted Himself really within human limitations, so as either actually to become the human spirit of Christ, or else to take place along side of this in one human consciousness. Always the aim is, as with Apollinarianism, to escape the attribution to the Lord of *dual personality*, to make the Christ of the Gospels more simply intelligible, while conserving His actual Deity. Deity can, they say, without real self-impairment, lay aside what belongs to it except essential attributes; and omnipotence, omniscience, omnipresence are not these, but only expressions of free relation to the world which He has made. "Incarnation is for the Son of God, necessarily self-limitation, self-emptying, not indeed of that which is essential in order to be God, but of the divine manner of existence and of the divine glory which He had from the beginning with the Father, and which He manifested or exercised in governing the world. Such is the view," says Thomasius as quoted by Bruce, "given by the apostle in the epistle to the Philippians, such the view

demanding by the evangelic history; for on no other view is it possible to conceive how, for example, Christ could sleep in the storm on the sea of Galilee. What real sleep could there be for Him, who, as God, not only was awake, but, on the anti-Kenotic hypothesis, as Ruler of the world, *brought on*, as well as, *stilled* the storm?"

The writer quoted here does not go the extreme length of Gess and others, who reproduce the Apollinarian view of the Lord's humanity; but we need not cite more to show from what questionings Kenoticism has arisen, or the answer which essentially all forms of it supply. Who does not know these questions? and does not know also how we are baffled by them? Is this difficulty after all capable of satisfactory solution? or does it show us that we are face to face with the inscrutable, only affirming to us the Lord's own declaration that "no man knoweth the Son, but the Father"?

It must give us pause, at least, to realize how truly hypothetical all the answers are,—how little Scripture can be even pleaded in their behalf: and here surely is the very subject upon which we should fear to hazard a word without the safe-guard of Scripture. We may, however, look at what is advanced, if only with the conviction that the feebleness of all our thoughts is what will be demonstrated by it. Even this may have its good also in keeping us within the limits of trustworthy knowledge, that with the psalmist we may not exercise ourselves on things too high for us, and incur the sure penalty that follows presumption.

Kenosis is indeed a word taken from Scripture: it is the "self-emptying" of the second chapter of

Philippians, the real force of the word which in our common version is poorly rendered, "He made Himself of no reputation" (*heauton ekenosen*). It thus professes to be based upon Scripture—indeed to be the only adequate interpretation, as we have seen, of the passage referred to: a wonderful passage indeed, with which we cannot do better than refresh our memories and our hearts. Wonderful it is that it is an exhortation for us to the imitation of Christ in it:—

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, did not esteem it a thing to be grasped at, the being equal to God, but emptied Himself, taking the form of a servant, becoming in the likeness of men; and, being found in fashion as a man, He humbled Himself, becoming obedient unto death, even the death of the cross."

The alteration from "thought it not robbery" to "esteemed it not a thing to be grasped at" is in accordance with the alternative in the margin of the Revised Version and with what is preferred by many at the present day. The point evidently that the apostle insists on is, not that Christ could claim to be equal with God, but that He did not hold fast that claim: He emptied Himself—*gave up* the form of God for a servant's form. The point that the Kenotic theory invites us to consider is what is involved in this self-emptying.

The fact itself is manifest: He was here a Man, in a servant's form. He did not come in the form which was proper to Him as God, though He was God. That is surely plain. It does not seem necessary to go back of the simple truth with which every Christian is acquainted, to understand this emptying. There is no fresh revelation apparent in it: rather, it is to

this general Christian knowledge that the apostle appeals.

We are entitled to seek the full worth of these expressions: that is surely true. He emptied Himself of the form of God to take a servant's form: there is the antithesis; but it only implies the actuality of His manhood. When in manhood He Himself speaks of "the Son of man who is in heaven" (John iii. 13). Was He in heaven, then, *in the servant's form*? Nay, one could not say so. But then the servant's form which He had assumed did not *limit* Him to that; the *kenosis* was not absolute and universal, but relative to His appearance upon earth; it was only what was necessarily implied in His coming into the world as Man, and not to be carried back of this. It agrees perfectly with the passage in Philippians as an appeal founded upon the facts of Christian knowledge, and not a new revelation for the first time communicated.

Again when the apostle assures us in Colossians (i. 19,) that "it pleased all the fullness (of the Godhead—the whole Godhead) to dwell in Him," this is impossible to make consistent with the Kenotic view of self-contraction within the limits of mere manhood. We may be indeed very feeble in understanding what is meant by this, but it is not contraction at all but expansion of our conception of Christ as Man. It is not Kenoticism, nor consistent with it.

But, apart from Kenoticism, the Apollinarian conception of the Lord's humanity does not present a basis for a human life capable of faith, of temptation, of sympathy with ordinary human experience, of growth in wisdom such as is explicitly attributed to Him. The singleness of personality which is indeed very manifest in it—and which is its attraction to the

perplexed intellect—is gained at too great a cost. We must assert against the Apollinarian His true Manhood, and against the Kenoticist His complete Godhead; even while we own that the connection between these is inscrutable, and must remain so: comforting ourselves with the assurance that that is after all what our Lord Himself has declared. We know not the Son in the mystery of His nature; but we do know Him in His union of Godhead and manhood the living Link between God and His creatures, which can never be undone, and will never give way whatever be the strain upon it. In Him before God, accepted in the Beloved, we are “bound in the bundle of life with the Lord our God” in a way no human thought could have dreamed in its highest imagining. But it is no imagination, but the assurance that He Himself has given us: “Because I live ye shall live also” (John xiv. 19.)

F. W. G.

(*To be Continued.*)

PEACE !

“And He arose and rebuked the wind, and said unto the sea,
Peace, be still, and the wind ceased, and there was
a great calm.” (Mark iv. 36–41.)

FIERCE was the wild billow; dark was the night;
Oars labored heavily; foam glimmered white;
Mariners trembled; peril was nigh;
Then said the God of might, “Peace, it is I !”

Ridge of the mountain wave, lower thy crest !
Wail of Euroclydon, be thou at rest !
Peril can none be, sorrow must fly,
Where saith the Light of light, “Peace, it is I !”

Jesus, Deliverer ! come Thou to me !
Soothe Thou my voyaging over life's sea ;
Bid me be quiet as the storm sweeps by,
Whisper, O Truth of truth, “Peace, it is I !” *Selected.*

ASSEMBLY GIVING.

“Ye have well done.” (Phil. iv. 14.)

THIS was a precious commendation of the Philippian Assembly. Paul had told them he was not anxious about daily needs, and that he was gladly a learner in God's school, by the trials of the way. But they had “well done” in “taking part in his affliction.” A testimony of impatience with the assemblies, and of distrust toward God was far from him.

The assembly of Philippi had sent once and again to his necessity (iv. 16). Paul rejoiced because he sought fruit that would abound to their account.

There is something instructive in the reference to no other church having helped him at a certain time. The New Testament contains no letter of admonition to any such assembly by him or by any other apostle; only this brief general mention of the neglect. Are we not to gather instruction from this? Are we not taught delicacy in dealing with this subject, while at the same time graciously and gently warned as to neglect?

Under law the order was, “Bring ye all the tithes into the store house, that there may be meat in my house, and prove me . . . if I will not open the windows of heaven, and pour you out a blessing.” (Mal. iii. 10.) That is, obey and be blest, is the order; while under grace it is, You have been blest, therefore let the heart overflow. “Freely ye have received, freely give.” “As the elect of God, holy and beloved,” we are to have “bowels of mercies, kindness.” (Col. iii. 12.) Love flows forth from hearts happy in the knowledge of God's rich goodness and grace.

Moreover, the tithes of the fruit of the land of Canaan were tithes of what is a type of heavenly blessings we have and realize in Christ. Thus again we see how acceptable "giving" is from a heart filled with the grace of Christ, with the joy of the Lord. These considerations prepare us for the different tone of the New Testament exhortations as to giving from those of the Old Testament, and guard us from legality of thought and exhortation.

Nevertheless, in the liberty of grace, exhortation has its place on this subject, and Paul very freely, as graciously also, exhorts and encourages and incites the assembly at Corinth not to fall short of liberality. Chapters viii. and ix. of 2 Corinthians truly warn and cheer the heart, and in how much they rebuke us let us judge. And in what we may call his farewell words to the church, Paul closes with the words, "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;' and when He had thus spoken, he kneeled down and prayed with them all" (Acts xx. 35).

This exhortation is written specially to encourage more giving by assemblies. Such giving calls for love and unity in the assembly, and fellowship in the gospel, and self-denial. And the example of the Philippians serves to encourage us to have in mind from time to time some one laboring in the gospel; and to be exercised about one and another so laboring, and to communicate with them. This has the example of Scripture and draws out the heart more than to simply pay into a fund, in the hands of some one of the assembly, who in counsel with

one or two others distributes the amount collected.

The scriptural example of Philippi is not given to be slighted; but in giving in this way the assembly acts in faith and in loving exercise towards the laborer, and he in turn has his heart drawn out to them. And hearts are cheered by a heartfelt report from the field of work to those whose fellowship in the gospel draws it out. Note the tone of the epistle to the Philippians in this respect.

May our hearts be stirred to this great and holy service.

It is good to send abroad to laborers and not to give only when they come to us, nor does the coming of a laborer to an assembly call necessarily for help from that assembly. Such a thought is bondage. Help might have come from another quarter, leaving the brother the more free, (especially in a low state in an assembly) to minister in full liberty before the Lord—however blessed a privilege it would also be for an assembly to minister to one laboring in their midst. Still to *confine* our giving to those laboring in our midst, would surely not be right. It would tend to hinder going to “regions beyond,” and lay a snare for the feet of the laborer.

When we consider the dangers we are exposed to, we should walk in fear and trembling.

We are unfit for God's service, except we take unto us His whole armor. We cannot give or receive for His glory, but by His grace and by His Spirit.

May we love His name, and love those who serve Him. And may we have such trust in the living God that we shall be ready and glad to give—ready to share the burden of the conflict.

E. S. L.

SPIRITUAL GUIDANCE.

No. 6.

“Thy testimonies are very sure: holiness becometh Thy house,
O Lord, forever.” (Ps. xciii. 5.)

IN the former papers on this subject, we have been looking toward individual and personal communion and fellowship with God in His thoughts about His blessed Son, as the only true attitude of spirit for worship ; and this also, as the divinely appointed preparation for acceptable worship and service ; just here, it is important to notice that worship is not service, as service is not worship ; since worship is Godward, while service is manward. We find this clearly illustrated in the account of Mary and her sister Martha, (See Luke x. 38-42). Martha was the woman of the house : she was on the ground of service, and illustrates the legal dispensation. She was occupied with what she was for Him. She had received Him into her house, and now she was responsible to do the very best thing that could be done for the Lord. And in her zeal *for Him*, to serve Him, she was completely oblivious as to what He was, and could be, *for her* ! Mary, on the other hand, was occupied with Himself, and what He was for her. And this illustrates the dispensation of grace. Her cup was full, her heart was satisfied and at rest. She had not one word to say. It was enough for her to sit at His feet, and hear His words. Oh blessed attitude !

How few, how very few know what it is ! Ah, beloved reader, please stop right here for a few moments and think. Take this question home to your own heart. Do you know what this is ? have you

ever realized the true blessedness of what grace is? When you could sit at His feet, "as under the shadow of a great rock in a weary land?"

When you could think this in your heart—for you did not want to hear your own voice, neither the voice of any other, but Himself—but saying in your heart, This is good ! Oh, it is good to be here.

This is what the proper sense of grace always gives, and this is the result of finding all our delights in Him. This is what the apostle prays for the Ephesians, and beloved for you and me also, (Eph. iii. 14). "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

O beloved ! to know the love of Christ which passeth knowledge, is to be "filled with all the fullness of God." And this is grace.

"Oh to grace ! How great a debtor,
Daily I'm constrained to be."

And this is not service, but it is worship, the divine essential for true and acceptable service. We see this is abundantly emphasized, in the Lord's own words of commendation of Mary, and gracious rebuke of Martha.

And now we have need to notice another point in this connection : that happiness is not necessarily

worship. There may be abundant joy and happiness in service, as there will be, if our hearts are right with Him ; if we are consciously in His presence. But I have already said, service is manward, worship is Godward. Service is *from God*, down to men. Worship is from saved sinners, *up to God*. One might be very happy in preaching to a large, attentive and interested audience, while a Christian mother might be detained at home in the necessary care of children or the sick, and yet the preacher know nothing of the joy of true worship, while she might be happily engaged, at the Lord's feet, in the true exercise of praise. It is not that the preaching is wrong ; surely not ; but that God craves the outpourings of the heart in joyful thankfulness for the grace which He has made known to us in Christ.

Is it not often true that a large company of Christians might come together to listen to a sermon and beautiful music without their hearts being stirred at all in true worship ? And yet how often is this called public worship. Let the simple, it may be ignorant Christian, but one enlightened as to worship, come into such a company, and he will feel strangely out of place. His full heart longs to pour itself out in unrestrained praise, to share his joys with his fellows, but alas, they know not the meaning of that word "whoso offereth praise glorifieth Me."

Now let the preacher take up this subject of worship, and he too will soon find a desire which not even the most eloquent sermon, or the most true, can fill.—It is to be at the feet of Jesus, engaged with Himself, offering up praise to Him. And this will fit, as nothing else can, for true service.

Ministry is always service, it is to others, and we

can minister to the Lord only as we serve others. The life and labor of the blessed Lord Jesus while down here among men was all ministry to, and service for others. "He came not to be ministered unto, but to minister, and to give His life a ransom for many," and He said, "I am among you as one that serveth." "Inasmuch as ye have done it to one of these my brethren." But, I have said, ministry is perfectly right in its place, and if it is the ministry of Christ, it may contribute to produce worship—and if it is in the Spirit, *i. e.* by the leading or guiding of the Spirit, it will be the ministry of Christ, since the Spirit could not lead nor guide in anything which was not for the exaltation, the honor and glory of the Lord Jesus Christ. See John. xvi. 13-15 ; compare also 1 Cor. xii., Rom. xii. with Eph. iii. 11-13. We see by these scriptures that ministry in the Spirit is not always preaching and exhorting, but is also seen in giving and doing. (See Rom. xii. 8-13.) And this leads me to notice that ministry and priesthood are often confounded in the minds of Christian people ; and I apprehend the confounding has come in through the Judaizing of Christianity.

In Judaism the priest was the link between God and the people, and as such was a type of Christ, who is our High priest, "who ever liveth to make intercession for us," and by whom we have access to God, and "boldness to enter into the holiest by the blood of Jesus." Not by a new, or fresh application of the blood ; as is sometimes said, which would be to reduce the blood of Jesus to the value of the blood of bulls and goats. No beloved, it is not what we think of the blood ; it is not *our* estimate of the blood which gives it its value ; but what *God* thinks

of it. The blood on the lintel and door post of the Hebrew dwelling in Egypt was not for the Israelite to look at, but for God to look at, for God had said, "When I see the blood, I will pass over you."

One more thought, and this paper must close. We are looking into the subject of Spiritual Guidance. Not so much to explain what it is, and how it is, as to show by the truth, what it is not; since the Spirit's guidance is "into all truth." And this is not saying into all things true; for many things are true, and there is truth in many things; mathematics, philosophy, art, science, and in every department of nature around us; but the Holy Ghost is not here to lead and guide into that kind of truths at all, but "the things concerning Himself"—the blessed Lord Jesus Himself. He could say, "I am the way, the truth and the life. No man cometh unto the Father but by me." (Jno. xiv. 16.) So that our knowledge of God, and the God-ordained way into His presence, yea into the final blessedness and glory yet to be revealed, yea, more also, the path of faith through this world, for us, all are linked up with Him as God,—our God and Father. And there can be no true knowledge of God apart from Him, the man Christ Jesus,—the dead and risen man, the ascended and glorified Christ, Jesus of Nazareth. Yes, beloved reader, this is "THE TRUTH" which the Holy Spirit is down here to teach and to guide you into; and you may be sure of this, that He, the Spirit, is not teaching, leading, nor guiding into anything apart from Christ. His honor, His glory, His Lordship, His Divinity, His first coming, His life of lowly service, His death, resurrection and ascension, and His coming again in glory to judge the world, and

to fill out all unfulfilled prophecies of the Bible. These truths, with all "things concerning Himself" (Luke xxiv. 27), these make up the truth.

C. E. H.

ANSWERS TO CORRESPONDENTS.

QUES. 4.—What is the difference between Isa. xxviii. 16, and 1 Cor. iii. 10?

ANS.—Both speak of the foundation, and Christ alone is that foundation. The connection however is different. In Isaiah the scene is dispensational: the nation had made a covenant, through the Antichrist, with the powers of evil, in order to escape the "overflowing scourge" (doubtless the northern foe of the last days). In blessed and holy contrast to this "refuge of lies," God presents the true foundation—the tried, precious corner stone; and the believer shall not haste away, or be confounded (1 Pet. ii. 6). In Corinthians it is a question of God's house on earth at the present time; the foundation is the same, but the emphasis now is upon the superstructure. "Let every man take heed how he buildeth thereupon." Whether in ministry or in private life the same principle holds good. Salvation rests upon Christ alone—but careful works should follow it.

QUES. 5.—Does not the expression "Let us keep the feast" in connection with the statement that Christ our passover is sacrificed for us show that grace and holiness cannot be separated, that grace does not modify the holiness which is to mark our whole life?

ANS.—The answer lies in the question asked. Surely none who know grace can doubt that it is inseparably linked with holiness. The passover preceded the feast of unleavened bread which was to continue "seven days," figure of that lifelong holiness of walk which is to mark those who have been sheltered by the blood of the Lamb.

QUES. 6.—"Israel hath sinned." Does not this mean that Israel as a nation was sanctified, therefore that any allowance of sin among them defiled the whole nation?

ANS.—Yes. Though we judge also that Achan represented a state that existed in very many. Their defeat at Ai would seem to indicate a careless state of soul. Just so, the puffed-up state

of the Corinthians indicated the working of leaven beyond the actual sin that had come to the surface. (1 Cor. v). Indifference to evil is always one of the saddest states the people of God can fall into. It opens the door to the enemy even more effectually than some gross act of immorality. These principles are the same whether in the history of Israel or the Church.

QUES. 7.—Please explain 1 Cor. vii. 14. “The unbelieving husband is sanctified by the wife.” It has been urged that this shows the healing power of grace, and that in this dispensation we are not to act in the same rigid way, laid down in the Old Testament, as to fellowship.

ANS.—While grace reigns, it is through righteousness, both as a basis and a guide. The Scripture teaches the sanctity of the marriage tie, not God’s acceptance of the unbelieving husband, but His recognition of the tie, its legality before man, etc; and in some sense perhaps the recognition of the privileges into which the husband has been introduced—outward blessings. This is certainly the case with the “holy children” in the same verse.

But surely no one would think of applying this verse to the allowance of evil association. Scripture is so clear, to say nothing of the instincts of the renewed soul, that none can think of mingling together those who are not partakers of a common life and walking together in the common path of holiness.

QUES. 8.—In what sense did Christ bear the sins of the world. (2 Cor. v. 19.) Some think He took the sins of the whole world and put them away finally, so that men will be judged for nothing but their unbelief.

ANS.—It is a great mistake to limit judgment to unbelief. Scripture is un mistakeable in this. Every idle word must be accounted for. (Matt. xii. 36.) Men are judged “according to their works. (Rev. xx. 11-15.) See also John v. 28, 29; Acts xvii. 31; Rom. ii. 1-12. Unbelief is but the crowning sin, a refusal to accept the remedy provided by God—the work of our Lord Jesus Christ.

Further, all the passages which speak of Christ’s work for the world (1 John ii. 2; 1 John iv. 14; John i. 29,) simply show the freeness of the work of Christ. It is available for all, if they will receive it. Provision has been made and the invitation is given, but if the offer of grace is rejected men are yet *in their sins*.

WHY REPINE ?

JESUS, Saviour, Thou art mine,
 Why then should I e'er repine?
 Rich am I beyond degree,—
 Rich in simply having Thee.

When I came with nought to bring,
 But myself, a sinful thing,
 Thou didst say, "Look unto Me,
 I, the Sinless, died for thee."

In Thee now I've sweetest rest,—
 From Thy fulness truly blest,—
 Pardoned, clothed, and reconciled,
 Born of God, and owned His child.

If a child, Oh, then an heir,—
 Heir with Thee! Thy joy to share!—
 Joy that will forever last,
 When all other joy is past.

Blessed, blessed be Thy name,
 Thou wilt ever be the same;
 Here and in Thy bright abode,
 I shall "know" unchanging "good."

Surely Thou shouldst have this heart,
 Come, possess it, ev'ry part;
 Thou, with whom none can compare,
 Reign without a rival there.

Keep, O keep me near Thy side,
 In Thy love would I abide,—
 I would only live for Thee,
 Thou in love didst *die* for me!

Happy day when I'm with Thee,
 And from all that hinders free!
 I shall praise Thee as I should,
 And shall love Thee as I would.

*Precious Saviour! Thou art mine!
 Why then should I e'er repine?
 Rich am I beyond degree,—
 Rich in simply having Thee,*

R. H.

THE CROWNED CHRIST.

“*And upon His head were many crowns.*”

(Rev. xix. 12.)

(Continued from page 46.)

CHAPTER V.

The Son of Man.

THE integrity of our Saviour's manhood is marked by one title which the Lord claimed for Himself with special emphasis, and which prophecy also had in a most distinct way applied to Him,—“the Son of man.” Here “man,” in the Hebrew texts, is “*Adam*,” man generally; and it really settles conclusively the question (if any entertain it) as to His being *personally* Man. A son of man is just a man in the broadest sense, one by descent and inheritance a man. In Ps. xlix. 2 “the low” in our version are just literally “the sons of *Adam*”—the commonalty, having nothing to distinguish them from others,—and are so contrasted with the “sons of *ish*,” (“the high”) the men of mark in any way whatever. By the use of this term the Lord comes down, therefore, in the simplest manner, *as far as the truth of His humanity is concerned*, to the common level. He is not simply “man,” One whom you could call that, though differing far from the race of Adam: He is “*Son of man*,” deriving His humanity from humanity, with nothing to separate it *in kind* from humanity in general,—“made in all things like unto His brethren,” as the apostle declares. The Christ of Apollinaris, or of some of the modern Kenotics, would not be a “Son of man.” He would be a *divine* man, perhaps; but absolutely separated from

humanity in the sons of men: "brethren" among these He could not have.

The force of the term is seen in the use of it as applied to the prophet Ezekiel, and once in Daniel. Both lived when things were broken up in Israel; and Ezekiel as the priest is chosen of God to be the judge, according to the law of Leviticus in its spiritual application, of the leprous condition of the people. He is taken to witness their wilful and inveterate apostasy from Jehovah. After which, as commanded in Leviticus, the demonstration being complete, the leper is put outside the camp. The glory of the Lord is seen, though lingeringly, as all unwilling, to depart from the city (chap. x.)

Now the priest is one "taken from among men," and thus qualified to be "ordained *for* men in things pertaining to God." (Heb. v. 1.) His humanity makes him to know men, and to have heart-interest in them. And thus we see the meaning of the priest-prophet being addressed, as he is so constantly, as "son of man." As we try men before juries of their peers, so man, as such, is here called to pronounce on men. *As* man and *as* a priest for men, he is one who will use compassion, and therefore his judgment will be more complete and final, impossible to be objected against. His judgment is appealed to here, therefore, as "son of man." (chapter xx. 4; xxii. 2.)

But Ezekiel is only in this the mouth-piece and representative of God Himself. The judgment is, of course, God's judgment. How striking is it, therefore, to find, when we lift up our eyes, with the prophet, to that awful throne above the firmament, to find there too (chap. i. 26) "the likeness of the

appearance of a MAN"! the first time in Scripture that we find even the "appearance" *there*.

The tenderness that is implied in all this, though it cannot avert the present judgment, comes out, how fully, before the close of these prophecies, when, the people being at last cleansed by divine grace from all their iniquities, Ezekiel is taken to be a witness now of their restoration and blessing. City and temple are seen built up anew, and the glory of God returns to its old place among them. Holiness and love are thus both at last satisfied, and the law of the leper is illustrated in both its parts, the judgment and the grace.

Daniel is only once addressed as "son of man," (chap. viii. 17,) but the prophecy of the Son of man—or strictly, of "One like unto a Son of man" (vii. 13, 14)—to whom, coming in the clouds of heaven, is given a universal and everlasting dominion, is given us by him: a prophecy which is echoed and enlarged upon in the New Testament. In the eighth psalm, though more enigmatically expressed, we have by the mouth of David what anticipates and is the foundation of this. And here we have, strikingly expressed, the thought conveyed to us by this title; Christ being the full utterance and justification of God's delight in man.

What is man, if you look at him under the light of the glory of the heavens? what is he, this creature of earth, *enosh*, "frail man" or the "*son* of man," ordained to come into his inheritance by a way so characterized by weakness, and which so perfectly marks God's estimate of him? Ah, you must take in Christ to find the answer. He too is Man,—yea, the Son of man; come down to manhood in this significant

weakness which in Him united to Deity itself is the manifestation of the moral glory of God, so that it is set *above* the heavens, those created heavens whose glory had just now made man look so poor and contemptible! What are they now to Man in Jesus? to the Son of man?

Here then is He of whom a later psalm speaks as "the Son of man whom Thou hast made strong for Thyself" (lxxx. 17); and His exaltation and kingdom are the necessary result. Gone down to the lower parts of the earth for the suffering of death, He is "ascended up far above all heavens, that He might fill all things." (Eph. iv. 10.) In Him, as the angels at His birth declared, God has shown His "good pleasure in men." (Luke ii. 14, *Greek*.) It is manhood as God made it at the beginning, which God has thus taken up in the Person of Christ, or the psalmist's challenge goes after all unanswered.

True, it may be, and it *will* be, in very different *condition*. As, for instance, the "spiritual body" of the resurrection is very different from the "natural," or "psychical body," as we have seen. Yet even here the identity of the body itself is assured us. That which is sown a natural is raised a spiritual body: identity as to the person is maintained under even such a change of condition as this implies; "*we* shall be changed," but it will still be "*we*." And it is man and the son of man that the psalmist sees, at first so poor and weak, and now so unutterably glorified in Christ our Lord. Otherwise, I say again, the psalmist's question remains unanswered, and must ever remain unanswered.

This being so, the Lord's constant use of this term becomes intelligible throughout. He uses it as the

simplest and most intelligible one, which no one, so to speak, would deny, and yet which upon His lips conveys so much: "Whom do men say that I the Son of man am?" (Matt. xvi. 12.) Son of man, just by its common application to men at large, He must be, of course; and yet in His application of it to Himself it becomes distinctive by its very universality: for who would dream of speaking of himself as "the Son of man," except as implying that He was more than this meant as to other men? The Lord might address the prophet in this way, as reminding him of what he was, but no man, speaking among the sons of men, could distinguish himself by what was not distinctive. If it *were* distinctive of *Him*, then He was the Son of man in some sense that others were not; not less truly so, but more: and so He was—the *One* son of man upon whom the shadow of the fall had never been: Man, and of man, yet in more than all the promise of his first creation; God's Man indeed, justifying that creation itself, as all else had dishonored it; and thus having in Himself the promise for men of a *new* creation, by which they too at last should fulfill the purpose of the Creator; "Lord of the sabbath," as He who shall bring in, in such wise as to be violated no more, the rest of God.

But for this the Son of man must suffer, must be lifted up, "as Moses lifted up the serpent in the wilderness," giving His "flesh" thus "for the life of the world;" but "glorified" in this ability to work out in the extreme of human weakness the purposes of God. "God" thus "glorified in Him," He must "also glorify Him in Himself," yea, "straightway glorify Him."

In such scriptures the "Mediator, the Man Christ

Jesus," is set before us. They show us, if there could be question of it, how His perfect manhood had to do with the atonement wrought. And while on the one hand it is said that "we are reconciled to God by the death of His Son," and that "God sent forth His Son to redeem," yet, when we come to the details of this glorious work, the *lifting up of the Son of man* is that by which is indicated for us the bearing of curse by which "Christ redeemed us from curse," (Gal. iii. 13) "for it is written, Cursed is every one that *hangeth on a tree.*" Throughout, it is one blessed Person; but Scripture is perfect in the way these things are put. If it would win our hearts with the amazing gift that God has given for us,—if it would show the power that has laid hold upon us,—then it speaks of the work of the Son of *God*. If on the other hand we are to think of the actual suffering and sin-bearing, then it sets before us Christ, or Jesus Christ, or the Son of man; and the last is more the Lord's own language, while the former is that of the apostles. The two may be put together where it says, "the blood of Jesus Christ, God's Son," but it is a false emphasis that would pass over the first part of this, to fasten itself upon the last. We have many times over, "the blood of Christ, of Jesus, of Christ Jesus, of the Son of man, of the Lord, of the Lamb;" *once*, "God's Son," is added to this.

It is one Person throughout, and all these wondrous names are His; but Scripture is in such delicate adjustment that it is easy to disturb the balance of it. As surely as we do, we find in result that we are losing the equipoise of truth itself. A false emphasis upon the truth is the beginning of error.

The "Son of man" speaks of what the Son of God became in order to redeem us. It insists upon His manhood, true, full manhood, by which He became, for His believing people, the typical, representative Man before the eye of God. As this the "meal-offering of first-fruits" (Lev. ii. 14-16) sets Him forth. But, really to avail for them, He must go beyond this type, and be the Sin-bearer in their behalf. For this He becomes the Christ, the One Anointed to be Prince and Saviour. For this He dies the death of the Cross, and becomes, as risen from the dead, the "last Adam," Head of a new race of men.

In this we are but touching things that we must take up later. What remains for us here is but the connection of this title "Son of man" with the prophecies of the future, which the Lord takes up from Daniel's vision of the world-empires, and applies to Himself. All judgment is given to Him because He is the Son of man (Jno. v. 27); and here we find in fact Ezekiel's vision perfected. With full knowledge of man, with abundant tenderness for man, Himself the Representative Man before God, it is He to whom it belongs to settle all things on the basis of a righteousness which He has glorified. "The likeness of the appearance of a Man" upon the throne comes into realization, and the vision of Daniel takes full place as the hope of Israel and of the earth. It is indeed connected with the appraisement of responsibilities, and the solemnity of judgment to come: when the Son of man comes with the glory of His Father and with His holy angels, He shall reward every man according to his works; but this can adjust itself to the gospel and to a hope that shall not disap-

point. The Son of man is the true Bride-groom of His people, and judgment itself only clears the way for the exhibition of all the fullness of a grace which the fact of His manhood sufficiently reveals.

Yes, hope, full, glorious hope is in this title of the Son of man. It cannot be separated from it. It is for David's house what the Branch out of the root of Jesse is, but wider in its promise and tenderer in its implications:—a Son of man in whom alone man's cut off years renew themselves, and now with divine strength. The hosts of heaven wait upon Him, zealous to do His pleasure; but our hearts go back to One amid the scanty group of His disciples, giving them as the pattern for their imitation, and an inlet into the glory of heaven itself, the "Son of man, come not to be ministered unto but to minister, and to give His life a ransom for many."

F. W. G.

(To be Continued.)

NEVER PERISH.

"**M**Y sheep hear My voice, and I know them, and they follow Me : and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." (John x. 27, 28.)

Is He not every way competent now to make good His blessed words? who but Himself was able to meet the fearful necessity of the cross to meet our deep need? who, where, could one be found, to go under the guilt and curse of our lost estate? Ah! who could cry, "My God, My God, why hast Thou forsaken Me?" and stem the tide of the wrath of a holy, righteous, sin-hating God? Who but the holy

Sufferer could, as the darkness of midnight blackness was passing, in which righteous wrath had been executed, say, "*It is finished*" — "Father, into Thy hands I commend My spirit" ?

Now look at the answer, as given us in Ephesians. Paul prays that the eyes of their understanding being enlightened they might know what was "the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to usward who believe, according to the working of the power of His might, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also that which is to come; and hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness of Him that filleth all in all."

Do we need to question who it is that God thus owns? God's Man for men, the holy divine Son, "in the bosom of the Father," yet perfect in His dependent, obedient life rendered up, of which His precious blood was a witness.

Now, beloved, He is head of God's house, the High-priest. It was Aaron's rod that budded, and brought forth. He who awakened very early that resurrection morn is the first-fruit of them that sleep. Alone has the corn of wheat been planted; yet now in resurrection glory, He is associated with many brethren. "It is Christ that died, yea, rather that is risen again, who also is at the right hand of God, who ever liveth to make intercession for us."

Is He not able? Who is He who is now advocate with the Father? Is it not Jesus Christ the righteous, who was propitiation for our sins? Is He not able to carry us on to a full final salvation, in the power of an endless life? Look up, look up into His blessed face, and let your soul rest on the words of Him "who ever liveth to make intercession for us," and hear Him say, "*They shall never perish.*"

W. McK.

THY WILL BE DONE.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thess. iii. 5; 1 Thess. v. 23.)

FATHER, thy will be done !
 Oh make Thy will mine own !
 In every act both great and small,
 In all that to my path doth fall,
 Through all the quickly passing years—
 In every thought, in all my way,
 Every affection, wish, oh may
 Thy will and mine identical
 Go on, whatever shall befall.

Thy will, my God, is best !
 That is alone the test
 By which our lives may guided be,
 By which our sightless eyes may see;
 Our walk apart from Thee is safe
 Not one brief moment, nor can be
 While here or in eternity.
 Therefore, though often we rebel,
 We know Thou doest all things well.

O Lord, when Thou shalt come
 All grief shall then be gone.
 Oh, when we see Thy blessed face,
 Taste all the riches of Thy grace,
 How will the heart leap forth with praise,

Fullness of God ! Thou glorious One !
 Ah, what a blessed work was done
 When, rising from the grave, our Lord
 Pledged spotless sons to Thee, O God !

Lord Jesus, quickly come !

Our spirits long for home.

Nothing is here but emptiness;
 Nothing in this vast wilderness
 That fully satisfies the heart.
 And if our spirit restless be
 Waiting Thy blessed face to see,
 Oh, with what love Thy heart doth yearn
 To seat us, with Thee, on Thy throne.

E. L.

GOD'S FAITHFULNESS IN DARK DAYS; THE PLACE OF PROPHECY.

THE place and function of the prophetic gift is at best but partially understood by most. The modern and almost universal use of the word "prophecy" is in connection with the foretelling of things to come. In Scripture this is purely a secondary meaning. Take even the prophetic writings,—not forgetting that the "former prophets," have given us the histories subsequent to Moses—we have in all of them much less of prediction than would at first be supposed. They are intensely moral in their tone. Their chief work might be shown in the following scripture: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." (Isa. lviii. 1.) Let the writings of Jeremiah, Hosea, and Haggai be examined, as samples of the rest, and this will be at once clear.

This, too, is in perfect keeping with the origin of

the prophetic office, in Samuel, the first of the prophets. The priesthood, intended for the maintenance of the people in communion with God, had signally and grievously failed, in the awful sins of Hophni and Phinehas and the no less culpable neglect of their father Eli the High-priest. The doom was pronounced upon the house of Eli, and practically upon the whole priestly family. Never afterward do we find it occupying its pre-eminent place in Israel: the king comes forward, first man's choice, then, on his rejection, the "man after God's own heart." All this, we need hardly say, was typical of the king who should "reign in righteousness" and who as "priest upon His throne" (Zech. vi. 13) would at last unite both offices, no longer typically but actually, in His own perfect Person.

It was upon the failure of the priestly family that God spoke directly to Samuel the child-prophet. Everything connected with the new channel of communication speaks of divine sovereignty: Samuel's birth is the gift of God to believing Hannah; he receives the message from God as to Eli when still a child. The nature too of that message gives us one of the chief characteristics of prophetic ministry — the declaration of divine judgment upon evil.

Blessedly true it is that even such solemn work is, as it were, a pledge of recovery upon the repentance of the people — and looks forward to the time of Christ's reign. It is thus that out of the ashes of the people's ruin spring up the flowers of promise that will yet "fill the face of the earth with fruit." We need hardly refer to the frequent passages in the prophets where this is exemplified.

Prophecy, then, originated in the failure of the

priesthood, and was God's merciful provision for maintaining His intercourse with the people.* It presupposes failure and weakness, and is found largely in times of decline. Hence even in apostate Israel we have, in Elijah and Elisha, two shining examples. How good in God thus to stretch forth His hands "unto a disobedient and gainsaying people."

We would call particular attention to the presence of prophecy in the second book of CHRONICLES. This gives the history of Judah from the time of Solomon down to the captivity—and beyond—and is indeed a history of the "decline and fall" of that kingdom. Were this the place, it would be interesting to note how in contrast to the books of Kings, which cover the same period, we have a distinct moral purpose in Chronicles—and the account of the development of the seeds of evil, to their true issue. Here, in the face of deepening darkness, prophecy lets the light shine, bearing its patient witness to king and people

* It will be understood that we are not here speaking of that special form of New Testament prophecy connected with the establishment of Christianity—"the foundation of the apostles and prophets" (Eph. ii. 20)—though even here the new testimony arises out of a rejected Judaism. Prophecy conveys the word of God for the conscience at a time of need. In the establishment of Christianity there was necessarily much of immediate revelation required for the new order, both for special exigencies and for the permanent guidance of the Church. Hence New Testament writings are spoken of as "prophetic scriptures." (Rom. xvi. 26, New Version.) However after the establishment of the Church, when the need for so-called supernatural prophecy had largely ceased, there remained the place for the regular exercise of ministry from God to the conscience of His people to which allusion is made in 1 Cor. 14. And this most nearly approaches the subject of our paper.

"until there was no remedy." We may gather lessons of profit from these messages of God's servants, and perhaps may find that they have a voice for us too in darkening and closing days.

For manifest reasons and in keeping with the object of the book, no account is given of the failures that darkened the closing years of king Solomon's reign. His personality seems almost merged into the position and endowments which speak of that glorious reign, yet to come, of the "Prince of peace." But with Rehoboam both individual and national failure come in, the typical falls into the background and it is with things as they existed that God dealt. Therefore we have self-will and assertion. The pride and jealousy of Ephraim come to the front and are met by the stubborn haughtiness of Rehoboam. As a natural result the kingdom is rent, the larger part leaving God's temple and worship, and is practically lost sight of, so far as this book is concerned.

Now when the first step in the downward path has been taken, and when the outward glory has faded, we hear the voice of prophecy rising above the din of conflict, Rehoboam gathers his men of war to compel an allegiance which had ceased to exist. God's message comes to him, (2 Chron. xi. 1-4,) forbidding him to take up arms against his brother. The breach had been made. There was a time when it might have been prevented: that time was past. Doubtless the position of the ten tribes was wrong. But this was no time for war; and the voice of prophecy holds back the armed hand. Rehoboam and the people recognize God's voice and the horrors of civil war are averted.

Did not God teach by this not merely that conflict

is not His mind, but that Rehoboam was not innocent in the matter? There was ground for self-judgment and confession before there could be any power to deal with the rebellious. There were deep reasons why such a division was necessary. The state of the people, their departure in heart from God, mutual jealousies—all showed a condition most deplorable. The outward division simply put all this upon the surface that the shame of it might be felt, and true abasement before God result.

As we look at the divisions in Christendom to-day—God's beloved people divided and scattered—the natural impulse is to seek to remedy them. God's people should be together even at the cost of strife and contention. Does not this account for the well meant efforts at union—nay even the sectarian strife that so often marks the activity of the earnest Christian?

Far be it from us to close our eyes to the deplorable condition of things about us; or to intimate that there is no right path for God's people. If God has a path for us, it is evidently for us to walk in. But can we force our brethren into it? Can discord and strife bring them where they can dwell in unity? Beloved, prayer and humiliation become us—to be on our faces in prayer, rather than taking up weapons against our brethren. Ah! let us hearken to the word of the prophet.

But let there be no mistake. The prophet's voice did not call Judah to forsake Jerusalem, nor did it justify Israel's revolt from God's order, nor yet encourage peace on a false basis. It simply called them to abstain from conflict—to *let Israel go*, if they were so determined, while *they* mourned apart. It is in no spirit of fatalistic resignation that we should bow

to the disordered state of things about us; nor in a spirit of pharisaic content at ourselves. Still less are we to justify that which is unscriptural even if the multitude walk in that path. Let us rather pray.

But we pass to another prophetic word. Rehoboam (chap. xii.) and all the nation with him had departed from the Lord, and as a consequence He permitted Shishak king of Egypt to make an inroad into their land and to menace even Jerusalem itself. Again do we hear the word of the Lord for this occasion: "Ye have forsaken Me, and therefore have I also left you in the hand of Shishak." There are no "smooth things of deceits" in this message, no false sympathy or gentleness. "Ye have forsaken Me." That strikes at the root of all the actual disobedience—departure from God means all else, as in Ephesus the leaving the first love is the beginning of the decline for the whole Church. (Rev. ii. and iii.)

It is good to see here that they bow to God's Word and humble themselves. "The Lord is righteous." Who that ever so bowed to His chastening Hand but could add: "Yea, our God is merciful"? The same messenger who bore the heavy tidings, has now the privilege of declaring that the proud enemy shall go no further. Such is the privilege of prophecy; it not only smites but heals. It is true in our day. Let God's message to His people be heeded; let them be truly humbled in confession and how quickly does His "severity" change into "goodness." But even thus there is the reaping of what one has sown. Judah was to know the difference between the service of God and that of Shishak. Often after there has been real recovery, there must be the bowing to God's holy government.

Another phase of prophetic ministry meets us in chapter xv. King Asa, a faithful and earnest man had been successful against an immense host and had returned to Jerusalem. Naturally one might think that here at least was place for triumphant exaltation. But it is in the hour of victory that we need especial warning, as well as commendation. . Most fittingly therefore is Oded entrusted with a message both of faithful warning and encouragement. "The Lord is with you while ye be with Him; and if ye seek Him He will be found of you; but if ye forsake Him, He will forsake you. . . . Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." (vers. 2, 7.) Here is no effusive congratulation that would but relax the vigilance and lull them to indifference, making them the prey to the power of the next enemy that should attack them; nor on the other hand is there the ignoring of their faith in God that would have cast a gloomy pall over them. Warning and encouragement are mingled together, and the result is renewed vigor and increased faithfulness. How beautiful is this spirit of prophecy.

Again the scene changes, and in the next chapter (xvi) we find another prophet sent with a very different message to the same king. "What is man?" Here we have seen king Asa in the vigor of faith meeting outward foes, and purging Jerusalem of inward sins. Now, we see the same man trembling before the king of Israel, and instead of turning to God for help, he robs the Lord's house of its treasures to make a league with a heathen king. Are we surprised to find a messenger from God at the king's gates with solemn words? He had failed to trust

the God who had hitherto been his help. By so doing he had lost his hold upon the enemy and so far from securing peace the word is, "From henceforth thou shalt have wars."

Strangely indeed does the faith of the most faithful at times seem to fail, at critical moments, and principles of divine truth are sacrificed for the sake of a false peace, or of successful resistance of those who could not stand before the energy of obedience to God's word. How often are worldly ways and expedients adopted in the hope of strengthening our position, and thus we lose the sense of the holy presence of God, and His power.

It is painful to see the faithful messenger not hearkened to, but put into prison. However the word of God is not bound, but acts even to-day in warning us not to despise prophesyings. Rejection of prophecy marks the end of Asa's testimony. Nothing is left but the fleshly energy of unbelief which knows no recovery. How solemn it is to refuse God's word. May He keep us from this.

In Jehoshaphat we have the results of Asa's course. His besetting sin is mingling with that which is not of God. When faith leaves its true elevation, Lot-like it seeks the low plains of Sodom. But if (chap. xviii.) Jehoshaphat unites with apostate Ahab he has not lost the feeling of dependence upon God that will seek His prophet. How nobly does Micaiah stand out in the face of the four hundred false prophets, to give faithful witness for his God; and how truly are his words fulfilled. But in the next chapter we see how the faithful word of a son of Asa's monitor rebukes Jehoshaphat for his link with unbelief. "Shouldest thou help the ungodly, and love them

that hate the Lord? Therefore is wrath upon thee from before the Lord." (xix. 2.) Not for Jehoshaphat alone were these prophetic words written.

His rebuke* seems to have taken effect, for in the next chapter we find Jehoshaphat cast upon God, in face of the enemy and prepared to receive the encouragement of another prophet. (verses 14-20.) Again a faithful rebuke is administered. (verse 37.) How varied is this service, and how one hedged about by God's care should have walked to please Him.

Chapter xxi. 12-15 declares God's judgment upon the sins of Jehoram, through Elijah the reprover of kings—a suited messenger.

The lamp of David was well nigh extinguished under the despotic rule of Athaliah of the house of Ahab; but Joash is preserved, and through Jehoiada the priest, is placed upon the throne. He seems not to have been a person of true convictions, but yielding rather to the energy of Jehoiada. On the latter's death all the outward show of obedience passed away, and king and people lapsed into idolatry. Zechariah the son of Jehoiada arises with the word of rebuke; but the days have grown much darker, and he seals his message with his blood. (xxiv. 19, 20.) This seems to have been the climax of apostasy in wickedness, if not in time, and is so alluded to by our Lord." (Matt. xxiii. 35.)

The reader can gather wholesome lessons also from the prophetic word in chaps. xxv. 7, 15, 16; xxvi. 5; xxviii. 9; xxxiii. 18. Darker and darker grow the days, and more and more hopeless the state of the nation. Still, in lingering patience, God sends His prophets, "rising up early and sending them," but, alas! in vain. It is comforting, however, to see how

when the state of the nation is hopeless that God has comfort for the individual who trembles at His word, and defers the judgment until his death.

Even to the very last we find the faithful prophet speaking for him that hath an ear to hear : and the book closes with God's comment upon the treatment of His messengers.

Beloved brethren, let us prize this faithful testimony. Let us gladly bow to that which, while it rebukes, encourages also, and is severe only that we may be kept from the declension to which we are so prone. Let us learn from this history of Judah, and ever have an open ear for His word, whether for reproof and correction, or for encouragement. Thus even yet there will be a reviving and a strengthening of the things that remain.

JUSTIFICATION AND RESTORATION.

IT is important to state for the sake of such as may not be clear, that justification is one act. Justification is *from* something. Hence it says: "All that believe are justified *from* all things;" we are cleared from all charge, and pronounced righteous by God Himself. At the end of Romans iv. we are justified from our sins. At the end of Romans v. we have justification of life which is simply Christ's risen life to which no charge of sin can ever be attached. We are completely severed from all the responsibility of Adam, which involved death and condemnation, and we are now connected with Christ—the last Adam. He is our life, and our righteousness before God.

I never can lose my justification by anything I may

do, however grievous it may be in God's sight. I may do many things I ought not to do, and grieve the Holy Spirit who dwells within me, and defile my conscience, and have to hang my head down before God, or even before my fellow-christians. David and Peter had to do this.

When both these men sinned so grievously, we do not read of them seeking to be justified *again*, though we well know that each of them turned to the Lord, and sought restoration. The difference between justification and restoration is simply this, that justification is from a state in which I was by nature, but in which I can never be before God again. Restoration is to a condition of soul which I may have lost through my carelessness and unwatchfulness.

David prays, "Restore unto me the *joy* of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." (Psa. li. 12, 13.) The Lord, having warned Peter of Satan's desire to have him, before his failure said to him: "When thou are converted (or restored) strengthen thy brethren." He would know himself better through his sad failure and consequently would be able to warn others of danger, and encourage them also through the Lord's grace to His failing servant. After his restoration the Lord committed His most precious treasure to Peter's keeping. What grace! How unlike man it is, but how very like the Lord!

In 1 Cor. vi. 11, Paul distinctly says to the Corinthians: "Such were some of you:"—speaking of their past state—"but ye are washed, but ye are sanctified, but ye *are* justified in the Name of the Lord Jesus, and by the Spirit of our God." Notwithstanding

that the Corinthians were justified in the full value of the Name of the Lord Jesus, which involves all that He is before God, their ways were not satisfactory, but the very contrary. They were a great grief to Paul's heart. He had to weep and break his heart over them. Yet for all that he did not unchristianize them. He rebuked them very sharply, but in the deepest love. He tried to awaken their slumbering consciences to the sense of their moral state. He exhorts them to "awake to righteousness, and *sin not* for some have not the knowledge of God." This does not mean that they were not converted, but that they had become utterly insensible as to what suited God's presence in their conduct here.

Paul's love for them, in seeking their restoration, represented the Lord's love for them. He loved them as a father loves his children. If a child sins ever so much against his father he does not thereby break the relationship that exists. The father might reprove the child, and even put him at a moral distance from him that he might be led to feel the gravity of his offence against his father. But if the child was humbled and broken, and came before the father in the spirit of self-judgment owning his offence, if we understand a father's affection what father would then keep the child at a distance? The father would only be too glad to have the distance removed that there should be no restraint upon his affections flowing out in the fullest manner to the child.

Though the scriptures exhort the believer against committing sin, and exhort us also to be holy as God is holy, yet we may and do sin. "In many things we all offend." To please oneself is the very essence

of sin, and not to walk before God with a perfect heart is sin. If we were always abiding in Christ, and thus in communion with God, we should not please ourselves. The pleasure of God would control our whole life. But who would dare to say that they never please themselves, and always walk before God with a perfect heart? Sin is not measured by our poor thoughts, but by what suits the divine presence. The light of God's presence so penetrates and searches the hidden springs of our moral being that we could not stand before God for one moment but for the consciousness that the blood of Jesus Christ God's Son cleanseth us from all sin. No matter what the light detects or exposes in us the blood is the abiding witness that all has been cleared away from before God.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) We never could restore ourselves, nor could we seek it were it not for Christ's Advocacy. He is there in heaven in the unchanging value of His own work. He maintains our cause before the Father, and in face of our Accuser, the devil, who ever seeks to hinder us in our approach to God, and in our testimony for God by his accusations whether true or false. The Holy Spirit who dwells within us, in response to the Advocate makes us feel our state. He takes us back to the point of departure, and if truly humbled we not only confess our sins, but we judge ourselves—turn from and repudiate, what we may have fallen into. We then get a more just estimation of what *we are* in God's sight, and a deeper fuller sense of what His perfect grace is. It is helpful to remember what another has said, "We cannot

mend the past, but we cannot be right in the present without judging the past, and if truly humbled, and we had to live our life over again we will not think we could do it any better.”

Salvation is all of grace. Those who know themselves best will be the most ready to confess it. Grace at the top, grace at the bottom, and grace all the way between! God has taken us up to exhibit His rich grace in us even now. In the ages to come He will shew what is the exceeding riches of His grace in His kindness toward us by Christ Jesus.

May the deep sense of grace cause our hearts to abound in praise continually. Amen.

P. W.

“JOY IN DEPARTING.”

OUR brother J. N. D. then read 1 Thess. ii. and spoke with an unction and a power which lifted our hearts above the circumstances of sorrow which surrounded us; and carried us onward to the day when “God shall wipe all tears from our eyes.” The point on which he specially dwelt was: That while sin and death had entered into this world, and must sever every natural tie, however blessed originally, however true and proper in its place, grace had formed new ties, new affections, new relationships which death could not touch; because they had their source in that new life which God has given to us in Christ, and flowed from Him who is beyond death.

Paul had come to Thessalonica a perfect stranger to those whom he now addresses; he had not known

them after the flesh. He preached the gospel to them, they received his testimony, and were born of God. New affections existed at once between them—new ties which death could not sever. How beautifully we see the exercise of them developed here! Before their conversion, he was willing to have imparted unto them not only the gospel, but also his own soul, because they were dear to him. (ver. 8.) When they were in the weakness of new-born babes, "he was gentle among them, as a nurse cherisheth her children," (ver. 7,) after that he had "exhorted them, and charged every one of them, as a father doth his children, (for he had begotten them in the gospel,) to walk worthy of God, who had called them to His Kingdom and glory." (vers. 11, 12.)

Circumstances such as bodily separation, the power of Satan, death itself, may hinder the full enjoyment of these divine affections, but they cannot destroy them. Such was the case here; Paul was taken from them in presence, but not in *heart*; he had endeavored to see them once and again but Satan hindered him; but these very circumstances only caused him to look beyond this scene to that day when these new affections will have all their full blessedness. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus at His coming? For ye are our glory and our joy." (vers. 19, 20.) It was thus with our beloved young brother. All that was merely natural in relationship between him and us was gone; death was the end of all that. But death could not touch one spiritual tie or affection. So far from that it only removed the hindrances to the fullest enjoyment of them; for it destroyed the energy of the flesh and natural will, which is

wholly opposed to the life of God. Another step was gained; a painful and humbling one, it was true, but a needful one. Death had removed the flesh with all its workings. There was nothing on his part to hinder now.

More even than that, the very body lying here was one step nearer to glory. That very body would become, by and by, the more efficient servant of those new affections, which it had hitherto been able so feebly to express. These new, divine feelings and affections were now ripening in their native clime above; and this body was preparing to give them in their maturity, an unhindered development “in the presence of our Lord Jesus Christ at His coming.” The coming of that day is the spring and power of our hope; for it will be the consummation of everything which even these renewed affections can desire, whether it be, as in this case, the father in Christ’s affection for his children, or the brotherly affection which unites all the members of the family of God.

“In the meantime, there is the ‘patience of hope.’ That is an unworthy object for which we cannot bear to wait. What is that love worth that cannot bear a trial? The present ability to bear separation, ‘taken from you in presence, not in heart’ proves its reality and power. How blessed, then, amidst all these circumstances of sin and sorrow, to have these new joys and affections, which death itself cannot touch; the full maturity of which will be known, ‘in the presence of the Lord Jesus Christ at His coming.’ ”

From J. G. Deck’s “Joy in Departing.”

ANSWERS TO CORRESPONDENTS.

QUES. 9.—In 1 Tim. ii. 8, does not “holy hands” refer to what the hands are practically; and “without wrath or doubting” equally the state of the heart as towards man (wrath) and towards God (doubting)?

ANS.—“Holy hands” reminds us of the passage in the Psalms “I will wash my hands in innocency so will I compass thine altar” (Ps. xxvi. 6). It no doubt refers to the practical life; “He that hath clean hands” just as “a pure heart” would include the remaining words “without wrath or doubting.” This last word might better be rendered “reasoning”; but human reasoning leads to doubt. The “wrath” would naturally be toward man, and would differ from that suggested in Eph. iv. 26, 27, “Be ye angry and sin not: let not the sun go down upon your wrath.”

QUES. 10—Please explain the change from “supplication, prayers” in 1 Tim. ii. 1, and v. 5, to prayers, supplications, in Eph. vi. 18 and Phil. iv. 6. What is the difference between supplication, prayers, intercession and mediation in 1 Tim. ii?

ANS.—Doubtless the order, as all else in the word of God, is perfect though we may not always be able to see the reason. Here, however, we would suggest that as supplication is the stronger word, the expression of need, it might fittingly have the first place in the epistle which speaks of the individual rather than corporate position. As has frequently been noticed the word “mercy” is introduced in these individual epistles, in the salutation, and for a similar reason. As to the meaning of the words, supplication is the expression of *need*. Prayer the offering to God of the requests (this is the more common word). Intercession might be translated “intercourse.” The thought seems to be to have communion with God about anything or person and thus to intercede for, as in Rom. viii. 27, 34, where it is applied both to Christ and the Spirit. Mediation goes deeper, and is applied only to Christ, who is the *only* Mediator between God and man, the Mediator of the New Covenant. It thus includes and is based upon His work on the cross, “Who gave Himself a ransom for all.”

THE WORD OF GOD.

THE object of this present paper is to present to the reader the evidence from Scripture of the propriety of calling it "The Word of God." Many we are well aware have no question as to this and do not hesitate to use the designation; others, on the other hand, from conscientious motives shrink from applying such a title, reserving it for Him who is indeed "The Word" (John i. 1). We are bound therefore to respect the consciences of such, as there is an evident desire to exalt the person of the Son of God, a motive none too common in this day of man's greatness. Nor does there seem to be a denial of the inspiration of Scripture. Still we feel bound to point out the danger of refusing this title to Scripture, when its use is so fully warranted, as we shall see.

We might ask, at the outset, what is the objection to using this term? The word of a man is that which he has spoken as the expression of his thoughts; is not the word of God also that which He has spoken as the expression of His thoughts? And does not this blend in a beautiful way with the designation of the Son of God as the Word—"The only begotten Son which is in the bosom of the Father, He hath *declared* Him"? "God hath in these last days spoken unto us by His Son." To deny that God has spoken is, of course, to deny inspiration in any form: to deny that what has been spoken is His word, is to give it less importance.

Now it is just here that we believe the danger lies in refusing this term to Scripture. It is something less than the word of God,—is not that above all other

writing and to the exclusion of all else—is not that beyond all operation of the Spirit in the heart of man. At once Scripture loses its unique and commanding place, and is brought to the level of the ordinary revelation of God in nature and human thought. Were this true we would be robbed of our Bibles, as being the standard of all truth, the unchanging and eternal word of the living God. What Christian would not shrink with horror from such a thought?

But let us turn to divine testimony on this matter.

“Forever, O Lord, Thy word is settled in heaven” (Ps. cxix. 89). “Thy word is very pure, therefore Thy servant loveth it” (Ps. cxix. 140). “Every word of God is pure” (Prov. xxx. 5). “And it came to pass when Moses had made an end of writing the words of this law in a book” . . . (Deut. xxxi. 24). “The word of the Lord came unto me” (Jer. i. 5).

These are but a few of a multitude of passages in which the expression is found in the Old Testament, which show, whether spoken or written, God’s message was spoken of as His word. The prophets have the expression again and again, and in just the connection in which we would use it as to Scripture.

Passing to the New Testament the use is, if possible, even more unequivocal. “When any one heareth the word of the kingdom” (Matt. xiii. 19). “The seed is the word of God” (Luke viii. 11). In both cases it refers to the same thing, the truth of God, and the word, is the same in the original. “Moses said, Honor thy father and mother” . . . making the word of God of none effect through your tradition” (Mark vii. 10, 13). Now, here we have a writing of Moses in Scripture—one of the ten commandments—called the word of God. What could

be plainer? "The people pressed upon Him to hear the word of God" (Luke v. 1). "My mother and brethren are these which hear the word of God and do it" (Luke viii. 21); see also Luke xi. 28). "He that heareth my word and believeth on Him that sent me, hath everlasting life" (John v. 24). Here it is the Word who is speaking, but He says "my word." For similar examples, see John viii. 31, 37, 43, 51, 52, 55; John xiv. 23, 24; John xv. 20. It is worthy of notice that in the gospel of John where the title "Word" is given to our Lord, we have this constant use of it as *not* referring to His person. It seems as though there were here a special guard against the misapprehension of which we are speaking.

It is well to remark just here that we are confining ourselves, in all the passages quoted from the New Testament to the Greek word *Logos*, the term applied to our Lord in John i. 1. Also in the passages quoted from the Old Testament, the Septuagint (Greek) translation usually gives *Logos*. There is another word to which we will shortly call attention; but as the question is as to the use of the word *Logos* we confine ourselves for the present to that.

Let us briefly note the use of *Logos* in our Lord's prayer in John xvii: "They have kept thy *logos* (ver. 6); "I have given them thy *logos* (ver. 14); Thy *logos* is truth (ver. 17); those who shall believe on me through their *logos* (ver. 20). Can we doubt for a moment that reference to truth and *not* to a person is meant in all these? The only one where a question could be raised is in ver. 17. "Thy word is truth." But compare it with ver. 19, "And for their sakes I sanctify myself, that they also might be sanctified though the truth." Our Lord takes His place

in separation on high in order that the truth of this may be a sanctifying power in the lives of His disciples. This is God's truth—His word is truth.

Passing now to the rest of the New Testament, we find abundant confirmation of what must now be plain is the ordinary usage of Scripture. We might note a few passages in Acts: "The former treatise (*logos*) have I made" (Acts i. 1). "They that gladly received his word" (Acts ii. 41). "The word of God grew" (Acts xii. 24; xiii. 5, 7, 44; xix. 20). "I commend you to God, and the word of His grace (Acts xx. 32).

"Not as though the word of God had taken none effect" (Rom. ix. 6). "Came the word of God out from you?" (1 Cor. xiv. 36). "Corrupt the word of God" (2 Cor. ii. 17). "Nor handling the word of God deceitfully" (2 Cor. iv. 2). "And hath committed to us the word of reconciliation" (2 Cor. v. 19). "Let him that is taught in the word, communicate to him that teacheth in all good things" (Gal. vi. 6). "The word of truth, the gospel of your salvation" (Eph. i. 13). "To fulfil the word of God" (Col. i. 25).

This last is of interest as showing how the expression "word of God" refers to the entire scope of revelation. Paul was entrusted with that truth which would complete or round out the entire unfolding of God's thoughts. The Church is the mystery which was hidden until the last days, when it was brought out—the last part of that wondrous, divine word of God.

"Let the word of Christ dwell in you richly" (Col. iii. 16). "When ye received the word of God which ye heard from us, ye received it not as the word of

men, but as it is in truth the word of God, which effectually worketh in you that believe" (1 Thess. ii. 13). This is the word of the gospel, as will be seen from 1 Pet. i. 23. "Being born, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "If the word spoken by angels was steadfast" (Heb. ii. 2). "The word of God is quick and powerful, sharper than any two edged sword" (Heb. iv. 12). See also Heb. v. 13; vii. 28; xiii. 7, 22; Jas. i. 18, 21, 22, 23; 2 Pet. iii. 5, 7. "Let us not love in word (*logos*) . . . but in deed and in truth" (1 John iii. 18)—an interesting use of the word which could not possibly be misunderstood.

There are many more passages, but these surely are sufficient to show that the term *logos* is most ordinarily to be rendered "word." Only occasionally does it refer to the person of Christ—and that exclusively, we believe, in John's writings, viz. John i. 1, 14; 1 John i. 1; Rev. xix. 13. We believe a prayerful and attentive reading will bear us out in this.

There is another word (*rhema*) translated "word," but it is not so common as *logos*. We mention a few of the passages where it occurs: Luke iii. 2; iv. 4; John iii. 34; viii. 47; Rom. x. 8, 17; Eph. v. 26; vi. 17; Heb. xi. 3; 1 Pet. i. 25. These passages are nearer in use to *logos* than most of the others. The difference seems to be, *logos* suggests the thought, as well as the word; *rhema* the saying, giving special emphasis to the form—the very letter of the word.

We trust sufficient has been said to prove to the tenderest conscience our privilege to speak in all confidence of the precious "Word of God." What a solid resting place, what a mine of wealth. Oh for grace to use it aright and to be sanctified by it.

THE CROWNED CHRIST.

"And upon His head were many crowns."

(Rev. xix. 12.)

CHAPTER V.

(Continued from page 65.)

The Son of Man.

WE surely see from all the relations in which we find this title of Son of man,—if even it be that under which the Lord takes the Kingdom or assumes the judgeship of the human race,—that it implies (apart from sin and all its consequences) humanity in its complete likeness to our own. It is because of this that He is indeed the suited judge of men. Defect of any kind would here be fatal. The Apollinarian Christ would be far removed from likeness to the sons of men. The substitution of the divine for a human spirit would be the deprivation of that which gives to manhood its distinctive character. The loss of personality would make impossible "the Man Christ Jesus;" and thus the "One Mediator," who is this same blessed "Man," would disappear for us (1 Tim. ii. 5).

These ways in which the Lord is presented to us in Scripture show how *near* to dual personality we have to come in any simple apprehension of its statements. Their very boldness (when we realize who it is that is spoken of) exhibits a characteristic feature of inspiration, which does not concern itself with mere mental perplexities, in matters that are so evidently beyond us. We cannot fathom the Christ of God. We can realize how perfectly—divinely—on both sides He suits us; though we may be quite unable to

put the two sides together. Dual personality would *not* suit us; but we want One who is both perfectly human and truly divine,—one who can sleep in the storm on the sea, and rise and still the storm. Such a Saviour we have got—how good to know it!—if we can see nothing besides His heart of love that unites the two together.

Take, then, the Lord in His childhood life in Nazareth, and think of His waxing strong in spirit, growing in wisdom as in stature, in favor with God and man (Luke ii. 40, 52). How perfectly is He man; how really within human limits; a marvellous Child, yet a Child, as He is plainly called. Who shall adjust the divine to the human here, omniscience to growing knowledge? Shall we attempt it? What would it be but to exercise ourselves in things too high for us, and prove but the pride of our hearts? Would heart or conscience find deeper rest or satisfaction in Him, if we were able to comprehend what for all these centuries has been inquired into and speculated upon, with no more knowledge achieved at the end than at the beginning?

But assuredly it is the Son of man I find here,—a Person in all the truth of humanity; and who shall deny me the happiness of drinking in the grace that has here stooped down to the condition of a child, so that a child may realize His sympathy and adore Him for His love? Thank God that none can deny me: it is as open to one as to another; and the love is as unfathomable in it as is the Person.

The Old Testament, in a passage well-known, but to which we naturally turn in such a connection as this, to admire afresh its sublimity and beauty, brings together in sharpest contrast such oppositions

as these. It is the voice of the Lord to Israel that we hear in it, but we soon recognize it as familiar to us. It asks:—

“Where is the bill of your mother’s divorcement, whom I have put away? or which of my creditors is it to whom I have sold you?”

Nay, the Lord is not so poor. “Behold, for your iniquities have ye sold yourselves; and for your transgressions is your mother put away.”

And now comes out the controversy that He has with them: “Wherefore, *when I came*, was there no man? when I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver?”

Here is Jehovah Himself come as a Saviour to them, but there is no response; He is not recognized, or credited with power to redeem. And we know well when this was: when One came to His own, and His own received Him not; and though the power of God was in His hand, and He used it for them without stint, yet they would not believe in His gracious visitation.

Now He openly declares Himself:—

“Behold, at My rebuke I dry up the sea, and make the rivers a wilderness: their fish stinketh because there is no water, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering.”

But it was not in this guise He had come; and the voice becomes strangely altered. It drops into a softer key, and is now appealingly human:—

“The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning

by morning, He wakeneth mine ear to hear as the learner."

We need not for our purpose go further. The prophet does, and shows us Christ in His suffering and rejection plainly enough. Here, however, we have already the contrast we are seeking. It is the Almighty who is come in servant's form: it is He who is strangely taking the place of obedience and acquiring the tongue of the learned for the ministry of grace to individual need, if the nation at large reject Him. For this He becomes Himself a learner, and is wakened morning by morning to "hear" as that. Yet it is the One who dries up the sea and makes the rivers a wilderness. Who shall put these things together? For satisfaction to the intellect, no one can. Yet even the intellect may be satisfied another way: namely, in the assured conviction of its inability to understand one's own being—to know how "spirit and soul and body" make up one man. Is it so wonderful, then, that there should be modes of the Infinite that baffle us altogether? or that "no man knoweth the Son but the Father?"

Let us turn reverently to another scene in which we find Him whose name is "Wonderful"—to the awful scene of Gethsemane. Here the "cup" which He took upon the cross is causing Him agony in the anticipation of it. Three times He prays that, if it were possible, it might pass from Him; and to this He adds the words so familiar to us, "not My will, but Thine be done."

The cup could not pass. He needs must drink it. But when we realize it as that which, expressed outwardly by the three hours of darkness, has its inner meaning in the agonizing cry, "My God, my God,

why hast Thou forsaken Me?" we can understand that it was the very necessity of His holy nature that He shrank from it and could not take it as of His own will, but only as the divine will for Him. Here, surely, we have a perfect and therefore a real, human will. He is as true man as any man can be; and personally man, as such a will must prove Him. We are again beyond the limit of comprehension here, if we say, as we must say, "Yes, but He is none the less divine;" but we are not beyond the limit of enjoyment or of faith.

At the cross we find the cup itself—the awful abandonment; but who shall explain it? Or who shall tell us how He is, all through, the Man of faith, yea the pattern of faith? Shall we not rather drop all such questioning, and believe, where alone belief finds its opportunity,—where we see not?

How grandly the 102nd psalm faces the seeming contradiction; putting it in the strongest way in the mouth of the blessed Sufferer, crying out:—

"Because of Thine indignation, and Thy wrath: for Thou hast lifted me up and cast me away. My days are like a shadow that is lengthened; and I am withered like grass. . . He weakened my strength in the way: He shortened my days. I said, O my God, take me not away in the midst of my days; Thy years are throughout all generations."

Thus the contrast between man and God—between God and man fading away under divine wrath—is vividly realized. And now comes the answer of God to Him:—

"Of old hast Thou laid the foundations of the earth; and the heavens are the work of Thy hands. *They* shall perish, but *Thou* shalt continue: and they

all shall grow old as a garment: as a vesture Thou shalt change them, and they shall be changed; but Thou art the same, and Thy years shall have no end."

Here is God, suffering as a man, and at the hand of God! the cross in its deepest mystery is told out: we see that it is recognized, faced, but not explained. Christ is Himself "the mystery of godliness God manifest in the flesh." And here is all that we can say about it.

(*To be Continued.*)

F. W. G.

OCCUPATION.

Ⓒ LORD around me oft I find
So much to draw my heart from Thee;
The impulse of the fleshly mind
Is earthward, and will ever be.

I may not love the gaudy show,
Nor walk in paths of grosser sin,
But to a thousand things below
I give a lodging place within.

But thou didst know me long before
The year my infant life began;
Thou knewest all I know and more
Of that poor heart Thy love has won.

And realizing this I praise
Thy grace 'mid failure so complete,
The mercy that attends my days,
The love that keeps my wandering feet.

When Thou dost bid me hence to rise,
If shame could *then* possess my heart,
'T would be when first my wondering eyes,
O Lord, behold Thee as Thou art.

And as the blissful ages roll
Within that light which ne'er grows dim,
He'll fill the vision of a soul
Forever satisfied with Him.

H. A. J.

THE NUMBER SEVEN.

A FEW examples of the use of the number seven in the Bible, and its division into three and four, and into four and three—and sometimes an eight added—brought together, will present to the sober mind, a bright evidence of God's voice in His word, plain enough to confound the infidel.

1. After God has covenanted three times with Abram—Abram silent—the divine sovereignty of grace—(Gen. xii. i; xii. 7; and xiii. 14) a group of four more covenants, begins with “after these things” (Gen. xv, xvii, xviii and xxi. 12), in which *man* responds in faith or in doubt each time—the whole seven suggesting “by grace (3) through faith (4). Then after the seventh we have again the—“after these things” (xxii. 1) and then follows the eighth and final covenant when Isaac is received in a figure from the dead;—who *could* have arranged this but God?

2. Joseph *communicates with his brethren* three times in the land—(twice about his dreams and a third time when put in the pit,) and four times *they come to him* long afterwards in Egypt, and the eighth and last time when Jacob has passed away (Gen. 1. 15)—new creation blessing for Israel, through a rejected Saviour when natural hope through descent has perished.

3. In Lev. xxiii., seven “set times” are proclaimed. The Sabbath,—the Passover, etc., First-fruits, and Pentecost. Then a long interval until the seventh month, when there are three more mentioned—trumpets, day of atonement, and tabernacles; the latter three the recall, the repentance and

establishment of Israel. If we apply this latter "three" individually, it tells of the work *in us*, whereas the first four speak rather of the work *for us*. We might have thought the "three" and the "four" would have been reversed, but there are depths to be sounded in Scripture.

As to the first four we have:

1st. The Sabbath—God's rest that remains to be reached in eternity.

2nd. The Passover and feast of unleavened bread as the way to reach this rest, that is redemption and a holy walk.

3rd. First-fruits, Christ risen, and—

4th. Pentecost, the offering of the Church; these two joined to one another, as the former two by the dividing words "and Jehovah spake unto Moses." Then, as above, the latter three referring to Israel in the future.

4. In Sam. xvi, seven sons of Jesse pass before Samuel, before David appears—the eighth, type of the risen Christ,—as Israel's and the world's hope. The first three sons are named, the latter four are not.

5. Passing over the occasion when the devil takes the Lord up into a mountain;—the Lord in His path of service is seven times in the mount before the cross in Matthew's Gospel, and an eighth time when risen from the dead. The latter three times before the cross He is on the Mount of Olives.

6. In Matt. xiii, we know how the first four parables show the *world-wide aspect* of the Kingdom of heaven (of Christendom), and then how after they go into the house the Lord unfolds to them the latter three—*God's estimate* of what is good in the Kingdom.

7. In the 3d chapter of Acts, Peter presents the Lord to us in seven characters; as the Servant (J. N. D.'s translation) ver. 13, as in Mark; the Holy and Just one, ver. 14, as in Luke and Matthew; the Prince or Author of Life, ver. 15, as in John.

This one so manifested in the *world*, in this four-fold way, they had "denied" and "killed." But the *decree of God* had declared that He would suffer; the prophets spoke of Him, Peter tells us, as the Christ, ver. 18, as a Prophet ver. 22, and as Abraham's "Seed" ver. 25—thus in *three* characters, as announced in *Divine purpose* of old, and in *four* as *manifested among men*.

8. In 1 Cor. iii. 22, we have as a brother has noticed a remarkable seven, and an eight. "For all things are yours, whether (1st) Paul who plants; or (2nd) Apollos who seconds (waters); or (3d) Peter, a stone, (the temple suggested) a beautiful suggestion under the Divine number, like Leviticus. So far we have *persons*. Now follows a group of *four things*, or (4th,) the world; or (5) life (plainly responsibility and God with us); or (6) death—the well-known number of evil and its terrible work—but victory through grace; or (7) "things present," and a good seven, completeness—and now we have an eight, "or (8) things to come."

How in a single verse we have thus the wondrous exact numerical structure that pervades the Bible, and stamps it as the handywork of none but God, a "three" and "four" added, and at "eight" each word or phrase having its meaning according to the number of its place with unerring exactness, and filling our hearts with Divine blessing,—“open thy mouth and I will fill it.” How the humble can re-

pose in God while the men of this world are groping in thick darkness. Note "the world" under its number *four*!

9. In 2 Pet. i. 5. the seven things to be added to faith, or to to be had in our faith, are plainly four and three. Virtue, knowledge, temperance, patience, four things *in us*. Then we have added three things *as to our attitude*, towards God and towards men—godliness, brotherly love, and love, clearly a four plus three again.

10. In Hebrews the blood of Christ is spoken of just seven times. 1st. (Chap. ix. 12.) "By His own blood has entered in once for all into the (holy of) holies, having found an eternal redemption."

2nd. Ver. 14, "how much rather shall the blood of Christ—who by the eternal Spirit offered Himself spotless to God—purify your conscience from dead works to worship the living God," like Israel in Egypt, in Exodus—set free from fruitless toil of bondage to the world—the conscience purified "from dead works to worship the living God." This is redemption enjoyed.

3rd. In x. 19, we have "boldness by the blood of Jesus to enter into the holiest," truly, a *third* as Leviticus—the divine number—access to God.

4th. Ver. 29. "Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing." Man tested and found wanting, the *world's* estimate of the Son of God, and the *world's* judgment.

5th. Chap. xii. 24, "We are come . . . to Jesus the Mediator of the new covenant to the blood of sprinkling, that speaketh better things than that of

Abel. See that ye refuse not Him that speaketh." Here we have plainly the meaning of five—God with us, and we having to answer to Him.

6th. Chap. xiii. 12. "Wherefore Jesus also that He might sanctify the people with His own blood—suffered without the gate. Let us go forth, therefore, unto Him without the camp, hearing his reproach." Truly, we have here victory—over awful manifestation of evil.

The world is ever the same. Let us not be deceived. May we expect and rejoice in the reproach of Christ, and dread the world's favor.

7th. Chap. xiii. 20. "Now the God of peace that brought again from the dead our Lord Jesus—that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory forever and ever, Amen."

"The blood of the eternal covenant" and God making His people "perfect in every good work"—God who wrought this perfect work, working in us what is well pleasing in His sight, making us perfect to do His will through Jesus Christ, to whom be glory forever and ever, Amen!—this is perfection. May it be our joy to yield ourselves to Him, who works in us so mightily, with fear and trembling.

May these few examples of God's handywork in His word, lead out our hearts in joyful worship, and may we search the Word and explore our possessions Gen. xiii. 14-18, Prov. ii. 45.

E. S. L.

[While not wishing to express dissent from what is brought before us in the above article, we would

also suggest that the full value of the numerical order can best be seen, in a continuous portion of Scripture, where the various parts blend harmoniously together, while preserving the individual characteristic indicated by its number and place in the whole. This gives us a conception of the beauty of that Word whose every jot and tittle speaks of a perfection worthy of its divine Author. Ed.]

THE Lord had been charged with receiving sinners, as though His ministry did not secure righteousness, but gave liberty to evil.

Of course He might have pleaded various answers to this. He might have defended His grace to sinners on the ground of the necessity of the case, or on the ground of God's glory. But in Luke xv, from beginning to end, in each of these lovely parables, He vindicates it simply on the ground of *the joy* that He, and the Father, and all Heaven itself, were finding in it.

Only think of this, beloved. If the Lord God be asked a reason for His ways of salvation with you and me, He says He takes delight in them: they make Him and His glorious habitation to rejoice. Let us cherish the thought deeply in our souls—the gospel of our peace is the spring of joy to Him who planned and accomplished it; that our God has done nothing less than this, *laid the scene of His own happiness in our salvation*, as the parables of Luke xv. testify to us.—J. G. B.

AN ENERGY of love ever goes out if the Spirit of Christ is really there. I cannot see a person perishing and not feel. The Spirit of love cannot look upon perishing sinners, and not care for them.—J. N. D.

FAITHFULNESS FOR GOD.

Rev. ii. 24-29.

THE seven churches in proconsular Asia mentioned in Rev. i. were to learn, through the letter sent to each (ii., iii.), and to be listened to by all who had the hearing ear, that the Lord Jesus Christ was possessed of intimate knowledge concerning each and all of them. Their state, their circumstances, their future, and the special ministry suited to each, are treated of in these different epistles.

False apostles had appeared at Ephesus. The assembly had tried them, and had found them liars (Rev. ii. 2). Tribulation and poverty characterised the assembly at Smyrna, and further trial of persecution was in store for them (9, 10). In Pergamos, where an assembly existed, Satan's throne was found. So idolatry, with all its concomitant vices, was rampant in that city, and was working its way among the Christian community, though its adherents were still in the minority (13, 14). In Sardis, spiritual deadness prevailed (iii. 1). In Philadelphia, though their strength was small, yet faithfulness to Christ distinguished them (iii. 8). In Laodicea, the whole company, it would seem, was contented to go on without the presence and countenance of Christ. He was outside of them, who were glorying in their assumed wealth; rich in their own estimation, increased with goods, and having need of nothing, yet really the wretched and the miserable one, and poor, and blind, and naked (iii. 17).

In Thyatira, to which we would especially turn, idolatry was working with dire effect. In Pergamos, a few had been ensnared. In Thyatira, the bulk of

the assembly had given in to it. So that which in the Old Testament is termed an abomination to Jehovah was openly taught in Thyatira, and unblushingly practised by professing Christians therein (ii. 20). Moreover, contrary to nature and to Christian teaching (1 Tim. ii. 12), a woman was suffered to lead them into all that evil. Jezebel, as she is called—an ominous name—was allowed by the angel to teach and to seduce the Lord's servants to commit fornication, and to eat things sacrificed unto idols. A few things the Lord had against the angel in Pergamos (ii. 14). Not a few* had He against the angel in Thyatira; yet, ere notifying what they were, He acknowledges all the good that He can: "I know thy works, and charity, and faith, and service, and thy patience, and the last works (so we should read) to be more than the first" (ii. 19). How gracious was this! What a Master He is! If reproof must be administered, and that a sharp one, He would show that He has not forgotten, and will not forget anything of which He can speak with approval. The crying evils allowed did not obliterate the remembrance of their charity, faith, service, and patience, and this last is spoken of as being more than the first.

Nevertheless, how had the enemy triumphed in Thyatira! If Philadelphia was to be wholly for Christ, Thyatira Satan would try to gain over for himself; and where seduction failed, false accusations should be raised, if possible, to harass and to silence the faithful. Thus the conflict between Satan on the one hand, and the Lord on the other, was still going

* In verse 20, "a few things" should be struck out.

on. Centuries ago that began; and for centuries, we must still write, has it continued.

The enemy would, if possible, wipe out all remembrance of God, and put an end to all true service for Him by saints on earth. Time after time, it has seemed as if he would effect this. Yet he has not succeeded. What a matter of interest is this for all true Christians. For whatever may be the strength of the current against the truth of God, if many should be carried away by it—and, if for a time, it might appear as if no one could withstand it—God has preserved, and will always preserve, a testimony on the earth which the power of evil shall not overcome. Before the flood this was seen; since the flood it has been the same.

In antediluvian days, iniquity abounded. Corruption was widespread and deep. Restraint seems to have been unknown, for the sword of government was an institution, we believe, of post-diluvian times (Gen. ix. 6). Yet, in the midst of general corruption and unrestrained wickedness, Enoch walked with God (Gen. v. 24). A family man, and, it may be, alone in his family, he nevertheless walked with God. Family ties, domestic relations, were not suffered to divert him from the path of faithfulness. And twice over in his history, which is all comprised in a few verses (v. 19–24), it is stated that he walked with God. For *three hundred years* that characterised him.

Years after his translation, when iniquity abounded, and, probably, was on the increase, another man appeared on the scene—his great-grandson, named by Lamech his father, Noah. He, too, walked with God (vi. 9), but in what circumstances was he here?

The word of revelation instructs us: "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth" (Gen. vi. 11, 12). Success seemed almost within the devil's grasp. God must act in judgment against the evil doers, and man be swept off the earth. Such, doubtless, was his expectation. A whole creation would thus be destroyed, and that by the fiat of the Creator, who had been well pleased with it as it came forth from His hands.

But Noah, just one man in all the earth, "Noah found grace in the eyes of the Lord" (vi. 8). Violence and corruption rampant on every side; nevertheless, Noah, in the midst of it, was kept faithful to God. "Thee have I seen righteous before Me in this generation" was the divine attestation of that man's uprightness of walk. To be popular in that day, men had need to go with the stream. To stem the tide, of course, exposed the individual to sneers and reproaches from acquaintances and cotemporaries. A solitary testimony in the midst of such corruption was that which none could maintain apart from divine grace. Enoch, in his day, kept his place and maintained his faithful walk; Noah, in his day, did the same. Had the enemy really triumphed? No; and he could not as long as Noah remained alive on the earth. Walk, not doctrine, was, of course, the distinguishing feature of that day; and these two men exhibited it as they walked with God.

Obedient to God, Noah built the ark, and, entering into it with his family, he and they were saved from destruction. Thus the race was preserved from extinction, whilst those who dared not to be singular,

and, probably desired to be popular, were drowned in the waters of the flood, and swept out of the scene altogether. God had a way of acting of which the enemy had no inkling. Wickedness, unrestrained wickedness, must be dealt with, and so it was; for He is righteous and holy. But the human race was preserved from extermination, and Noah and his sons came forth from the ark to people afresh the earth. God, righteous in punishing the ungodly, was righteous also in saving Noah.

Passing over centuries, we reach the days of Elijah, God's faithful and special witness in the time of Ahab and Jezebel. Alone by Carmel had he stood for God on that memorable day when he confronted the four hundred and fifty prophets of Baal, and four hundred prophets of Asherah, the female divinity patronised by Jezebel. Eight hundred and fifty to one! Was the enemy to triumph? Had Jezebel succeeded in drawing all Israel into apostasy? Let Elijah be killed, and her purpose must be effected.

Deep indeed had the evil penetrated among the people! One man for God in all that company by Carmel, with a multitude looking on, and not a solitary voice heard encouraging the prophet of God. Idolatry was rampant, certainly. The worship of God seemed almost stamped out of Israel. The conflict, too, seemed to the harassed prophet overwhelming, as He stood afterwards at Horeb, and told God that he alone had escaped the vengeance of the enraged queen. Had the enemy now triumphed? "I have left Me," God told His servant, "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings xix. 18).

The way at that time to gain temporal advancement, and to be in favor at court, was to profess to worship Baal. Yet seven thousand there were in Israel who would not purchase advancement at such a price, and who preferred the approval of God, with the risk of losing life and substance, to the smile of Jezebel. Seven thousand had been kept withstanding her allurements to idolatry. And soon would it be demonstrated how fatal had been the choice of that queen's dupes; for within fifteen years of Ahab's death, and very shortly after her own, the worship of Baal was destroyed out of Israel by Jehu when king (2 Kings x. 27). A great sacrifice to Baal was appointed; all his adherents attended, and all of them were slain.

From that date we read of no king in Israel who favoured that worship and sought its re-establishment. It ceased in Israel,* though the calves were still worshipped at Dan and at Bethel. Jezebel's efforts to obliterate the recognition of the true God utterly failed, and the worship that she had fostered and forwarded was destroyed out of Israel. The hope of temporal advancement—a snare which, doubtless, had drawn many aside—what was it worth, when Jehu destroyed at one blow the adherents and priests of Baal? Who thinks now of Jezebel's prophets who ate at her table? Who holds any in honor who, when in life, had desired and enjoyed her favor? But who does not admire Elijah's boldness at Carmel, as well as Micaiah's faithfulness before Ahab? (1 Kings xxii.). Who does not hold in respect that company of seven thousand, kept by divine grace

* Out of Israel, we have said, for it was not destroyed out of Judah.

throughout that dark and perilous time of unabashed apostasy?

Dark and perilous times those were for the faithful in the land; yet a remnant was preserved. Darker and more difficult times are yet to come, when the beast of Rev. xiii., upheld by Satanic power, and seconded by the false prophet of that same chapter, will exercise in the western part of the Roman empire unchecked sway for 1,260 days, or forty and two months. Dark indeed will be that time, for the enemy will make his grand effort to efface from all under the sway of the beast any recognition of the true God, substituting the worship of the beast under the lead of the false prophet for the worship of God.

Will he succeed? Reading Rev. xiii., it would appear as if success must at last crown his efforts; for the very necessities of life, and the permission to trade, will be denied, as far as the influence of the false prophet may extend, to all and any who refuse to worship the image of the beast—a time of trial and of Satanic power that will be, such as has never been experienced since man has been on the earth. Satan's masterpiece will have appeared, and his last card, to use a common expression, will have been played, the prelude to the deadly struggle to keep the Lord Jesus out of this part of His inheritance purchased by His blood.

Will the devil gain his object? If, reaching the close of the chapter above-mentioned, the reader should think so, the opening of the next chapter proclaims the discomfiture of the enemy. For, at the end of that awful time, there will be found on earth a company of 144,000 who, kept faithful throughout it, are to be with the Lamb on Mount Zion (Rev. xiv.

1-5). God will keep alive a testimony on earth in that day against the abounding apostasy. How encouraging is this reflection for saints at all times, and not the least so for those in our day, when theories are rife, and so readily taken up, subversive of real belief in the inspiration of the written Word.

Now, to come back to Rev. ii., we learn what could and did take place in Christian times, and even in the apostolic age. A Jezebel at Thyatira was carrying things with a high hand. The bulk of the Christian professors in that assembly had succumbed to, or, at all events, had allowed free scope for her teaching. She seemed about to triumph, and would have triumphed, had not a company, called "the rest in Thyatira," persistently refused her corruptions. A company, probably not a large one, withstood all blandishments and all efforts to seduce them. Again, then, the enemy was checked; he could not carry all before him.

Now, what makes this portion so interesting is the ministry of Christ to those faithful ones, whilst Jezebel was teaching and seducing the Lord's servants. We have learnt of two men in the antediluvian world who were faithful, and walked with God in the midst of wickedness rampant on all sides. We have reminded the reader of those in Ahab's day who had not bowed the knee to Baal. But here we get not only a notice of the existence of faithful ones in Thyatira, but also the ministry of the Lord to encourage and to sustain them in their faithfulness. By the light of Christian revelation they walked, and that was enough for guidance (Rev. ii. 25). But He would show His interest in them, and manifest that He was not unmindful of the conflict in which they were engaged.

So, *first*, He addresses them personally: "Unto you I say, the rest in Thyatira." He took special notice of those whom Jezebel failed to seduce; and, sending in this letter to the angel a message, the message is addressed *directly* to them. How cheering must this have been. Vilified indeed they were. As tools of the enemy were they held up before the world. The Lord knew all that, and here speaks of it, but to repel that wicked accusation. The depths of Satan they were said to know. A terrible accusation was this for true saints to lie under. How often since that day has the enemy sought thus to misrepresent those whom he could not corrupt. A devilish device, indeed! For a time these had endured it. Now it came out that the Lord on high was not ignorant of it. Jezebel might assert it; her followers might endorse it; the angel might suffer it; but the Lord distinctly refused it. He undertook their cause. He cleared them of the charge: "Who have *not* known the depths of Satan, as they speak" (ver. 24). His word must settle that controversy. None can speak after Him. He speaks; the cause is ended.

Next. He is coming: "Till I come" (24). What words for the faithful to hear! His promise of return holds good, He will fulfil it. But what words for Jezebel to be informed of. Her reign must end. Her Judge will appear. What words, too, for the angel to hear, who had suffered Jezebel's ways and had not refused to allow her teaching.

Further. Of the future of the faithful the Lord speaks. It may be that some had sought to shake their constancy by the foolish thought of the loss of influence with their fellows in thus making themselves singular. What a snare has this been, and may

still be! But influence! What can equal that here promised the overcomer? Power over the nations, and to rule them with a rod of iron. Who can now exercise such influence? The faithful will exercise this in the future, for they will reign with Christ; and no blessing in store for Christians will they lack, for the Lord will give them the morning star, that is, to share in the blessing of His return for His people when He comes into the air.

In this way Christ ministered to the faithful in Thyatira in John's day. He had observed them, and He let them know it. He vindicated them, and Jezebel should hear of it. He told them of their future, and all should learn about it. He was coming, too, for His faithful ones, to take them out of this scene to be on high with Himself. Such a ministry as this must have been to them like cold water to a thirsty soul—a cordial indeed, bringing no evil in its train; a comfort, too, and a spring of joy of which the world could not deprive them. Was such ministry only for that day? It will hold good for any in the present time who find themselves in circumstances similar to "the rest in Thyatira." C. E. S.

(*Words in Season.*)

ANSWERS TO CORRESPONDENTS.

QUES. 11.—Is the worship expressed in a hymn we may be singing in the assembly acceptable to the Father, if the heart and mind are not going on with the voice? For example, if during the singing of a hymn, my soul and spirit went out in adoration as my voice went on with verses one and two, but during the singing of the third verse, my mind has been turned to something else, and my voice goes on with the singing, does Ex. xxviii. 36-38, teach that Christ would present to the Father the worship expressed in the third verse? Does the infinite value of the sin-offering not only atone for sin, but make *all* our

worship acceptable, though part of it is not the soul and spirit going out to God, on account of the mind being occupied with something else than the voice may be expressing.

ANS.—We most unhesitatingly say that no worship save that in spirit and in truth can possibly be acceptable to God. Otherwise unconverted people could offer acceptable praise. True our Great High Priest offers our feeblest praises to God in all the value of His precious person, and on the ground of His atoning work, bears the iniquity of our holy things. If the mind has wandered, as, alas! it is prone to do, He, in grace, offers that portion which has been more than mere lip service. But to call that worship which is but the vacant voice would indeed be taking carnal ground.

While upon this subject we may be permitted to call attention to the singing of hymns. If real, no exercise is more delightful and elevating; but it is easily subject to abuse. Without much exertion one may give out a hymn which is perhaps beyond the state of those who are to sing it. Nothing can be more deadening to the conscience than giving utterance to sentiments which do not express the true condition of the soul—to declare the deepest love for Christ, the intensest longing for His coming; to state experiences which are not true—these, in plain language, are uttering falsehoods to God. Far be it from us to check the feeblest whisper of praise, but we ask, Is there not a danger of singing hymns as a matter of course? We would affectionately suggest a deeper exercise of conscience and more waiting upon God in these matters. There would probably be less singing, and more praise.

QUES. 12.—Did the publican say, “God meet me at the mercy-seat!” or, “God be merciful to me *the sinner!*”

ANS.—The literal rendering would be “God be propitiated unto me,” but not the “mercy-seat.” “*The sinner*” is correct, and suggestive, as though there were but one sinner, so far as he was concerned.

QUES. 13.—“What version is it that says, “Show *forth* the Lord’s death”?”

ANS.—“We know of no version which inserts “*forth*” which is probably an unconscious adaptation from the Psalms: “Show forth His salvation.” The literal rendering is, “Ye announce the Lord’s death, till He come.”

THE CROWNED CHRIST.

“*And upon His head were many crowns.*”

(Rev. xix. 12.)

(Continued from page 95.)

CHAPTER VI.

The “Second Man.”

IF the title of the Lord as Son of man shows the continuity of humanity in Him with humanity as found in men in general,—body, soul, and spirit truly *human*,—there is all the more need for us to realize on the other side the *uniqueness* of this humanity in Him,—the wondrous new step that humanity has gained in the Person of the “Man, Christ Jesus.”

We may say, and rightly say, that if we know Him as the “Word made flesh,” we know Him necessarily as the Unique Man, peerless and apart from every other. That is true, indeed, but it is not all the truth. We could not in fact, if this were all the truth, speak of *humanity* having gained a step in Him. He would be simply alone in this: in *this* sense He could have no “brethren;” the deity raying through His manhood could not be partaken of, as is plain: in this respect He must be ever alone.

But Scripture does not leave us to such a conclusion. It joins together two titles that are His as man, and as a *unique* man, in such a way as to assure us of our gain in this very uniqueness;—of *our* manhood being by divine grace raised to a new plane in Him, so as to make Him in a peculiar sense “First-born among many brethren” (Rom. viii. 29). These two titles are “the Second Man,” and the “Last Adam,”—the antitypical parallel, (and so necessarily

contrast) with the "first man Adam" (1 Cor. xv. 45, 47). As the first man was head of a race, and not to remain alone, but to be in fact a "first-born among many brethren," so is it also with the "Second Man." He is to be such, Head of a race, a race of men, but a *new* race; and it is said as to Him "the *Last* Adam," because there is no other Adam to succeed Him, as with the first man. In Him God's thought as to man is completely fulfilled, and His heart completely satisfied.

But it is not of the Last Adam that we are now to think, but of the Second Man as such: "Second," as a new order of man, in contrast (as is here seen) with the First: "the first man is of earth earthy; the Second Man is of heaven." Corresponding to this, "the first man Adam was made a living soul; the last Adam was made a quickening spirit." These differences will be found to be in relation to one another: "as is the earthy such are they also that are earthy, and as is the Heavenly, such are they also that are heavenly; and, as we have borne the image of the earthy, we shall also bear the image of the Heavenly."

It is the failure of the first man which has made way for the Second; but the Second it is who alone developes God's thought from the beginning, and justifies fully His delights in the sons of men. It is not with the *failed* first man merely that the Second is put in contrast, but with the first also, as here, apart from any failure. The earthy *typifies* the heavenly; but in every type the contrast is as plain as the resemblance.

Man is a microcosm, the world in little, in which is embodied all that went before him, which in him is raised also to its full natural perfection. He is the

crown and epitome of it all. And nature rises up to him in successive steps of progress, each retaining what has gone before, while it transcends it. In the whole series God's principle of advance is made so plain, that, while we cannot predict, at any point at which we stop, just what may be (or whether anything may be) beyond it, yet we are prepared to estimate it when it comes, and trace the unity of the divine handiwork, and see how the end has been before Him from the beginning, and how one blessed purpose runs through all. It may not be in vain for us, even with such a theme as we have now before us, to look back to the beginning, before man himself was upon the earth, and learn from nature itself what it may teach us of the supernatural, and how the God and Father of our Lord Jesus Christ has ruled throughout the ages.

Scripture testifies to a gradual development of creation up to man; whether we see in it the immense periods which science claims for such development, or just six literal days, or whether, perhaps, we may be permitted to believe that both views have a measure of truth in them, and one need not exclude the other. Any way, a development there is,—from inorganic to organic, through the plant and animal up to man. So plain is this that Moses has been claimed as an evolutionist on this account. Progress he certainly believes in; and if we look at it with sufficient care, a very orderly progress we shall find it; and its four divisions of nature can better justify themselves than the three which people commonly believe in, by which man is sunk into the animal merely, and that which distinguishes him as man is ignored and set aside.

"Divisions" we may call them, because Scripture

clearly distinguishes them as lifeless, living, the animal with life and soul, man with life, soul and spirit. Each of these takes up into itself what has gone before it, and adds its own distinctive element of being, which in the case of the animal and man are distinctly asserted to be a new "creation." It will repay us to look more distinctly at them.

The lifeless or inorganic lies at the bottom of the whole, and need not detain us. In the crystal it seems to prophesy the organization which it never attains: for there is a bound here which cannot be passed. No life except *from* life is the well-ascertained conclusion of science itself.

The plant takes up the lifeless into itself, and by some process peculiar to the living thing transforms it into the living. Out of this it builds up its tissues, a multitude of small cells combining in the most marvelous way to construct a most complicated structure; each filling its place and taking its part, with a division of labor and unity of interest such as have never been excelled anywhere else. Here is an instinct before instinct, a wisdom below consciousness, and which cannot belong to these particles of living matter, or in some ways the higher life that follows it must be a degeneration from it. The life that has come in is something one cannot define—cannot separate by any chemical or other test from the matter which it permeates and controls in so marvelous a way. The invisible and intangible assumes here at the start a kind of royal state, yet in service: not separating itself from what is lower than itself, but lifting it up and transforming it. And this is the progress Scripture shows us to be constantly in nature. It is not evolution: the lower does not lift

itself to higher condition; the higher element is not developed from the lower, but *stoops to it and raises it*. Thus already the principle begins to be revealed, which will carry us on to quite other scenes before its full power is declared.

From the vegetable we pass on to the animal—to the living soul.* This is defined, in Gen. i. 30, as "every thing *whercin* there is a living soul." That this "soul" is not the same as life is shown by the very term "living" which is connected with it. But the connection shows also that a principle of life is in it: a life which is now on a higher plane than before. As in the plant life and matter are found inseparably, so in the animal it is with soul and life. The "soul" (*nephesh*, *psuche*) is indeed the life of the animal,—is the word used for it, though it means much more than this, and although there is a distinct word for life also (*chai*, *zoe*). But the soul is the seat of the emotions, instincts, and appetites of the body—the whole sensitive nature; and while in the animal the functions of nutrition and reproduction are styled by physiologists "vegetative functions," the distinctly *animal* ones are those of sensation and voluntary motion. The "living soul that moveth" indicates both these.

We see, therefore, how by the connection of the soul with it, life is lifted in the animal to a higher plane; while soul is *not* just this higher life itself, but a new element of being, as expressly indicated by the term "created,"—"God *created* every living soul."

* A term which the *Revised Version*, following the older one, disguises as "living creature," "life,"—to the great detriment of the sense.

In man, once more we have a distinct addition, that of *spirit*; and by this it is, clearly, that he is *created in the image of God*. For God is Spirit, and the Father of spirits (Heb. xii. 9). The son is therefore in the Father's image; and in the human spirit, the mental and moral faculties are added to the instinctive and emotional ones. But then by this union the gain of the soul over that of the animal merely is easily to be seen. The law we have traced thus far manifests itself again; the soul in its turn acquires an inseparable union with spirit, by which it shares in the light of self-consciousness in which the spirit moves, and becomes partaker also in its immortality. The beast perishes, but not the soul of man, which they that kill the body cannot touch.*

Thus the spiritual law manifests itself at each step of progress in creation up to man. *It is by the abasement of the higher to the lower that all progress is accomplished*; and here redemption is not dimly shadowed in creation. Christ comes in at the next step; and in the Second Man the abasement of the Higher to the lower finds its complete exemplification in the inseparable union of the divine and human. The Eternal Life is linked with humanity, and the Second Man becomes the First-born among many brethren, the Last Adam-Head of a new race of men.

Contrast there must be, therefore, between humanity as found in the first man and in Christ the Second; and this, apart from question of the fall. The first

* The subject is too large to enter into further here. It may be found more fully considered in "Creation in Genesis and Geology," pp. 25-35; "Spiritual Law in the Natural World," chaps. vii. and viii; "Facts and Theories as to a Future State," chaps. iv-vii.

man was, from the beginning, "of the earth, earthy; the Second Man is of heaven." He is born as we are new-born, by the direct interposition of the Spirit of God. Not like Adam, simply "made upright," He is at His birth "that holy Thing," who "shall be called the Son of God" (Luke i. 35). His *nature* as Man is the "divine nature"; and there is not with Him, as there is in us, though born of God, any contradiction to it. In other respects He does not at first show His dignity: for sin has come in, and there is a work to be done by Him in view of it, which can only be done in humiliation. He comes therefore, not in sinful flesh, (that were wholly impossible and abhorrent to Him), but "in the *likeness* of sinful flesh" (Rom. viii. 3). His circumstances are those of other men,—intensified when He comes forth to take up His special work. His spotless righteousness interposes no external guard against surrounding evil in a world to which sin has given the character it has. He is specifically in it the "Man of sorrows and acquainted with grief." Infliction from God, of course, there could not be, but only the testimony of fullest delight on His part in His Holy One; until He entered that one awful shadow which at the end of His course here fell upon Him as He came at last to the dread place, our place, in which alone He could lay hold upon us, and bring us out with Himself into the light of God.

F. W. G.

(*To be Continued.*)

WHILE conscious of all around us, we have to go like a horse with blinkers, looking straight forward, undistracted; an afflicted and poor people that call upon the Name of the Lord. He remains the same, and the Word remains the same.—J. N. D.

A LESSON FROM SOLOMON.

*A Few Unrevised Notes of an Address by C. C.,
Lachute, 1st April, 1897.*

1 Kings xi. 9-43.

ONE sometimes meets with some singular and discouraging cases—cases of individuals who seem to be clear as to grace, but who are strangely deficient as to responsibility,—people who, when they have failed, and even when going on in positive evil and wickedness, we are surprised to note how clearly they can speak of the counsels of God and His purposes in grace. So much so that we would think them enjoying greatly these precious things of God. Such fall again and again into sin in various ways, and I believe the explanation is, they are more acquainted with the doctrines of grace than those of responsibility. It ought not to be so, I am sure. If we believe in simplicity the grace of God, we should be able to believe, in the same simplicity, in the responsibilities of our path down here. The lessons of these histories of the Kings will help us, I believe.

In David, God brings out His principles of grace, and at once with these, through his successors, we find how responsibility attaches to this.

God gave promises to Abraham and when his seed 430 years afterward came into the land, did He give it to them? No; He said, "You must fight for every bit of it you possess." His promises to Abraham were unconditional, unqualified promises; but to his seed, instead of that, there was conditional possession. So with regard to David. He was taken up just as Abraham was, and God promised him a throne that was to be his and his seed's after him. Of

course, in both Abraham and David, we know God's promises went beyond the present seed, and have their ultimate fulfilment in Christ. But here though Solomon be the type of Christ in a certain character, yet we find when God makes promise to Solomon, He makes condition, and it becomes manifest He is putting him on different ground. It is now responsibility, not unconditional grace. Let us look at this, and see how these two things can be consistent and fit into one another. However Solomon may fail, it does not at all cancel God's promise to David. God can carry that out even if Solomon does fail. In the Church it is the same. The Gospel makes us meet to be partakers of the inheritance of the saints in light. He is going to have the saints with Christ in glory. Nothing of all the failure of the Church will hinder God's purpose in this. The Church is going to reign with Christ. This is God's counsel and purpose. He will head up all things in heaven and earth in Him, and no failure of ours will prevent His accomplishing the thought of His heart in respect to Christ and the Church. Precious grace !

But the Church is also set in the place of testimony and responsibility in this world. Her failure in these positions is one thing: her title to eternal glory and to reign with Christ is another thing entirely. So we see how some see but one side of all this, and it hinders proper enjoyment of heavenly things or a true walk with God. They can see and accept all the purpose of God and His counsels with regard to Christ and the Church, but leave out, alas! their responsibility to walk worthy of the vocation wherewith they are called, and this accounts for all the weakness and failure that abound. Looking at the Church in

its responsibility, how little intelligent walking before God there is! how little real faithfulness on all sides, to-day, as well as in the past history of God's people! Let us see about Solomon:—

First. David is the type of Christ as the warrior, a man of war, not only slaying the giant Goliath and delivering the nation, but also putting all enemies under his feet—the Edomites, Amalekites, Syrians, etc. This is characteristic of him. He is a man of war, and thus type of Christ who has met the power of the enemy and wrought deliverance for us, and who shares, as David, the fruit of His victories—the victories of His cross—with His people.

In Solomon's reign we have two distinct divisions. *First.* As the man of peace, all is quiet and peaceful. Under him the people enjoy their possessions. There is no enemy to disturb the rest and enjoyment, and in this too we have a type of Christ, not as the warrior-King, but as the King reigning in peace, which had become his through the victories of David. This enjoyment He shares with His people, who are blessed with all spiritual blessings in the heavenlies in Christ, wondrously enriched, and all the power of the enemy broken. Every question that can arise, every charge that can be made by the enemy of our souls, is met for us by the victorious work of Christ. But there is a

Second part to the life of Solomon, and it is in this that we have this subject of responsibility taken up. In Deut. xvii. Moses gave instruction for the guidance of a king in Israel. There were four specific things:—

- 1st. He was not to multiply horses to himself.
- 2nd. He was not to multiply wives to himself.

3rd. He was not to multiply silver and gold to himself

4th. He was to write himself a copy of the book of the law.

Now here we have outlined what the king was to do, but in Solomon we never hear of his making himself a copy of the law of the Lord or his reading it, suggesting carelessness of the word of God; and Solomon himself the king setting the example for the whole people, in breaking down the place the word of God was to have in his heart and mind. If there be negligence of the word of God, little interest in it, it is an easy thing to take a further step, and the other things prohibited are all done also. He has many wives, goes down to Egypt for horses, and multiplies silver and gold to himself. There is positive disobedience in all these things, but it is easy if we ignore God's word, if we do not accept it as the light shining for our path, and make it the man of our counsel.

But disobedience has its fruits and what do we find? Take the matter of his wives: the one who built that wonderful temple and introduced such a happy condition of things into the kingdom, now is seen building groves for idols; and bowing down and worshipping them. But there is more. In the history of Rehoboam, we find what helps us as to Solomon's failure. When Jeroboam came to him, he says: "Thy father made our yoke grievous" (xii. 4). There was evidently a spirit of discontent and murmuring which had been there before, because of heavy burdens. We can easily see how all this came in. Solomon had neglected the word of God. Then it was easy to multiply wives, and having gone this

far in the path of disobedience, it was necessary to gratify and please them. They have claims and make demands: "He must make places where we can worship our gods." He has to yield; and think of the taxes laid upon the people to make suitable places for the gods to the Sidonians and Ammonites and Moabites and perhaps many others. There was no complaint about the building of the temple, but now it is not one grove but many groves, and of necessity this made burdens, heavy burdens upon the people and so the discontent and murmuring. What a picture, beloved, and how it speaks of how possible for a child of God to go far astray.

Neglect of the word of God soon leads into disobedience, and at last getting so far away from God and God's things, it is no more at all what at first was our portion as described in the early part of Solomon's reign. Now there are enemies cropping up. First the Edomite. Edom belonged properly to Israel and refers typically to the flesh in us. We know how God has given us victory over sin in us. Romans shows us how we have the victory over the evil in our own hearts, over the flesh in us.

Under David, a type, this victory was obtained, and in the early part of Solomon's reign we read of no Edomite rising up. But in this second part we have this Edomite stirring up himself. Think of it beloved brethren. How many are worried and perplexed and distressed to find the flesh stirring itself up. But I say there is a reason for it. The word of God has been neglected, and not only so, but we have become disobedient to it perhaps, setting aside its plainest teaching for our path. Then the flesh (the Edomite) says: "Now is my opportunity." Alas!

how we expose ourselves to the enemy within us—this Edomite—when faith is thus weakened and enfeebled, because we have not fed it with the manna furnished by the word of God. But there are also enemies without, and Resin of Damascus speaks of the world. He also bestirs himself; and we find then both things, the Edomite and the Syrian, the flesh and the world, combining to hinder and harass. So the world says, when faith is weak and the flesh awake in us, “now is my time.”

Next we have the spirit of division. Jeroboam is fostering that. Solomon's practice and life had brought about a favorable condition for the spirit of division, and it follows quickly on the track of what preceded.

Solomon means peace, but now God says to His people in departure from His word, and in disobedience to it, “it can't be peace now.”

So Solomon dies and another takes his place,—another sits on the throne in his stead. All this is full of meaning for us. The distinction is surely brought out clearly between the reigns of David and Solomon, grace and responsibility. What loss it was all this turning away from God, this neglect of the Word, and its train of evils. It *was* loss indeed. It is distinctly stated, “The Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel, who had appeared unto him twice” (ver. 9). It was because of his behavior God raised up these enemies. Neglect and disobedience to His word brings down His hand upon us, but don't mistake it, beloved brethren, the hand of the Lord upon us does not mean He has given up His people and His purposes and counsels concerning them, but it

does mean He is not pleased with the condition into which they have fallen, and it is His call to repentance. And it does mean we are suffering great loss. Solomon is warned that after his departure, God will rend his kingdom and his servant shall have the largest part. But there is not one word about his repentance. Don't you think the division might have been averted then if he had repented? I think so. Nineveh repented in a later day and God put off the judgment announced by Jonah two hundred years. Had Solomon repented who shall say God should not have acted in the same mercy to Israel as to Nineveh. These warnings to Solomon are warnings for us, beloved brethren, that we should not go on in self-will. Neglect of the word of God brings a train of sorrow and loss upon us, but who shall say how much disaster might be averted, how great calamity might be escaped from, by repentance and return to God?

And beloved, if we may not expect general repentance and return to God and His word, yet we may seek it individually and find the greatest blessing. The Lord grant it.

I AM glad that you are making experience of the value of that inner life which is developed in communion with the Lord. The outward life, however blessed it be, can never give us that which is here communicated. It is the knowledge of Christ that matures the soul. It is true that to neglect our duties is not the means to make progress in it. For He communicates Himself, and we cannot command communion outside the path of His will, while in the accomplishment of that will, we dwell in His love.

J. N. D.

W O R S H I P .

John xii. 1-11.

SHE came not to hear a sermon, although the first of Teachers was there; to sit at His feet and hear His words (Luke x. 39) was not her purpose now, blessed as that was in its proper place. She came not to make her requests known to Him. Time was, when, in deepest submission to His will, she had fallen at His feet, saying, "Lord if Thou hadst been here, my brother had not died" (John xi. 32); but to pour out her supplications to Him as her only resource, was not now her thought, for her brother was seated at the table.

She came not to meet the saints, though precious saints were there, for it says, "Jesus loved Martha . . . and Lazarus" (John xi. 5). Fellowship with them was blessed likewise, and, doubtless, of frequent occurrence; but fellowship was not her object now.

She came not after the weariness and toil of a week's battling with the world to be refreshed from Him, though, surely, she like every saint had learned the trials of the wilderness; and none more than she, probably, knew the blessed springs of refreshment that were in Him.

But she came,—when the world was about to express its deepest hatred of Him (ver. 1), to pour out what she long had treasured up (ver. 7), and of much value (ver. 5), upon the person of Him whose love had made her heart captive, and absorbed her affections.

It was not Simon the leper, not the disciples, not her brother and sister in the flesh, but her *Lord* that engaged her attention now. *Jesus* filled her soul—

her heart and her eye were on *Him*, and her hands and feet were subservient to her eye and to her heart, as she "anointed the feet of Jesus, and wiped His feet with her hair."

Adoration, homage, worship, blessing, was her one thought; and that in honor of the One who was "all in all" to her;—*such* worship, how refreshing to Him!

The ungodly (ver. 4) and the unspiritual (Matt. xxvi. 6-9) might murmur, but He upheld her cause, and showed how He could appreciate and value the grateful tribute of a heart that knew His worth and preciousness, and could not be silent as to it. A lasting record is preserved of what worship really is by the One who accepted it, and of the one who rendered it.

Be it ours now, dear reader, from hearts filled with the Holy Spirit, to break upon Him our spiritual box of ointment,—in worship, in praise, and thanksgiving as is meet.—*Selected.*

OUR LORD'S BAPTISM AND TEMPTATION.

(From the *Numerical Bible*, Notes on Matt. iil. 12-iv. 11.)

3. **T**HE third section gives us now therefore, in brief but all important words, the manifestation and anointing of the King, who is also, as we have seen, even in that character the Saviour. He now comes forth from His private into His public life, to take up the wondrous work for which He alone is competent. Although not historically so, yet in its significance here, the mission of the Baptist ends where Christ begins His public ministry.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." There is definite purpose and meaning then, in this baptism; and yet, from what we have seen of its character as John proclaims it, it is the last thing that we should have imagined possible for the Lord, to be baptized of John. John himself thinks so: he is startled, even to refusing it: "but John forbade Him, saying, *I have need to be baptized of Thee, and comest Thou to me?*" In fact there has been the widest misunderstanding

among Christians of this act ever since ; and we need to look at it earnestly and reverently, in order (if it may be) to find the track where so many have gone astray. We shall not need, however, to discuss the conflicting views that have been taken. It will be more profitable to enquire directly for ourselves what Scripture may give us with regard to it. There is, it is true, no direct explanation ; the Lord's words in reply to John, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," require themselves to be set in the light of related facts, before, as it seems, we shall be able to apprehend them. Let us start with some of the plainest of these, and see what light they may throw upon the matter.

It is clear that this baptism of Christ by John lies at the entrance of His public ministry. Before this, with the exception of the notices of His birth, and the one incident of His youth which Luke recalls, the silence of the Gospels with regard to His life up to this time, when He is about thirty years of age, is absolute and profound. So strange has it seemed that this should be, that, as is well-known, the gap has been sought to be filled by apocryphal statements, in which miraculous deeds, as unlike the soberness of Scripture as possible, and as far removed from the character of the "signs" which bore testimony to His divine nature, fill the pages with transparent falsehood. They only have their use in showing us what our Gospels would have been, had they been left merely to human wisdom to provide for us. There is not really a scrap of this apocryphal work which is otherwise worth preserving. The denial of all this invention of the miraculous is found where the turning of water into wine at Cana of Galilee is stated to be the "*beginning* of miracles" which He did, and which showed forth His glory (Jno. ii. 11). And the silence of Scripture otherwise as to all these years of His life regarding which there were, of course, so many witnesses ready to utter all they knew, and so many eager, as we should be, to take it in—this silence can only be accounted for by a Hand controlling, and a divine design.

When He comes forth, it is to be proclaimed by John as "the Lamb of God, that taketh away the sin of the world" (Jno. i. 29) ; and in such a view of Him we shall find the speech of this mysterious silence. The passover lamb was to be "taken" on the *tenth* day of the first month, and "kept up" until the fourteenth day before being sacrificed. Yet the whole year was changed evidently in view of this, which was in fact the primal deliverance upon which the after-deliverance from Egypt was really based. Why then these unnoticed ten days ?

Notice, that we are in the midst of the typical shadows of the Old Testament ; and, according to the symbolic language which these types speak throughout, the number *ten* is the number of responsibility, as derived from those ten commandments which are its perfect measure according to the law. The lamb was, as we know, to be without blemish—and this means as to the true Lamb a spiritual state. Putting these things together, it is plain that they

have connected meaning, and that the ten days of silence, yet of responsibility, answer in fact to the thirty years of silence—a *three times ten*—in which He was living for Himself His individual life before the eye of God, after this to come forward and be approved of Him as “without blemish and without spot.” In fact, He is then so approved, the Father’s voice giving testimony publicly to Him as His beloved Son, in whom He is well pleased.

The typical “four days” of *public testing*—the meaning again given by the numeral—were still to come before the actual sacrifice should take place. He is immediately led up of the Spirit into the wilderness, for the express purpose of being “tempted by the devil.” And His life afterwards, how different is it from that quiet life at Nazareth in which He had been so long in communion with His own thoughts and with God! This was the fulfilment of His own individual responsibility, having its divine necessity in order that He should be able to give Himself for others, yet on that very account private, and not public. Miracles, as we see at once, would have been quite out of place here. For Himself He never used them, as He had come down to the common lot of men, and was for Himself far beyond need of them. Only God could be the competent witness of such a life, and He it is who must give witness, as He does.

It is plain that if it is as the unblemished Lamb He is presenting Himself here, the Lord’s baptism by John at once becomes unmistakable in its significance. In the Gospel of Mark He speaks of His baptism,* with evident reference to His sufferings (Mark x. 38). Christian baptism is also spoken of as “baptism unto death,” and in it we are “baptized unto *His* death” (Rom. vi. 3, 4). With this John’s baptism in *Jordan*—the river of death—is in full agreement. The words, “so it becometh us to fulfil all righteousness,” receive also in this way their simplest interpretation. For those who were “confessing their sins” in such a manner, the first step in righteousness of which they were capable was to take openly their place in death, as that which was their due. This is alone the principle according to which He can unite the other recipients of John’s baptism, so different as they were, with Himself: for, for Him also, who having no sins of His own, was yet there for the sins of others, the place of death which it prefigured was no less the requirement of righteousness: the blessed Substitute for sinners had of necessity to take the sinners’ place.

Thus all is clear throughout, while as the King we have already seen that the Lord acts as the Representative of His people, who is to save His people from their sins. No Kingdom, such as prophecy had pointed out, apart from this. No possibility could there be of men being “His people,” apart from it. Men are sinners, and a holy God cannot for a moment ignore this. When Israel

* In the common version, also in the present one (Matt. xx. 22), but all editors agree that it is an interpolation.

came of old into relationship with Him, it could be only by the blood of the lamb: redemption could not be by power only, but (and first of all) by blood. He, therefore, who is to be King of God's Kingdom cannot without preliminary take the throne. He must suffer that He may be glorified: He must come to the throne by the way of the Cross.

And so, when the throne is taken, the effect of this and the character it manifests abide. "He shall be a priest upon his throne" (Zech. vi. 13). He still stands before God for the people over whom He reigns; and while He is the true Melchizedek, "king of righteousness," He is also the true King of Salem, "King of peace." In Him "righteousness and peace have kissed each other" (Ps. lxxxv. 10). For His throne, like the mercy-seat of old, is blood-sprinkled; and the cherubim of judgment gaze upon it from between their covering wings, and are at rest.

Here, therefore, the Lord enters not yet upon His Kingship. He is anointed, but not crowned. It is priesthood that must first act and prepare the way. Thus, rising up out of the water, the Spirit of God descends upon Him as a dove: He becomes not simply in title but in fact, the Christ, the "Anointed." As Aaron of old had by himself received the typical anointing without blood, in order to his exercising the priesthood, so is He now declared fit for and consecrated to His sacrificial work, Priest and Sacrifice as He is in one. His perfection is as needful to the one as to the other. The white linen garments of the day of atonement, and not the robes of glory and beauty, are those in which alone the sacrifice is offered that enters the sanctuary, and in which he enters it to sprinkle the blood before God. It is what He Himself was that prevailed, in the day of unequalled agony, when Aaron's Antitype offered up to God the only acceptable offering, and was accepted in that glorious "obedience unto death," by which "the many" for whom He stood "are constituted righteous" (Rom. v. 19).

What the Father's voice proclaimed the Spirit seals (Jno. vi. 27). He comes to rest where there is a heart—at last, a human heart—in perfect sympathy with His own, to give Him lodgment. Thus, appearing as a dove, He manifests exactly the character of Him upon whom He comes. The dove was one of the sacrificial birds—the symbol of Christ, therefore, in the very attitude in which we find Him here; and all is still in perfection and divine harmony. Father, Son, and Spirit are indeed for the first time openly manifested together in the work of redemption, while it is Christ, in the perfection of manhood reconstituted, and in Him brought nigh to God, to which Father and Spirit witness.

The dove, or pigeon,—and the two were almost one,—was in fact the only bird explicitly *named* for sacrifice. As the "bird of heaven" it has, undoubtedly, its first significance. Heaven itself provides the offering by which heaven is to be appeased and opened over man. "The Second Man is from heaven" (1 Cor. xv. 47). He who has sinned, as all mere men have, cannot by that fact provide

the unblemished offering that will alone avail. It is God, therefore, who Himself provides it ; and in this way manifests Himself in unspeakable goodness to win man's heart to Himself. This is the divine power of the gospel in reconciliation. He who requires has fulfilled the requirement. He who is of purer eyes than to behold iniquity has yet devised the wondrous means whereby His banished should be restored to Him. Not only so, but for this restoration the bird of heaven shows us God become man—no temporary condescension, but eternal love made known for eternity, eternally to be enjoyed.

Christ is divine love come down, and the dove is the bird of love and sorrow united. The love explains the sorrow : the sorrow the depth of the love. What a world to welcome the Son of God ! and what a welcome the world gave Him ! “A man of sorrows and acquainted with grief ! and we hid, as it were, our faces from Him : He was despised, and we esteemed Him not.”

But Scripture is more definite than this as to the dove, for it points us to “its wings covered with silver, and its feathers with yellow gold.” (Ps. lxxviii. 13.) And here the reference will be plain to those that are acquainted with the symbolism. “Silver” gets its significance from the money of atonement, and its meaning is well illustrated in passages familiar to us. The *wings* are silver, for it is in redemption that the activity of divine love has been displayed ; while in the feathers is the gleam of gold, the display of divine glory. This is how nature witnesses to Christ.

The Father proclaims the Son. The apostle tells us that “no man taketh this honor unto himself”—that of the high priesthood—“but He that was called of God, even as Aaron. So also Christ glorified not Himself to be made a High-priest, but He that said unto Him, “Thou art my Son” (Heb. v. 4, 5). This, then, was the Lord's induction into His office, as having the relationship which is acknowledged here. Yet it is not as the Only-begotten Son, or in His Deity that He is addressed ; for, in that case, it could not be added, as in Hebrews, “*to-day* have I begotten Thee.” Nor could His divine glory be the foundation of a priesthood which, of necessity, is human. It must be, therefore, as born into the world by the power of the Holy Ghost, as the angel says to Mary, “therefore that Holy Thing that shall be born of thee shall be called the Son of God.” Here he is Son of God in His human nature,—Man, but a *unique* Man. And the connection of this with His priesthood is not hard to trace. True Man He is, without taint of the fall—the Son of God, as coming (like Adam, but another Adam) fresh from the inspiration of God. Thus He begins another creation, though out of the ruins of the old. In this way He is the Representative Head of a new race of men, standing for them before God, with God, the true Mediator-Priest of the new humanity.

No wonder that heaven opens to own and induct into His place this glorious Person ! “Therefore doth my Father love Me,” He says elsewhere, “because I lay down my life that I might take it

again." And here, where He is, as it were, pledging Himself to that death for men, the Father's voice breaks out in all its fulness of joy in Him: "This is my beloved Son, in whom I am well-pleased."

Let us notice before we pass on, how in the meat-offering view of His Person the distinction between His birth of the Spirit and His anointing is kept before us. (*See notes on Lev. ii.*)* In the first general view of Christ as given in it, the anointing of the Spirit is what is emphasized, because it is the seal set upon Him,—the Father's approbation. In the meat-offering baken in the oven (the sufferings from the mere fact of what the world was, without open persecution) both things are represented but apart; and here the "*wafers anointed with oil*" show fuller, readier exposure to it after His public coming forward. In that upon the pan (the open persecution) it is the Man born *and* anointed that brings forth the world's enmity. His public testimony fanning the necessary opposition to Him into flame.

In the meat-offering of the priest on the day of his anointing (*Lev. vi. 19-23, see notes*)* we have, distinctly and necessarily, what He was as presented to God at the very time to which we have reached in the Gospel. Here, therefore, it is *prepared* with oil, but *not* anointed. And it *all* goes up to God as a sweet savor, man having no part in it. It is Christ in the period of His life which closes with His baptism, the years lived to God in retirement, the sweet savor of which to God He Himself gives testimony.

4. The fourth section follows the third here, as the story of the wilderness in the book of Numbers follows the priestly anointing in the book of Leviticus. The Israelites had forty years of trial in the wilderness, and all through showed how little they had learned the lessons they were placed there to learn. The Lord is there forty days, and tested to the full, approving Himself ever perfect, and beyond the need of learning,—Master and not disciple.

He had fulfilled, as we have seen, in the thirty years of His private life at Nazareth, His own responsibility as Man before God. He has now come forth from that retirement to take His public place as Mediator for others. He has been accepted as perfectly pleasing to the Father, the unblemished Lamb of sacrifice, as well as the Priest, able to offer for the sins of men. To this office He is consecrated by the descent of the Spirit upon Him, and is now fully the Christ, the Anointed, openly declared to be this.

He is now to be tested as to His ability for the path upon which He has entered. The book of Job shows us Satan allowed of God for this purpose to be the sifter of God's wheat—the "accuser of the brethren." He who is to be the First-born among these pleads for Himself no exemption from this trial. He is expressly led up of the Spirit into the wilderness, *to be tempted of the devil*: desig-

* *The Numerical Bible*, vol. i.

nated thus according to the meaning of the term as "the false accuser."

But God has pronounced : is not that enough ? Alas, with sin has come in distrust of God Himself : He also is upon trial ; and Satan's reasoning in Job's case almost openly takes that ground. God pronounces as to Job, and he takes exception to it. "Hast Thou not made a hedge about him, and about his house?" he says ; and that means to say, "This sentence is not given upon proper trial." And God in His very mercy to man, who to his undoing has accepted Satan's malignity as truth, does not retreat behind His privilege. If He is, and must be, sovereign in His doing, so that "none can stay His hand, or say unto Him, What doest Thou?" yet will He suffer question, and let all be brought into the fullest light. Job's hedge is taken away, and Satan is allowed large limits within which to deal with him,—the end being, of course, blessing to the sufferer and full vindication of God's perfect ways.

And here now is His own Beloved, and there is no remnant of a hedge about the person of the Christ of God ; nor will He use the power that is in His hand against the adversary. In conflict between good and evil, power cannot decide : the good must manifest itself as that, and stand by its own virtue against all odds. The glorious Wrestler is stripped, therefore, for the wrestling. Son of God though He be, He comes into the poverty of the creature, the conditions of humanity, and these in their utmost straitness. Man in Adam in his original perfection had been tempted in a garden specially prepared and furnished for him. But one thing was denied him, and in the denial was contained a blessing, among the chief of all the blessings there. Real want there was none, and need was in such sort ministered to as to be itself, in every way, the occasion of new delight. The weakness of the creature was owned, but tenderly provided for, so as to witness to the tender arms of love that were about him : he had but to shrink into them to be in perfect safety, beyond all possible reach of harm.

But not so sheltered, not so provided for, is the new Adam, the Son of man. The garden is gone ; in its stead is the wilderness ; nor is there nurture for Him now from nature's barren breast. For forty days He fasts, and then with the hunger of that forty days upon Him, the tempter comes. It marks the contrast between Him and other men that, whereas a Moses or Elias fasted to meet God, *He* fasts to meet the devil.

There are three forms of the temptation : though, with the first broken we see that victory is gained over them all. Yet for our instruction it is that we are permitted to have all before us, that we may realise the points in which the subtlety perfected by ages of experience finds man to be above all accessible, and learn how Satan is to be resisted still. We shall do well to consider them closely, therefore, and with the closest application to ourselves. The battle-field here may seem to be a narrow one ; the points of attack few ; the weapons employed against the enemy a scanty

armory: but here lies one of the excellences of Scripture, that its principles, while simple, have in them all the depths of divine wisdom, and far-reaching application to the most diverse needs.

(i.) "And when the tempter came unto Him, he said, If Thou be the Son of God, command that these stones be made bread."

Satan would thus act upon Him by the conviction of what He was, and make Him assert Himself, in circumstances which were so unsuited to what He was. The Son of God, the Beloved of the Father, at the extreme point of starvation in a desert! But then this was surely in His own power to set right: He needed not circumstances to be adjusted to Him, who was able so easily to adjust them to Himself. The power surely was His, the need real, the hunger sinless: why, then, should He not put forth His power, and make the stones of the ground minister to His necessities? So simple and plausible is the suggestion, so well it seems to recognize the truth of what He was, so natural is it with us to minister with what power we have to our own requirements, that to any of us naturally, it might seem to be no evil suggestion at all,—no *temptation*. But it *was* such; and the Lord's answer will show us, better than any reasoning of our own, why it was such.

It has been noticed by all,—it could hardly escape notice,—that the Lord answers ever by the word of God. This is the sword of the Spirit, the only weapon we have with which to encounter the adversary; but it is striking, and speaks powerfully to us, to find the Lord who could surely have answered from His own mind, using always, and with distinct reference to it as such, the written Word. We see that He takes absolutely the same ground as ourselves, answers as man, is subject, as we are, to the authority of God. And this the passage which He quotes fully proves,—going, indeed, beyond it: "*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*"

This is from Deuteronomy (viii. 3), the book that sums up the lessons of the wilderness, for those who had been through the wilderness. And the passage shows that the dealings of God with His people had been directly designed to teach them this: "And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that *He might make thee to know that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live.*" How important,—how supremely important, therefore, is this principle!

Man lives by the word of God,—in obedience to it. The true life of man is nourished and sustained alone by this. Bread will not sustain it: the life of obedience is that which alone is life. In this way we see that though, because of inherent sin everywhere, the legal covenant had no life in it, yet there is another sense wherein "which, if a man do he shall even live in them" is to be understood. There is really a path of life, though grace alone can put us in it or maintain us there. Eternal life and disobedience

are in fact opposites. The gospel does not alter this: grace fully affirms it: "Sin shall not have dominion over you, because ye are not under law, but under grace."

All this is in the passage quoted by the Lord; but in His application of it we are made to go further than naturally we should carry it. What principle of disobedience, we might ask, could be contained in the simple suggestion to use power that He really had, to minister to need that was as really His also, and in which, therefore, there could be no evil?

Notice, then, that it is as *man* He speaks: it is of man these things are written. Son of God He was—adoringly we own it; it is this that makes the path we are thinking of so wonderful an one; but it is not in the open glory of the Godhead that He is come to walk upon earth, but to learn obedience in humiliation,—nay, by the things that He *suffers*. He is come as man to work out redemption for men; and for this to learn all that is proper to man, apart from sin. Thus He cannot put forth divine power to save Himself out of this condition. What He can use freely for others, for Himself He cannot use. It is He of whom it is written in the volume of the book, "Lo, I come to do Thy will O God . . . I delight to do Thy will, O my God: yea, Thy law is within my heart." Thus He is here simply subject, and subject in satisfaction and delight, to the will of Another. He has, for His whole course on earth, no other motive. Need may press, appetite may crave: He feels this as other men; did He not feel it, the glory of His humiliation would be dimmed. But while He feels it, it is no *motive* to Him: there is but one motive—the will of God. To make Himself a motive would destroy that perfection; come to do *that* will, and nothing else.

This is the spirit in which He goes forth to service: the close of it on earth, closing with the deepest humiliation and dreaddest shadow of all, affords so beautiful an example of this principle, (even while at first sight it might seem at conflict with it), that one cannot forbear to speak of it here. One of the physical distresses of the agony of the cross is the great thirst produced by it. Almost the last words of the Lord there had reference to this, and gave it expression. His words, "I thirst" are answered by the sponge filled with vinegar, of which He tasted: and they were such as naturally to call forth such an answer. Was this, then, really any seeking of relief in His extremity, even from the hands that had nailed Him there? No: we are carefully guarded from such a thought. There was one Scripture, we are told, that remained to be fulfilled; and of this it was, in all the agony of that hour, that He was thinking: "Jesus, that the *Scripture might be fulfilled*, saith, I thirst." This leads to what had been predicted: "in my thirst they gave Me vinegar to drink." Thus the glorious obedience shines here without a cloud upon it, nay, in surpassing lustre. "Lo, I come to do Thy will" is the principle of His life.

But here we are made to realize the wondrous privilege that is ours,—the solemn responsibility that lies upon us. For we are

"sanctified unto the obedience of Christ," and "He has left us an example that we should follow in His steps" (1 Pet. i. 2; ii. 21). This principle of His life must be, then, the principle of our lives. If with Him the governing motive was to do the will of God,—if He rejected every motive that could be urged from His own necessities—how simple is it that, for us also, the will of God must be our motive for action; apart from this there is no right motive possible.

What a world then, is this, in which the mass of men around us have no thought of God, no knowledge of His will, no desire to know it,—men with whom life is little else than the instinctive animal life; *disturbed*, more or less, by conscience, that is, by the apprehension of God! And as to Christians themselves, how easily are they persuaded, that, with certain exceptions at important crises of their lives, the simple rule of right and wrong—often determined by custom of some kind, rather than the word of God—is sufficient to indicate for them the will of God; their *own* wills being thus left free within a variously limited area!

The law in fact drew such a circle round man, and in mercy, as a sheepfold is the limit for the sheep. A class of actions is defined as evil, and forbidden; within these limits one may please oneself. Nor could law do other than this: for it the rigidity of a fixed code is necessary. But Christ came into the sheepfold to make His sheep hear His voice, and to lead them out: free, but where freedom would be safe as well as blessed, following the living guidance of the Shepherd Himself (John x). The rule is at the same time stricter and freer. And the reality transcends the figure, even as the Good Shepherd Himself transcends every other shepherd. To a love like His, united to a wisdom absolutely perfect, no detail of our lives can be unimportant, as (in the connection of these throughout, and of one life with another, none can be insignificant. Could it be imagined that any were so, yet which of us is competent to discern this, in any instance? "Behold how great a matter a little fire kindleth" is but the utterance of the common experience. Who, then, that has learned to distrust himself at all, but must welcome deliverance from such an uncertainty, and find it joy to be guided at all times by a higher wisdom?

Nothing makes this appear severe, nothing difficult, except the love of our own way, and the unbelief which, having given up confidence in God, first sent man out from the bountiful garden, to toil and strive for himself in the world outside. But the divine love which has purchased us here, and given us Bethlehem for our "house of bread," should suffice to heal that insane suspicion, and close up the fountain of self-will within us. "He who spared not His own Son, but delivered Him up for us all, how shall He not, with Him also, freely give us all things?" The path ordained for us has, no doubt, its roughness, and the cloud hangs over it; but He makes the cloud His tabernacle, and just in the very night it brightens into manifest glory. All differences are in the interests of the journey itself, as was said of Israel, that they might "go by

day and by night." The record of experience adds to this the assurance, "they go from strength to strength."

No wonder! if "by every word that proceedeth out of the mouth of God doth man live." What a sustenance of the true life within us to be thus, day by day, receiving the messages of His will, guided by that wondrous Voice, learning continually more the tenderness of His love for us: "He wakeneth morning by morning; He wakeneth mine ear to hear as the learner" (Isa. l. 4). This is the utterance prophetically of the Lord Himself: how blessed to be able to make it our own, and thus to have the fulfilment of those words: "I will instruct thee and teach thee in the way in which thou shalt go: I will guide thee with mine eye."

So then the first temptation is met and conquered; and with this, in fact, is conquered every after-one; for he who, walking with God, waits upon God, what shall ensnare him? what enemy shall prevail against him? It is plain that Satan has been hinting again here the lie with which of old he seduced the woman. And that, as in her case "the lust of the flesh and the lust of the eye and the pride of life" came in through the door so opened, they were now effectually shut out. Satan might repeat and vary his efforts; but to one cleaving fast to God, God will be a shield against which every shaft shall be broken to pieces. How great, then, the importance for us of such a lesson!

2. But if we are to listen for the word of God, and our lives are to be shaped by it, we are called next to guard against the misuse of the Word itself. This is Satan's next attempt: "Then the devil taketh Him into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for *it is written*, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone."

How careful should we be as to quotations from Scripture! how little in fact we often are! Scripture twisted but a little awry, the authority of God is put upon a lie, and our very faith in it may betray us to the enemy.

How important, too, in this view of it, becomes the complete verbal inspiration of Scripture. If only the thought meant to be conveyed is guaranteed to us, but the wording left to the choice of imperfect wisdom, then (unless words mean nothing) we can never settle what the thought precisely is. If the words are possibly faulty, who can assure me of the exact truth hid under this faulty expression?

Satan does but leave out two or three words of the original: "to keep Thee *in all Thy ways*" (Ps. xci. 11, 12); but those words guard them against the abuse that he would make of them. The "ways" of Him who in the same psalm says of Jehovah, "In Him will I trust" will be God's ways, and He will wait upon God for the fulfilment of His word, and not impatiently grasp at it before the time. This is evidently Satan's effort now; and since the Lord

will not move without the word of God, here is now the word to lead Him in that path of the miraculous which He has just refused. The psalm surely refers to Messiah: would it not be simply becoming confidence in God, boldly to claim and act on it?

The place was favorable for such a venture. The miracle would be right before the eyes of the many worshipers—of a people always seeking after signs, and who, having shown themselves ready to go after impostors, would be brought now to the feet of the true Messiah. The word could not fail: was it not for Him to answer the desire of the people, stop with the right hand of power the confusion and misrule, and fulfil the glowing pictures which the prophets had drawn, and take the Kingdom already proclaimed to be at hand by one whose call of God he had Himself acknowledged?

This seems to be the line and power of the temptation here. It appeals to Jesus as the Messiah, as the former one had done to Him as Man. It takes advantage of the Lord's answer given to that, and would with devilish cunning turn that victory into a defeat. How would He refuse to take His predestined place, when the word of God itself beckoned Him into it?

But the "ways" of the blessed "Author and Finisher of faith" lie elsewhere than in this direction. Of these Satan has not dared to remind Him. He has come into the wilderness from Jordan, from the place of death, to which He had freely stooped as what "righteousness" required from the Representative of His people, and has been consecrated as the Priest to offer the needed sacrifice. Power could be found for men only in the path of humiliation, and out of this He could not raise Himself, nor put forth a hand to lay hold of that which must come to Him from God alone, vindicated and glorified. He would not be slow to put forth power, when this was accomplished, and in this alone all blessing lay. He that believed could not anticipate this: we see that it is the Lord's first answer which has essentially answered all, and which reveals the secret of victory over all temptation. He has come to do the will of God and not His own. In Him patience will have its perfect work, and thus He will be perfect and entire, living by His word, suffering only, putting forth no hand in His own behalf. Anything else would really be to "tempt God,"—to question as they questioned at Massah (Deut. vi. 16), where in their need He seemed not to come forward. They "tempted," tried Him by His providences, found Him to come short. This question still connects in this way with the first temptation; but Israel had no power in themselves to fall back upon as He had: would He use it? Nay, when God had pledged Himself to Him in His word, would He not put it to the proof, let it be seen openly that God was with Him? Nay, He will not; nor take the short road, as if God's way were too long.

This is to tempt Him then: to try Him by our thoughts,—alas, by our impatience, that cannot wait for His due time, nor take the path of humiliation He prescribes; that will in self-will reach

out its hand and take, as Christ would not. He to whom all power belonged moved on as if in weakness, leaving it for God to vindicate and appear for Him, as and where and when He would.

3. In the third temptation Satan shifts his ground completely. He is seeking the same thing of course ; and shows himself more openly than he has done before ; but he could not say, " If Thou be the Son of God, fall down and worship me ! " He suddenly seems to realize so the truth of His humanity, that he will adventure fully upon it. If this be indeed One who is Son of man, shut off as it were from the claims and conditions of Deity ;—if He has come in, in the very weakness of manhood itself to work the work committed to Him, then he will boldly test Him as mere man. All the kingdoms of the world and the glory of them, can they have no attraction for this poor Nazarene ? It is a desperate game indeed, and to us cannot but seem like the mere raving of insanity to propose to Christ to do homage to *him* for their possession ! But, however it may seem to be no longer temptation, but a mere awful insult to the divine glory veiled in humanity before him, it does not seem to be given us as this. The Lord answers it, as He does the rest, from Scripture, though with an indignation which He has not shown before. Satan has disclosed himself, and can be called by his name and bidden to be off. Yet the whole reads as if he had as much confidence in this attack as in the other. The change of address, no longer " If Thou be the Son of God," with the boldness of his proposition, seems to say that he has now discovered and accepts the fact that his conflict is with One who, whatever He may be more than this, had indeed come to meet him as man only. And man—what had he not proved as to *him* ? From Adam in the beauty of his Maker's handiwork, through the many generations since—he had not encountered yet a *second* man.

And he, the prince of this world, had he not wrested from man the sovereignty of earth, the inheritance for which God had destined him, God not interfering ? might it not seem to him as if evil were stronger than good, as he realized the 4,000 years of his triumph, the generations of men that had conspired to lift him to his throne,—surely, an easy thing to do him homage !

In result, he has disclosed himself and is defeated. He has met, at last, the second Man. It is truly so : there is no display of deity, no outburst of divine judgment or of power ; he is answered, still and always by the Word ; its sufficiency as a divine weapon is seen all through : how great an encouragement for us in the irrepressible conflict which we all have to maintain. Through all He is the perfect example of faith, the Man Christ Jesus. We hear throughout the One who in the 16th psalm declares as the principle of His life : " the Lord is the measure of my portion and of my cup : . . . I have set the Lord always before me ; because He is at my right hand I shall not be moved."

The devil leaves Him now ; and angels come and minister to Him.

THE CROWNED CHRIST.

“*And upon His head were many crowns.*”

(Rev. xix. 12.)

CHAPTER VI.

(Continued from page 119.)

The “*Second Man.*”

WE must look on, then, to resurrection to see the Second Man in full character as that, and to see fully what humanity has gained in Him. But this will be better considered when we contemplate Him as last Adam, the Head of the new race of men. For moral perfection, as already said, He could not wait for that, but was (as even the demons confessed Him) “the Holy One of God,” perfectly according to His mind, all through. There was no possible mutability of nature in Him; and we must not pervert the idea of His full moral freedom to the admission of such a thought. Perfectly free He was, of course, in glorious holiness: it was the devil’s thought that He was free to *sin*,—free as implying in Him a sort of balance of possibilities, and as if this were even necessary to His perfect trial and the reality of a final victory over evil: for without struggle, they would say, there can be no victory.

But struggle with *Himself* there was not, and victory over Himself would have been already defeat: He would be no more the Christ of Scripture, “tempted in all things as we are, *apart from sin*” (Heb. iv. 15). The “*yet without sin*” of our common version, and still remaining in the revised, has done terrible work in lowering Christ in the imaginations of men. There is no justification of the “yet” possible. The Greek has nothing of it. It came in

through the mere supposition that "without sin" spoke of final result, instead of an exception to the kind of temptation. Sin was no possible temptation to Him : there was absolutely no power of seduction in it. That did not touch the question of His freedom, but characterized it. The more unassailable by sin we are, the freer we are, not the less free. We are not perfected by loss of liberty. To walk with God is to walk in the consciousness of the reality of things, undeceived and unperverted.

If I say of any one, "He cannot do a dishonest act," do I think of him on that account, as less a free man? If there is no moral certainty about his actions, do I credit him, therefore, with a firmer will and more perfect self-control? No one can say or think so.

Nor did He who came into the world as man's Deliverer divest Himself of His necessary perfection, that He might be on more equal terms with the adversary. Had it been a necessity to do so, it is hard to see how it could have been accomplished. For how could moral perfection consent to its own debasement? or how could its enfeeblement be other than debasement? For even a divine Being there are impossibilities, which proceed from perfection, and which therefore are perfection. The impossibility of sinning was a necessary glory of the Christ of God.

But men object to this on the other side that it involves an impossibility of sympathy with those encompassed with infirmity such as belongs to fallen creatures. No doubt it does with everything that implies sin, or that depravity of nature which cannot be separated from it. But sympathy with this is (as

has often been pointed out) as far as possible from what a Christian needs or could find true comfort in. He finds in Christ a perfect atonement for it, and, if he knows deliverance, a power in divine grace which has broken for him the dominion of sin. Walking in the Spirit, he does not fulfil the lusts of the flesh. Moreover, the evil in him is that which God in His wonderful wisdom uses to turn him from self-occupation to Christ, and to hide from him all pride and self-complacency. But the evil itself he does not sympathize with, but condemns, while in all else he finds truest sympathy. But this is not the place in which to enlarge upon all this : it ought to be enough to quote here the apostle's words that "such a high-priest became us, who is holy, harmless, undefiled, *separate from sinners*, and made higher than the heavens" (Heb. vii. 26). But the examination of this belongs also rightly to another place.

The "*Second Man*" is, necessarily and emphatically "of heaven," heavenly. True, His manhood has in it promise for the earth also, gives indeed for the inhabitants of earth the sweetest possible assurance; but this too gains, and not loses, by such heavenly character. This is inseparable, of course, from His being the Son of God in humanity; but it attaches to the Second Man as such, as the text from Corinthians clearly intimates: for, in contrast with the first man being "of the earth earthy," the "Second Man is of heaven."

If we look on to the full "image of the heavenly" (1 Cor. xv. 49), which we are yet to bear, the glorious body which is to be our own, though the resurrection of what has been sown in the dust, or the present mortal one changed to immortality, is yet

spoken of as "our house which is of *heaven*" (2 Cor. v. 2). "Mortality" will then, says the apostle, be swallowed up of *life*" (ver. 4). There will be then the quickening of our mortal bodies, now "dead because of sin" (Rom. viii. 10, 11), which will make them, as yet they are not, to be partakers of "redemption" (ver. 23). Thus the new life-power it is which, pervading and moulding them, will make them heavenly, the "image of the heavenly" being reached in them also.

But even now, and while yet we wait for this, by virtue of the work which has begun in us, we are already "heavenly" (1 Cor. xv. 48). For the quickening of the Spirit we already have; the heavenly life is begun, though amid hindrances and in obscurity, in that which is the highest part of our humanity.

When we turn to consider the Lord as among us "in the days of His flesh," we find in Him also not as yet the full heavenly character. As to His body, though in no wise (as with us) under the power of death, and with none of the penalty of sin upon it, He is yet "in the *likeness* of sinful flesh" (Rom. viii. 3),—according to the pattern of the humanity that has failed in Adam, though without failure or any consequences of it, save as in grace He might stoop to these.

Every way He is without blemish, but more: this body of flesh and blood which He has assumed—as the vessel of earth in which the bird of heaven may die for the cleansing of our leprosy (Lev. xiv. 5)—is itself, all true as it is, of course, a "veil" of the higher humanity which has come in with Him, and which is not innocent and earthy, as in the first man, but holy and heavenly. In Him is manifested to us

"that Eternal Life, which was with the Father" (1 Jno. i. 2), and is now, without fleck of shade or moment of intermission, "the light of men" (Jno. i. 4).

This Life is "*in Him*," as it could not be in any other: "for as the Father hath life in Himself, so hath He given to the Son to have life in Himself" (John v. 26). He is thus the Source and Spring of it for us as the "last Adam;" and possessing it as Man, is characterized absolutely by that "divine nature" which it implies as divine life. This touches in no way the full reality of manhood in Him—spirit and soul and body: for little as we know of the mystery of "life," we do know that it sets aside none of these, but gives them their full value and reality.

As the "First-born among many brethren," this life manifests itself in Him as a life of faith, in constant dependence upon God, nay, living (as we would not have dared to think of Him, had He not Himself taught us so to apply the scripture) "by every word that proceedeth out of the mouth of God" (Matt. iv. 4). To this indeed, as we know, was His constant appeal, treading in this respect in a path in which He calls us to follow Him as "Leader" in "and Completer of faith" in His own Person (Heb. xii. 2, *Gk.*); while this perfection He did not plead as title to escape the trials and sorrows of a pilgrim-path, but on the contrary tasted the cup of affliction fully, even to death, yea, the death of the cross. But this was His grace and our need only: for Himself He was no debtor to death at all. No one took His life from Him, but He laid it down of Himself, having power both to lay it down and to take it again.

Upon this it does not need to insist here. The word of God speaks with absolute decision about it

all : did one enlarge, how much would have to be written ! We are here, however, but attempting an outline of truth, to fill in which materials are everywhere to be found, while the full reality is unspeakable. Heaven and earth meet here together, and all the fulness of the Godhead dwells bodily in the Man Christ Jesus. How marvelous to be told in this very connection, that "in Him we are filled up" (Col. ii. 9, 10) !

F. W. G.

(*To be continued.*)

"A PERFECT HEART."

Notes of an Address by C. C. at Lachute, April 2nd.

(2 Chron. xxv.)

THE story of every reign in this book has its distinctive lesson. Solomon's reign gives us the beginnings of departure from God ; Rehoboam's the incompetency for the things of God of one whose character was formed by wrong influences. In Abijah's reign we have contending for the faith once delivered, and so right down these sketches of these successive reigns we find a distinctive lesson in each account.

In Amaziah's story we find at the very threshold the key to its lesson. "And he did that which was right in the sight of the Lord, *but not with a perfect heart*" (ver. 2). We are to read the history of his reign in the light of this. In it we find the results of not doing the things that are right in the sight of the Lord with a perfect heart. His father, Joash, in his later days trespassed against the Lord, and consequent upon his turning from the Lord we find he was outwardly attacked by the Syrians, but there was also inward trouble, some of his own servants at last

conspiring against him and slaying him. Amaziah was associated with Joash during the last three years, but on the death of Joash by his servants we read of the kingdom being confirmed to him and that he slew the conspirators. There was evidently an attempt to set aside the throne, else it would not be said the kingdom was confirmed to him. The conspirators not only wanted to be rid of Joash, but of Amaziah also. But the throne is established in his hand, God coming in, in His sovereign mercy and grace, and securely settling him upon it.

Well, the first thing he is said to do after this is that he slew the conspirators, and the Spirit of God is careful to call attention to the fact he was obedient to the word of the law in Deut. xxiv. 16. He is careful to obey it exactly, and does not put the sons to death. Looking back to Deuteronomy, largely at least, we get directions which are intended to restrain and repress. They are a curb on man's passions. Man is so prone to go too far, to be severe and harsh, to be cruel and oppressive, that God has given certain laws for the express purpose of restraining those propensities so peculiar to us. Think of it! How Amaziah's feelings must have been roused against these men; still these feelings are restrained. He does not put the sons to death. He is careful to obey the law to the letter. He keeps in check his natural resentment, as in Ephesians we are exhorted, "Be ye angry, and sin not: let not the sun go down upon your wrath." This is what we have illustrated in this. Was this not right? Yes, that is what is said here, "He did that which was right in the sight of the Lord." But looking more closely, we may believe after all it was only outward conformity, "not

with a perfect heart." Think of this! Let us apply it to ourselves, to our own actions as the people of God. May it not be said of a great deal in our lives that may appear very exemplary and may be right, that it is very much outward conformity to God's word and will? Well, beloved, if it be so, we are on slippery ground. If we are not obeying, conforming to the Word with a perfect heart, there are dangers into which we may slip before we are aware. If the will of God be not a joy and pleasure to us, if our hearts be not *in* the word of God, if we do not inwardly delight in it, we are standing in a dangerous place.

Now look at Amaziah (ver. 5). He numbers up his men able to go forth to war, that could handle spear and shield, and finds he has an army of three hundred thousand choice men. Here we are warned again of what is our danger if the will of God be not completely the object of our hearts. He is evidently intending war with the Edomites, calmly measuring his resources. After doing this he is not satisfied. Although able to raise three hundred thousand choice men he is not satisfied. Why? Because he has not faith. He cannot trust God. Had he looked back over the history of God's people, he would have been reminded of many a time when the people of Israel went forth to battle against an enemy far greater than they and the Lord gave them victory, and he would have known by faith in God that He was still the same. What does he do? He turns to the ten tribes, the revolted tribes from whom Judah was righteously separate, and hires an hundred thousand mighty men of valor—all to go down against the Edomites!

Beloved, may there not be much in us that passes as right, that is right, indeed, but still in doing it the energy of faith is wanting, and then, because it is not done with a perfect heart toward God we turn to other resources and bring them in to further the work of the Lord.

But Jehovah is very pitiful and of tender mercy, and sends His prophet, a man of God, saying: “O king, let not the army of Israel go with thee; for the Lord is not with Israel, all the children of Ephraim. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: *for God hath power to help, and to cast down*” (vers. 7, 8). His course is forbidden of God. Now see how far he has been strengthened in departure from God in all this. He is loth to yield, yet he does submit. He does the thing that is right when he is reproved by the prophet, but was his submission with a perfect heart? Plainly not. It is the same thing over again. “What shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, the Lord is able to give thee much more than this” (ver. 9). Amaziah sends home the men of Ephraim, but he suffers under the government of God for his wrong step, as we all do, individually and collectively. These soldiers dismissed by Amaziah “fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil” (ver. 13). Now you can see how Amaziah is reaping the fruit of not obeying the Lord with a perfect heart. If he had done so at the first, he would not have been so tested with regard to it again. But in connection with the second testing we find there is a struggle.

The first time there does not appear to have been one. He obeys promptly and readily. It is not so easy to obey now. He has lost ground, and all because in obedience his heart is not perfect. He has to reason and question and be assured by the prophet that God is able to give him much more than he has foolishly squandered upon the Israelites. At last, however, after all this struggle, he submits. He obeys, but alas! his heart is not perfect.

Now he goes forth to the war against Edom. I suppose it was a righteous war. It was the proper thing to keep the Edomites down. He is doing that which is right in the sight of the Lord. He gains the victory, but he is not able to curb his feelings and righteous indignation against them. He could restrain himself when visiting the death penalty upon the murderers of his father, but he is not able to do so now. After the victory has been gained he takes ten thousand of the captives and leads them to the top of the rock and casts them down, so that they are broken in pieces. A harsh, cruel, heartless act. He is now allowing his feelings, his indignation against the Edomites, to carry him into cruelty. He is not now the man he was at the outset. How significant all this. How it bids us search our hearts and watch against the beginning of departure from the Lord. How it bids us search and see that what we do is done with a perfect heart.

But we read more about him. "He brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense to them" (ver. 15). Alas! how far he has now travelled in the path of departure and declension. Step after step he has gone on and on,

until now he can displace the worship of the true God with that of idols. Beginning with obeying while the heart was not in it, he has gradually weakened, so that now he not only throws off restraint but perverts the worship of God. What a humiliating spectacle! But let us search our own hearts, for are we not in fact reading our own histories? For “as in water face answereth to face, so the heart of man to man.” We may go on for years as good, exemplary Christians, and yet end our course with God displaced in the throne of our hearts.

The Lord now mercifully sends His prophet to rebuke him. “Why hast thou sought after the gods of the people, which could not deliver their own people out of thy hand?” To which the king replied, “Art thou made of the king’s counsel? Forbear.” The prophet does forbear, though not without warning of coming chastisement from the hand of God. “I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.” But look at Amaziah. See how passion rages. He resents the rebuke, and is ready to take the prophet’s life. How, alas! we are capable of silencing the voice of God in those whom He raises up to rebuke us for our disobedience. Next Amaziah indulges in feelings of resentment towards the army of Israel. He is indignant at their desolation of his cities. He feels like wreaking vengeance upon them; so he challenges the king of Israel to meet him in battle. Elated over his triumph over the Edomites, he feels himself competent to measure strength with Israel. The king of Israel has no desire to fight him; endeavors indeed to persuade Amaziah to desist from his purpose. But, actuated

by a desire to revenge a wrong, and inflated with pride and self-sufficiency, he is determined on war with Israel. The two armies meet at Bethshemesh, but Amaziah is defeated and taken prisoner. If we are not really in heart with God it is an easy thing to embark on a cause which He has not called us to. We can readily persuade ourselves that a mission of our own is His. The Israelites were divisionists and off the true ground of the people of God. Amaziah might have reasoned that it was a proper thing to go and bring them under; but God had not given him such a work. May we not also undertake to do what God has not put upon us? Indeed we are quite capable of it. But alas! when thus engaged in our self-imposed task we have met with disaster, we have become captives to the very things against which we have stood in our own strength. Through our pride and self-sufficiency we have come under the power of what we have sought to regulate or put down. But this is not all. Amaziah, a prisoner in Joash's hands, is led up to Jerusalem to see four hundred cubits of her wall broken down. When thus we are in the enemy's hand how impossible to maintain the principle of separation from evil. But again, the king of Israel despoils the king's palace and the house of the Lord of their treasures. In our captivity to the power of evil our souls are robbed, we are not allowed to enjoy our portion in Christ.

The people now make Uzziah king in the room of his father, though Amaziah lives yet for fifteen years. By the providence of God Joash, the king of Israel, dies, and Amaziah is thus delivered from his captivity. But he is a hindrance to Uzziah—a dead weight upon him. Uzziah cannot rebuild Eloth and

restore it with all its wealth of commerce to Judah. If unrepentant, though God mercifully delivers us from what in our folly, pride and self-sufficiency we have brought upon ourselves, what weights and hindrances we may be to others.

The Lord give us to be sober and serious, and to challenge our hearts day by day in reference to every detail of our lives. May we ask ourselves, Are we doing the will of God with a perfect heart? If we can detect a lack of real, hearty interest in that will, a lack of real submission of heart to God, let us judge it, and seek by all means, in all our ways, reality in our souls. May God grant us His blessing and help.

EVOLUTION AND IMMORTALITY.

I GLADLY avail myself of the opportunity which the recent Church Congress at Shrewsbury gives me to think out audibly my thoughts upon Evolution and Immortality. It is a subject, indeed, which has a grave importance for us, now that clergy and schools are getting alike infected with that which leads so palpably away from Scripture at the outset, and gives whatever is pleased to assume the garb of "science" a free hand to fashion all our most sacred convictions after its own pleasure.

I do not believe that Scripture was not intended to teach science. Most plainly, all the foundations of true science are in it, in its revelation of the relation of all things to God. Why is it, indeed, that "science," in its attempts to formulate its beliefs, manages so to run up against Scripture, but because Scripture is standing guard there to prevent man's thoughts from breaking bounds? And it does this

effectually where there is proper faith in it. What form of evolution, many as there are, could against nature bring Eve out of Adam? Certainly none. God has put there the miraculous in too definite a way for any to escape from it.

Now it was *against* the doctrine of special creation—which that of Eve is if it is anything—that Darwin distinctly set himself with full purpose of heart. “He tells us himself,” says Prof. Mivart, “that in his ‘Origin of Species’ his *first object* was ‘to show that species had not been separately created;’ and he consoles himself for admitted error by the reflection that ‘I have at least, *as I hope*, done good service in aiding to overthrow the dogma of separate creations.’”

Yet he had admitted, in that very book, “a few forms, or one,” into which “the Creator had breathed life!” Yes, *insincerely*: to sweeten the pill that he was presenting to his readers! “I have long regretted” he says afterwards, “that I truckled to public opinion, and used the pentateuchal term ‘creation,’ by which I really meant ‘appeared’ by some wholly unknown process.”

And this is the man of whom the chairman of the Church Congress says: “It may be said of him, as of so many *humble seekers after truth*, in the language of the Lord through the mouth of the greatest of the Hebrew prophets, ‘I have guided thee, though thou hast not known Me!’” Isaiah says “girded,” not “guided;” but, apart from this, it is a strange notion of the way God *guides* His scientific prophets. “Science and Christ,” says Mr. Darwin, a short time before his death, “have nothing to do with each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proof.

As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities."

Alas, if the Bishop of Hereford should be right, and "so many humble seekers after truth" are "guided" in this fashion! not merely guided, but constituted guides for those who are in the full light of Christianity. But this is nothing short of blasphemy. "Every one that is of the truth," says another and far different speaker, "*heareth My voice*" (John viii. 37).

Spite of the "caution about accepting any proof" which science had taught him, Mr. Darwin says as to the matter of his book: "I have picked up most by reading really numberless special treatises, and *all* agricultural and horticultural journals; but it is a work of long years. *The difficulty is to know what to trust.*" These are his own italics; and he again recognises the need of caution; but that avails much more to influence him as to *revelation* than as to his own theories. Dr. Stirling,* from whom I am borrowing here, after quoting the son's account of his father's inevitable tendency, adds: "In fact, Mr. Darwin himself makes a stronger acknowledgment for himself than his son does for him. Even on the last page of the *Journal*, words occur which are an undeniable confession. They are these: 'As the traveller stays but a short time in each place, his descriptions must generally consist of mere sketches—hence arises, *as I have found to my cost*, a constant tendency to fill up wide gaps of knowledge *by in-*

* "Darwinianism: Workmen and Work." By J. H. Stirling, LL.D. (P. 193).

accurate and superficial hypotheses.' He writes to Henslowe once: 'As yet I have only indulged in hypotheses; but they are such powerful ones that, I suppose, if they were put in action for one day, the world would come to an end.' . . . For very soberest conclusion, let us bear in mind this (ii. 108): 'I am a firm believer that without speculation there is no good and original observation.'"

Such is the man, then, and such by his own confession the style of the book which, with the aid of some powerful backing, took the world by storm. The real success of his argument, and the way in which faith had to do with it—a faith which he had lost as to Scripture—may be estimated by what Dr. Stirling remarks in closing (p. 357).

"This is strange, too—in the whole 'Origin of Species' there is not a single word of origin! The very species which is to originate never originates, but, on the contrary, is always to the fore (p. 240). Nay, as no breeder ever yet made a new species or even a permanent race, so the Darwins themselves, both Charles and his son, Mr. Francis (pp. 268, 269), confess, '*we cannot prove that a single species has changed.*'"

This is the result to which this "humble seeker after truth" attained. Having found it, face it after all he would not, but took refuge in a faith as to what he could not prove, and which ended for himself, alas, in the eclipse of hope and the loss of all that could make knowledge of any value. Even in the present life this; in that which is to come, who shall sum up the loss?

The arguments for evolution are, largely, such as have been used in many different branches of science,

to prove what in the end was fully *dis*-proved by longer and more exact investigation. They are the fruit of a partial induction mistaken for a full one: as if one measured the growth of a child, say from five years old to ten, and found that it had grown in that time three inches in the year, and from that decided that at 50 this would be a man somewhere about 14 feet high. Only one thing would hinder such a calculation being right, but that would be quite enough: sometime between 18 and 20 this growth will cease, and the knowledge of this limit would alter the whole estimate.

No one, of course, would make such a mistake, because the limit here is familiar to us all; but such limits unknown as to planetary variations has made men fear that all the world would go to wreck. Such calculations as to the formation of the earth have carried back the age of man upon it into a fabulous antiquity. And such observations of the abundant variations that are found continually taking place in organic beings prove for the evolutionist that all things are in flux. Somehow, notwithstanding this, the world is reasonably stable; and the admissions of the Messrs. Darwin that not a single species can be proved to have changed into another is a better argument for a limit in some way, than that from the variations for such a change as none have found as yet, however willing and anxious they might be in their folly to find it.

Christians are suffering in all this for the unbelief which expresses itself in such sayings as this, that Scripture was not intended to teach science. It was intended to teach whatever it *does* teach; and one truth that it does teach is better than all the con-

jectures of all the wisest men that ever lived, and all the volumes they have ever written. "If I have told you earthly things and ye believed not, how shall ye believe if I tell you of heavenly things?" How Satan must laugh when Christians give up the earthly things as unreliable, while assuring themselves of the profound faith they have as to the unseen heavenly things?

True it is, of course, that our interpretations of Scripture need to be distinguished from Scripture itself, and that here we have need again to remember our human fallibility. The surer we may be that what we have is what the Word has taught us, the simpler we may be in letting it all be tested. Scripture is not like a hot-house plant, to which outside exposure may perhaps be fatal. The more we examine what we hold for truth, the more the truth itself will root itself in our convictions, and deliver us from the fear which makes the hearts of so many uneasy at the present day.

We cannot, if we would, shut ourselves off from the myriad forms of unbelief which assail us from every side to-day. Let us trust the faithful guide which has been given us, and go to it upon every question. It is able to furnish thoroughly the *man of God*. If we are such we shall not even regret the having to search the Word about these many questions. We shall not only be answered; we shall be enriched and built up by the answers. For this is the character of God's word: the "holiness of truth" is in it, and the unfailing spring which satisfies the thirst of all that come.

What answer shall we get, then, if we seek to learn what we may of God's method in creation? An evolution there is, and a true one, not what has

usurped its name: an "unfolding" of a divine plan, in which there is, of course, progress and development, upon principles which are uniform throughout. Looking at organic being, with which alone we need now concern ourselves, we have three stages of progress clearly marked off from one another: the vegetable; the animal, which is marked off as a new "creation"; man, just as distinctly from the mere animal, by a "creation" also.

Each of these contains what has preceded it, with an addition. The vegetable is but matter, organised and controlled by vital force. The animal has vegetative functions connected with its own locomotor ones, which imply now the presence and rule of a *soul*. Man, again, is an animal, crowned with that which is absolutely characteristic of the being *created* in the image of God, the *spirit*.

There is economy of design which at the same time gives unity to the whole; while there is advance on the part of that also in which this unity is shown. The mineral absorbed into the vegetable can scarcely be recognized any more as mineral; and it is worked up into still higher forms as the "flesh" of animal and of man. The "life" of the vegetable is in the animal so characterised by the soul with which it is now united, that "soul" and "life" become, in one aspect of soul, but equivalent terms. While the animal soul becomes again in man possessed of higher faculties than it ever had in the animal, and thus the fit companion and help-meet of the spirit.

Not only so: we can go beyond even this as led of the blessed book which God has given us, and after the present life see a similar advance made still. For, as soon as he leaves the body, the saint, though still

having "soul," is now spoken of (as never while *in* the body) as a "spirit"; and when he takes up the body again, this is now no longer a "natural"—which is, literally, a "psychical" body (a body characterised by the soul, or psyche)—but a "spiritual" body, the body of the resurrection.

Here is development, then, all along the line: of that there can be no question. God evolves (or unfolds) in this way the wondrous possibilities which lie wrapped up in what He has first produced. Here is *true* evolution, not the false thing of the evolutionists; but how is it accomplished? Is the soul developed out of the life of the plant? or the spirit developed out of the soul of the animal? No: at each step God must come in, and does; soul and spirit are separate creations. And how does the mineral rise into the plant structure? or this into the body of the animal? or the soul develop in man spiritual characters unknown in the animal? The answer of Scripture is, they do not raise *themselves*; they *are raised*: the development in each case is accomplished by the *descent* (if we may say so) of a *higher principle to unite itself with the lower*. The lower is raised by the humbling of the higher to it, and the shadow of Christ is here already unmistakably seen in Nature: the seal is set upon this method as divine.

We need not wonder: "all things were created by Him and for Him," and this is His stamp on what He would approve to us as current money in the realm of thought. Why should not the figure of the king appear upon what is His? So is all nature in fact a witness for Him, a glorious interweaving of spiritual parables, which, if we had more ability to read them,

would indeed transfigure the visible with the brightness of the unseen.

I have not yet come to the question of immortality, and am afraid, moreover, that as to the connection of evolution with it I have little to say that has not been often said, and which is not apparent on very slight consideration of the matter. As Mr. Wilson truly said at the Congress, "the doctrine of personal immortality . . . seems to me rendered much more difficult by the theory of evolution, because human life is by that theory so closely correlated with animal life. At what point in the chain does consciousness, freedom, personality, conscience, soul, immortality, come in?" Here is the effect of not permitting Scripture to teach science: in Scripture these all attach themselves to that human "spirit," upon the immortality of which not the least cloud rests from Genesis to Revelation.

Of course, those who, even with the light of Scripture, find but body and soul in man, lose so far the comfort which the true doctrine will unfailingly be found to have; and "annihilation" in its many forms thrives upon this confusion. Scripture, however, is clear and consistent everywhere; and it ought to be even more scientific to believe its testimony than Mr. Darwin's memorandum-book of observations, which he tells us cannot be "good and original" without being tinged with "speculation"!

Prof. Bonney gives us the speculation without the observation. "Life," he tells us, "must be the result of a synthesis. Two hypotheses are possible: either it was some unprecedented combination of two or more inanimate things, or it was the action of an unknown external force on inanimate matter—which is tacitly admitted to be the more probable. In either case we must fall back upon a synthetic process."

The "observation" upon which Prof. Bonney grounds his first hypothesis is, of course, chemical, as his example from the formation of water shows. Life in this case must be an exceedingly rare chemical compound, which has the not less than miraculous properties (for any such) of organisation, growth, and reproduction; or of communicating these to the protoplasmic fragments, which strangely co-operate (with a wisdom which utterly baffles and confounds all human knowledge) to weave all the tissues of all organised beings from man downwards. The chemical theory, always more marvellous than any Scriptural miracle, linked itself with the apparently homogeneous character of this matter of life or "protoplasm," in which the microscope could detect no organisation, but in which the chemists found (after it was dead) a most complex constitution. This mere jelly, as it looked, structureless, and practically pretty uniform in character, *being* so complex, might have in this way its extraordinary properties; and Prof. Huxley, as is well-known, triumphantly held it up as "the formal basis of all life—the clay of the potter, which, bake it and paint it as he will, remains clay, separated by artifice, and not by nature, from the commonest brick or sun-dried clod."

A thing of this sort chemical combination was competent to produce. Carbonic acid, water, and ammonia, he declares, "when they are brought together under certain conditions, give rise to the still more complex body, protoplasm, and this protoplasm exhibits the phenomena of life."

"Spontaneous generation" necessarily went with this, and they thought that they had proved this by experiment. Living things were claimed to have

been produced in vessels from which all life had been absolutely excluded. Apart from this, a sheet of slime which had been found at the bottom of the sea was supposed to be living matter. Prof. Huxley named it before he had captured it, very suitably in honor of the infidel Haeckel, *Bathybius haeckelii* ("the low life of Haeckel"?), and now the supernaturalists were bidden to tremble.

Happily for them, the bubble burst (we may note that the more brilliant a bubble is, the nearer it is to bursting): the "spontaneous generation" turned out not to be spontaneous, and the discovery had to find decent burial at the hands of the very men who most wished it success; "biogenesis," or the doctrine of "all life from life," was owned, as far as the *fact* was concerned, whatever the hypothesis, to be "victorious along the whole line," and so remains to-day; "bathybius" was found to be chemical enough to suit, if it had only had the "life"—sulphate of lime or gypsum; and only protoplasm remained as a text on which to preach the chemical theory.

Alas, "protoplasm" has now failed also: its apparent innocence has been proved nothing but deception. Instead of being structureless, the microscope has shown it to be full of structure—a thing that no chemist in his wildest dreams could hope to manufacture any more. What they had now to manufacture was another hypothesis.

It is no wonder, therefore, that Prof. Bonney should prefer the second view of the origin of life that he presents to us, "the action of an unknown external force"—creative, he calls it lower down—"on inanimate matter." But then, if life be the result of a new force evoked by divine power, and that be evol-

ution, then that hardly differs from what we have always believed, and we have talked evolution all the time without knowing it. To call it a "synthesis" does not alter it in any wise, if you allow it to be a divine intervention of which it is the result. And if this intervention once admitted makes it now scientific to believe in others afterward, we may be very glad that science and faith can go so well together. Then, by a new creative intervention, the beast can become a living soul; and by another, man be made in the image of God. Only, if you call this evolution which allows of the introduction over and over again of new and unknown forces, we shall want to have defined for us afresh what the term means. And if you call it, as Prof. Bonney does here, "the action of laws," then one of these "laws" must be that God shall be free and sovereign in His own creation, and there all Christians will heartily join hands.

And, of course, the question of immortality will then be a difficulty no longer: it will be only a question of fact. To illustrate it by the stability of a chemical compound, such as water, is idle, unless life is a chemical compound, and then there is no new force in the case. And to object the instability of organic compounds would still make it a question of chemistry merely. Vitality uses and controls the chemical forces, and the instability of the compounds is just what makes them capable of being used for its purposes. Continual change is a necessity for life itself. When it departs, the material hastens to assume more permanent forms, though that may be a poetical way of putting it: the real fact is that, released from the control of the life-principle, chemical affinities again operate unrestrictedly in it.

But not one step has been taken towards showing life itself to be a synthesis or compound of any kind. What it is we do not know. But no one would say, even of his body, that it was a compound of matter and life. No more could one say that life was a compound of matter and creative force. All the talk about "synthesis" is a scientific way of saying nothing. And who knows how creative power work?

Organic life also comes to an end—does not become invisible and float about like the vapor of water to which he compares it. Even the soul of the beast comes to an end. Spirit abides, and the soul that is united with this. But it is Scripture tells us this.

"Science" has not the least right to say that "a conscious personal existence after death either should be a property of all living things (in which case an embodiment of some kind seems essential) or of none, and that the latter seems more probable." It depends largely on what we call "science." If this be merely *physical* science, then, of course, the witness of personality, conscience, etc., will be all ignored, and man, as man, dropped out. Nay, for aught I know, we shall be mere walking vegetables, and shall not dare to call our soul our own. The fact is, God never left man to grope in this way after Himself. The light has always shone from the beginning: men have turned away from it, and walked in their own shadow. Spite of all that, it takes all the ingenuity of the sharpened wits of civilization to find out that our hope of living after death depends upon the same possibility for "all living things"—from the gnat down to the potato! In that case, we may be sure that extinction "seems most probable." But why, then, have we been mocked and made wretched by

being endowed with more than the soul of a potato?

That science which proclaims all life to be a cheat, all science itself a brief, short-lived delusion, may in the name of reason itself be declared most unreasonable—if there be any truth, false science.

How unutterably glad may we be that we are not left to this. Nature, too, proclaims that, while we may with fires of our own kindling light up our path for a little way, yet all that can be called true light is from heaven. Alas, that even this light may shine in the darkness, and the darkness comprehend it not!

F. W. G.

[We insert the above paper, from *Words in Season*, not only to put its contents before our readers, but to seek to awaken amongst us a deeper interest in the truths of nature. The word of God is full of references to the world and its wonders. We may rest assured that all speaks of a wisdom and a goodness, seen alone in its perfection in the Scriptures. We may be equally sure that if the truths of nature are neglected by Christians, Satan will all the more use them as the vehicle for such infidel theories as Evolution in its various forms. What is needed is the faith which, Bible in hand, will take up nature and find it eloquent of God—not merely the Creator—but the Redeemer—God. We need not come with theories, nor seek to formulate such. The word of God has already given us, not theory but changeless truth; and all we have to do is to “ask the earth,” to “consider the heavens.”

May Christians be awakened as to these things. Rationalism, whether applied to nature or to revelation, is a Christless hopeless thing. It had its origin in an anti-christian movement and its end is already in view—a Christless end.

May the Lord's people take up nature in connection with the word of God. May there be Christian observers in Geology, Chemistry, Astronomy, Physics and Biology who shall seek and find Christ everywhere. Ed.]

“AWAKE!” “ARISE!”

THE traveler who stops at a hotel close to a large railway station finds little rest the first night.

The constant noise in the station, rumbling of omnibus and wagon in the street disturb his rest. The second night he sleeps better, and soon, becoming accustomed to the noise, sleeps soundly until the porter knocks at his door. He awakes. His room is full of light. It is morning.

Let us leave the traveler in the hotel and look at another—a traveler to eternity. Turning the search light of the word of God on him we discover some very indistinct features of a child of God. When a child of wrath and disobedience, he was delivered from this present evil world and the wrath to come to wait for His Son from heaven. (Gal. i. 4; 1 Thess. i. 9.) With garments gathered up under that girdle of truth—the “blessed hope” of the coming of the Son of God—he started on the heavenly road and pressed on, through the night, looking for “the bright and morning star” that will usher in the eternal morning without a cloud. (Rev. xxii. 16, 17, 20.) But, alas! his eye gradually becoming dim to the glory of the coming One, and his ear dull to the words of his Guide, the Spirit of God, he touched “the unclean thing” (2 Cor. vi. 17). He considered the thing touched “harmless in itself,” but it defiled him, and interrupted his fellowship with the Father and with His Son Jesus Christ. (1 John i. 3.) Again he touched, more defilement and a duller ear to the words of his heavenly Guide were the sad results. No longer a robust traveler, he dropped out of the ranks of those that are “strangers and pilgrims” who

look for a city whose builder and maker is God, sat down to rest, and went to sleep in Sodom saying in his heart: "My Lord delayeth His coming" (Matt. xxiv. 28). Like the traveler who became accustomed to the noise, his conscience gradually became insensible to defiling influences and associations, and under the power of these spiritual anesthetics, he laid his head on Delilah's knees, and went to sleep. (Judges xv. 19.)

Reader, is this an imperfect portrayal of your condition? If it is, hear what the Spirit of God says to you: "Awake thou that sleepest, arise from the dead, and Christ shall shine on thee" (Eph. v. 14). Thank God, you are not dead in your sins, for you have been quickened together with Christ, but you are asleep among the dead in a world that "lies in the wicked one" (1 John v. 19). During the great plague in London, a load of plague smitten dead was emptied, one night, into a pit for burial. Before shoveling the earth into the pit a laborer turned a light on the dead, and saw an arm slowly lifted up by one in the pit. A feeble indication of life was there. Yes, a living man, unconscious of where he was until the light was turned on him, lay among the dead, and was pulled out from among them. Awake thou that sleepest, arise from the plague smitten heap of this world's dead, and Christ shall shine on thee. Sleep no longer. Awake now. The Lord Jesus may come before you put this paper out of your hand, and drag you out of Sodom—from the plague smitten heap of this world. What an eternal loser you will be if He comes and finds you asleep. Can you afford it? Think of the joy it would give His heart to-day to have your head again pillowing on His bosom of eternal love, *love* that led Him to give *Himself* for *you*.

W. B——n.

THE STATUS OF THE CHRISTIAN JEW.

“AND other sheep I have, which are not of this fold : them also I must bring, and they shall hear My voice ; and there shall be ONE FLOCK (*Gk.*) and one Shepherd.” (John x. 16.)

“And that He might reconcile both unto God in ONE BODY by the cross, having slain the enmity thereby.” (Eph. ii. 16.)

THE question has been raised, no doubt with the best intentions and by godly sincere persons, whether the Jew by virtue of his birth, may not continue after his conversion to Christianity to consider himself still a Jew and to observe the ordinances, such as circumcision and the passover.

It is the object of this present paper to examine the question simply in the light of the word of God. Of its importance many we believe can scarcely be aware, for it involves the very truth of the Church of God in its corporate testimony upon earth, and, if carried to its legitimate results, in its unique and heavenly glory as well.

Let us begin by asking what is Judaism and what is Christianity, and what is the connection between the two.

Judaism is the name given to that system originally established by God in relation with His covenant-people Israel, but which, as its name implies, had come to mark the disruption of the twelve tribes, and the consequent annulment of that covenant. (Jer. xxxi. 31-34.) Naturally this annulment was, to outward appearance at least, gradual. Practically this covenant was never fully established with the nation, for they apostatized and set up the golden

calf before Moses had brought the tables of the covenant into the camp (Exodus xxxii). God's relation with the people was at that time marked by the removal of the tabernacle or tent to a place outside the camp afar off (Ex. xxxiii. 7). It will be interesting later on to connect this scripture with one in the New Testament.

After this apostasy there was a re-establishment of intercourse but upon a somewhat modified basis. God was proclaimed as merciful and gracious, yet as One who would by no means clear the guilty (Ex. xxxiv. 6, 7). The first declaration permits Him to go on with the stiff-necked people; the second shows the legal nature of the relationship. The effect is seen in the fact that Moses was compelled to veil his face (Ex. xxxiv. 32-35), showing that there was no full, complete restoration to God's favor. How could there be if law entered in as a factor? (See 2 Cor. iii.)

The removal of the ark from Shiloh (1 Sam. iv.-vii), first to the Philistine's land, and, on its restoration to Israel, not returned to the tabernacle, is but another illustration of the same truth. The relationship of God with His people was in mercy, not on the basis of mere law; and all that witnessed of standing in the flesh, such as the pre-eminence of the tribe of Ephraim, had to be set aside.

David again is an illustration of this setting aside the flesh, and a fresh interposition in mercy. Saul was king according to the flesh, but was rejected for the simple shepherd called from his flocks. The eighty-ninth psalm presents all this in a most beautiful and interesting way, which is of especial value in the study of prophetic truth regarding Israel's future.

But David was merely a type—though also the ancestor of our Lord according to the flesh—and when his throne is established under Solomon God again reasserts the principle of the uncertainty of everything under law. See the solemn statement of this after the building and dedication of the temple. (1 Kings ix. 1-9.)

It is significant that when Stephen reaches this point in his wondrous discourse (Acts vii.) he goes no further in the recapitulation of the people's history. The highest glory which they as a nation attained did but emphasize their own alienation from God. Paul similarly (Acts xiii.) leaps from David to Christ. Nothing marked the interval save instance after instance of their enmity and of God's long-suffering mercy. The darkness ever deepened. The ten tribes—long severed from Judah—were carried captive by the king of Assyria, and to this day are hidden from view. (1 Kings xvii. 6-23.) Deeper gloom follows as Judah also is carried to Babylon, the temple burned and the "Times of the Gentiles" introduced. The "Ichabod" pronounced long ago, when the ark was taken captive, is now finally the doom of the nation, and Ezekiel beholds the departure of that reluctant glory which took its flight, *never* to return until the nation as a nation is born again and restored, after the great tribulation, in peace and blessing in their land, never more to go out so long as sun and moon endure. Let the reader compare the following passages for one of the most solemnly magnificent and yet most mournful occurrences described in the word of God: Ezek. i. 1-28; iii. 22-27; viii. 4-18; ix. 3; x. 4-22; xi. 22, 23; xliii. 1-6.

The return from Babylon was not a setting up

again of the nation as such, but a provisional restoration under Gentile protection and authority, with no glory, no Urim and Thummim (Ezra ii. 63). But had there been a heart for God the promise of the prophet, "The glory of this latter house shall be greater than the former" (Hag. ii. 9), would have been fulfilled. Alas when the Lord came to the temple, it was but to find it a house of merchandise, a den of thieves (John ii. 13-17; Matt. xxi. 12, 13 *). At the close of His ministry He can but weep over Jerusalem and pronounce the doom upon an apostate nation: "Behold *your* house" (not God's house) "is left unto you desolate; for I say unto you ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in name of the Lord" (Matt. xxiii. 34-39).

The cross is the people's answer to God's presentation of His Son, and their words, "His blood be upon us and our children," do but state the solemn and awful judgment upon a guilty people. Surely it is the mark of Cain who slew his brother, which while it preserved his life, forever branded him (Gen. iv. 15) as the shedder of blood. Blessed be God, when the nation turns to Him with the prayer, "Deliver me from blood guiltiness" (Ps. li. 14-19), that precious blood which now witnesses against them, will then speak "better things than that of Abel," and the

* It is interesting to note, as an illustration of the perfection of Scripture and its absolute inspiration, that there are two cleansings of the temple: in John it takes place at the beginning of our Lord's ministry, and in Matthew at its close. This is in entire accord with the theme of each book. In Matthew our Lord is presented as King, as it were tentatively, and it is after His rejection is fully manifested that He purges the temple; in John He is seen as rejected from the beginning and thus early pronounces judgment upon that which was called God's house.

walls of Jerusalem will be built. But meanwhile Jerusalem is "trodden under foot of the Gentiles" (Luke xxi. 24).

The first part of the book of Acts—the first seven chapters—presents to us the wonder of God's lingering mercy loath to depart from a people still blind and hardened. We know the descent of the Spirit marked a new epoch in God's ways—a new dispensation. The Church, into whose character and destiny we will presently look, had its beginning at that time by that Baptism of the Spirit which is its distinguishing feature and glory. But though the new era had thus dawned, one last call is made. The gospel begins at Jerusalem (Luke xxiv. 47), and in connection with the preaching of repentance and forgiveness through the name of Jesus, His return is promised. (Acts iii. 18–26.)

Alas, such patience but manifests the incorrigible hardness and blindness of the people; and when Stephen addresses them in a discourse which sounds like a judicial summing up (Acts vii.) their answer—final as in any sense a nation—is to stone him, the *national* method of judicial execution (Josh. vii. 25). Stephen, like his Lord, prays for his persecutors, and passes into the presence of a Christ rejected on earth but glorified in heaven. Most beautiful is it to see, rising as it were red handed from the murder of the first Christian martyr, the chosen vessel who, arrested by the revelation of that rejected Jesus of Nazareth in the glory of God, becomes the apostle and minister of the Church, Christ's body. But we pause, ere entering upon the subject of the Church, to ascertain the connection of the ordinances with Israel as a nation.

If our readers have followed us thus far, they will have seen the absolute rejection of Judaism as having any status whatever before God. And we have no doubt that some may say this was already sufficiently clear without taking the time to prove what all admit. Our purpose, however, has been to show that there is nothing arbitrary in this rejection, and that with it goes the whole fabric of Judaism as a system, with its ordinances as well. Let us look at this last more closely.

“Moses gave unto you circumcision; not because it is of Moses but of the fathers, and ye on the Sabbath day circumcise a man” (John vii. 22). We have here two of the principal ordinances of Judaism—circumcision and the Sabbath—connected with the law of Moses and yet of far earlier institution. We find the Mosaic ordinances of circumcision in Leviticus (chap. xii. 3, with Luke ii. 21, 22): the sabbath of course we find in the fourth commandment, where its previous observance is at least suggested (Ex. xx. 8-11).

As to circumcision, it was given to Abraham as a distinctive mark of the covenant God made with him and his seed to bless them and to give them the land of Canaan for a perpetual possession. (Gen. xvii. with Acts vii. 5-8.) It was *the* ordinance of Judaism, so completely indeed as to be used as the designation of the Jewish people. (See Rom. iii. 1, 30; iv. 9; xv. 8; Gal. ii. 9, 12; Eph. ii. 11; Col. iv. 11; Titus i. 10.) Any one who failed to receive it, lost caste in the nation, was to be cut off. (Gen. xvii. 14, see also Josh. v. 2-9.) It was the initiatory rite in the reception of the stranger (Ex. xii. 48). Other nations were stigmatized as “uncircumcised” (1 Sam. xvii. 26, 36;

Jer. ix. 26). We see thus that circumcision was woven into the very structure of Judaism as a whole. They stood or fell together.

As to the sabbath, it opens up a most needful and important line of truth into which we can enter but briefly. It was commemoration of the completion of the work of the first or old creation: it is contained in the law "written and engraven in stones," which was "done away" (2 Cor. iii. 7-11). Its observance was enjoined because of Israel's redemption out of Egypt (Deut. v. 15); it was particularly made known to that nation (Neh. ix. 14). The sabbaths were a special sign given as a covenant to them (Ezek. xx. 12, 20 etc). Any fancied violation by our Lord, as to the observation of the sabbath, always aroused the special enmity of the Jews. (John v. 16-18, and frequently.) It is linked with other ordinances as to meat and drink, holy days and new moons (Col. ii. 16, 17). It has its place with these and when, as we have already observed, the penitent nation is truly restored, the sabbath will, with the other feasts, have its appointed place (Ezek. xlv. 17, etc).

The same can be said regarding all the feasts or set times. They were called, when given, "the feasts of Jehovah" (Lev. xxiii. 2, 4, etc.); in days of decline, "*your* new moons and *your* appointed feasts" or, as frequently in John, "feasts of the Jews." Any national recovery was marked by their resumption, as the passover in Hezekiah's and Josiah's day (2 Chron. xxx. and xxxv.); or the feast of tabernacles, after the return from Babylon (Neh. viii. 14-18). These will all be resumed with the restoration of the nation. (Zech. xiv. 16, 18, 19; Is. lxvi. 23; Ezek. xlv. 21.) Meanwhile they have been set aside with the nation

to which they belong, while they serve as most beautiful shadows of things to come.*

We pass now to consider the second question of our paper, What is Christianity.

Christianity is marked by two great and related facts:—Christ glorified in heaven and the Holy Ghost upon earth. We have already seen these as marking the setting aside of Judaism; they likewise introduce Christianity. About these two great facts cluster those precious characteristics which are the unique treasure and joy of the Church:—a present and eternal forgiveness of sins, justification, access, deliverance from sin, from the law; the sealing, unction and guidance of the Spirit, with His illumination and power for a walk in the world, to witness and to suffer for Christ; Sonship and Heirship, the hope of the glory of God and Himself our joy. Such are some of the special individual blessings characteristic of Christianity, set forth chiefly in Romans and Galatians. Coming to Ephesians we find a heavenly position in Christ and the believer quickened and raised up with Him and seated in Him in the heavenly places—in heaven already, as it were. In Galatians the believer

* We have but touched upon the whole question of the law and the Christian's relation to it, as a subject too large for the limits of the present paper. Its importance however in this connection is immense. Where it is not understood little successful resistance can be made against the assaults of such evil systems as Seventh day Adventism. "Are you under the law?" say they, "then keep the fourth commandment." Those who desire to look carefully at the subject will find it set forth in "The Law, the Sabbath and the Christian Ministry," "What is the sabbath and what is the first day of the week," "The Seventh day Adventists and the Sabbath"—pamphlets to be had of the publishers of this magazine.

is seen as crucified to the world; in Ephesians as in a new world; in Colossians as quickened with resurrection life, and seeking the things which are above. (Col. iii. 1.) In Ephesians the great mystery of the Church as the body of a glorified Christ is presented (chap. i. 22, 23)—a mystery till Paul's day unknown (chap. iii. 1-11). In 1st. Corinthians we have that body as upon earth, formed and indwelt by the Holy Spirit, with its gifts and responsibilities set before us. Hebrews is filled with the contrasts between Judaism and Christianity, presenting, among other precious themes, the finished sacrifice of Christ, His priesthood, access into the holiest and a pilgrim walk here. We must select from such themes only such matter as bears directly upon our subject, and this can be brought out in our third and final inquiry as to the relation between Judaism and Christianity.

Our answer is brief: They are mutually exclusive. This, Scripture most abundantly proves. We will present a few reasons for this, gathered from the general character of Christianity and the Church, before taking up the specific arguments so frequently set before us in Paul's Epistles.

Judaism had to do with the old creation; Christianity with the new (2 Cor. v. 16, 17). Judaism was promised earthly and temporal blessings on condition of obedience to the law; Christianity has received spiritual blessings in heavenly places, through faith in Christ alone. Judaism had to do with shadows; Christianity with the substance. The hope of Israel is to inherit their land; the hope of the Church is to be caught up to meet the Lord, and to share His heavenly glory in the Father's house.

All are familiar with the presentation of the "no

difference" doctrine in the epistle to the Romans. Jew and Gentile are alike proved to be under sin—the one under law, the other without law. Both alike are partakers of the free grace of God through the sacrifice of Christ, for faith. The advantages of the Jew (Rom. iii.) are shown to be great, chiefly because of their having the revelation of God in His word: but this only enhanced their guilt. Abraham and David, the two chief figures in the nation, are shown to have received blessing not by law but by faith, Abraham particularly having received the promises before circumcision (Rom. iv.). The third section of the epistle (chaps. ix.—xi.) is taken up with showing how the doctrines of grace, while superseding the blessings of national Israel, are not inconsistent with the promises of ultimate earthly blessing when the nation shall have repented. Chapter ix. gives us the sovereign election of God as the assurance of blessing, and not the blood of Abraham. Chapter x. contrasts the faith, which accepts, with the unbelief which has rejected the Lord; while chapter xi. declares that even now a remnant is preserved—according to the election of grace, and therefore *not* of the first covenant—while in a day yet to come "all Israel," Israel as a nation, "shall be saved" (Rom. xi. 26).

The passage as to the olive tree is of special interest (Chap. xi. 17–25). The olive tree suggests those privileges and outward blessings connected with the manifestation of God. Its root we may say was Abraham who received the promises, and its branches his natural descendants. Israel had not continued in God's goodness and therefore were cut off from the privileges and blessings of the olive tree; the Gentiles

who professed faith in Christ had entered into those privileges and were responsible as the channels of blessing to others. But it is all profession: were this not real they would be broken off. As a matter of fact the Gentiles have not continued in God's goodness and will, when the Church is caught up to meet the Lord, be broken off, as containing only the lukewarm self-righteousness of Laodicea and the blasphemous iniquity of Babylon. (See Rev. iii. 16; Rev. xvii.) After this the "natural branches" will be grafted in again, at the time of national restoration already frequently spoken of.

In other words this olive tree does not touch the question of nationality, but of privilege. Hence circumcision and the ordinances are not in question at all. Were they, then the Gentiles now partaking of the "root and fatness of the olive tree" would have to be circumcised.

Corinthians is largely occupied with the Christian Church and as such must be noticed later. We have already alluded to the striking passage in 2 Cor. iii. where the law is absolutely set aside for the "ministration of the Spirit," and to the fifth chapter where new creation is so strikingly spoken of. We must look for a moment at this. "Wherefore henceforth know we no man after flesh: yea though we have known Christ after the flesh, yet now henceforth know we Him no more" (2 Cor. v. 16). Of Israel the apostle has said (Rom. ix. 5): "Of whom as concerning the flesh Christ came, who is over all God blessed forever." To know Christ after the flesh was to know Him as of the nation of Israel, as their rightful king. In Christianity, the apostle knows Him only as the risen Head of the new creation.

Galatians is so full of the subject we are considering that well nigh the entire epistle might be commented upon. The first chapter shows how Paul *received* the gospel, absolutely independently of Judaism, even of Jerusalem: the second shows how he *maintained* it clear of all such influences: the third shows, like Romans iv., how grace antedated all law and ordinances: the fourth shows us the liberty of the Spirit and sonship as contrasted with the bondage of Judaism with its "days and months, times and years" — "weak and beggarly elements," as the apostle calls them: chapter five emphasizes the walk in this liberty of the Spirit, giving amongst much else this most pungent word, "If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a *debtor to do the whole law*" (chap. v. 2, 3). After a few practical exhortations in the sixth chapter, he closes the epistle with those "large letters" (*Gk.*) written with his own hand, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh" (Gal vi. 12, 13; see also vers. 14 to end).

If it be objected that the apostle in all this is referring to the attempt to Judaize the Gentile Christians, the answer must be that he is on the contrary establishing the great salient features of Christianity for all. One passage of a character similar to those to which we have alluded refers exclusively to those who are "Jews by nature, and not sinners of the Gentiles" (Gal. ii. 15-21).

But if we turn to the epistle to the Hebrews we find, as its name imports, a message to those of Israel's race who had professed Christianity, and the burden of it all is *Christ*, setting aside all else that the Jew might glory in—angels, law, Moses, and Aaron with his priesthood, the law, the sacrifices, the first covenant, the “worldly sanctuary,” yea this world. As gone on high He has opened a path for those who have believed in Him to follow, and the heavenly city and the “kingdom that cannot be moved,” are just in view.

Most solemnly again and again throughout the epistle are the professors warned against going back from Christ. Who could think that there was the least thought in the apostle's mind of the Hebrews going on with circumcision, the passover and the like as he wrote, “We have an altar, whereof they have *no right* to eat which serve the tabernacle. . . . Wherefore Jesus also that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come” (Heb. xiii. 10-16).

We can but pause to notice how the death of Christ, in Colossians, has taken out of the way the handwriting of ordinances: The only circumcision recognized is the circumcision (death) of Christ, made without hands (Col. ii. 11-23). Most distinctly does the apostle declare (chap. iii. 10, 11), as to the new man, that there is “neither Greek nor Jew, circumcision nor uncircumcision.”

This brings us to the similar statement in Ephesians (ii. 11-16) where the division between Jew and

Gentile is seen broken down, and a complete reconciliation in one body (the Church) effected by the cross; a *new man* created, ordinances all set aside.

This truth of the one Body we find presented with much fulness both in the epistle to the Ephesians and that to the Corinthians. It is the basis of all true apprehension as to what the Church of Christ is. In Ephesians it is presented as in union with Christ its head in heaven (chap. i. 22, 23); a body formed of both Jews and Gentiles (chap. iii. 6); with gifts for all needed service in its upbuilding—bestowed by the ascended Head (chap. iv. 8–13). This Church is destined to be the heavenly bride of Christ, and even now should have the affections and obedience which such an union suggest (chap. v. 22–33).

First Corinthians (chaps. xii.–xiv.) gives us the Church as formed by the Spirit upon earth (chap. xii. 13) with gifts bestowed, energized and directed by the Holy Spirit. Love is the main spring of all activity (chap. xiii.), while prophecy—speaking to edification, and exhortation and comfort—is to be earnestly desired. Directions as to meetings follow (chap. xiv.). Previous to this we have (chaps. v., vi.) the exercise of ordinary and extraordinary discipline, and in chaps. x. and xi. the privileges and responsibilities in connection with the Lord's supper. In short, in 1st. Corinthians we have the Church and its responsibilities upon earth, as in Ephesians we see it (largely) enjoying its privileges linked with Christ in heaven. We ask, Where is there room for any of the features of Judaism in either epistle? They are both explicitly and impliedly excluded. In both epistles the unity of the body of Christ is emphasized. How could that be where the distinction between Jew and

Gentile was preserved! We have Baptism and the Lord's Supper as the two ordinances (if we may use such a word) of the Church. How could we conceive of part of that church also observing the passover and circumcision, with *all* other Jewish ordinances?

But it will be replied this is just what we find in the book of Acts. We must then, ere closing, look at that book.

We have already alluded to the beauty of God's lingering over the nation, as seen in the first seven chapters, as though He would say "How can I give thee up." This gives the key to the whole book. We see the good Shepherd leading the sheep out of the fold, so gently and tenderly that even the weakest need not falter.

After Stephen's death the gospel is carried to Samaria—a step off the plane of Judaism (chap. viii.). Saul's conversion is then narrated (chap. ix.), while chap. x. marks a most important step in the conversion of Cornelius, the first Gentile. Jewish persecution closes this part of the book (xi., xii.). Chaps. xiii. and xiv. show the gospel going freely among the Gentiles of Asia Minor, with the Gentile city of Antioch as a sort of centre. When however the question of Judaizing is broached from Jerusalem, it is brought back there and settled by the apostles. Peter and James are prominent and while neither presents the truth as to the Church, both practically declare the end of exclusive Judaism; Peter even acknowledging that it was a yoke which neither they nor their fathers were able to bear (chap. xv. 10).

Thus far we see gradual emancipation from the domination of Judaism. Yet, respect for weak consciences is most carefully enjoined. Timothy, as

no necessity had been made of it, and unquestionably for the time being, was circumcised, in order that the gospel might go on unhindered. It reaches to Europe and great and wide-spread blessing is the result (chaps. xvi.—xix.).

We have no heart to appear as critics of that devoted servant of Christ, the apostle Paul, but simply applying the tests which he himself has furnished us in the epistles, his course as he turned himself toward Jerusalem seems to have been backward. We remember that he declared that once he wished himself accursed from Christ for his brethren's sake (Rom. ix. 3, *Gk.*). His love for them was a passion. Gladly would he sacrifice anything to win them to the knowledge of Christ—to become as a Jew to Jews. In the face of known persecution, nay of what seems like actual prohibition (Acts xxi. 4), he pressed on, burning with love to Christ and His earthly people. Well did that faithful Lord appreciate the devotion, but alas, poor indeed was the reception given by the Jews. Instead of winning them, he stirred all their prejudices to the depths, and was thrown into prison.

Surely God overruled all this, and from the lonely prison came those wondrous epistles which set the distinctive truths of Christianity before us—notably Ephesians and Colossians—epistles which cast no uncertain light upon the mistakes of a love rarely equaled.

In the face of such an ending can we say the Spirit of God encourages compromise? Gently as God had led on His beloved earthly people, the break had to come at last, and we find Paul himself severing the last strand, “Be it known unto you that the salvation of God is sent unto the Gentiles, and they will hear

it" (Acts xxviii. 28). Shortly after this Jerusalem was destroyed and the last step in the break with Israel was taken.

Judaism is at the present time absolutely cast off. The Jew must take his place with the Gentile as a lost guilty sinner. He finds Christ and in Him stands before God no longer in a righteousness which is of the law, but which is by faith in Christ. The apostle (Phil. iii.) describes the true circumcision, as contrasted with that made with hands. He arrays everything that he might have gloried in and sets it all aside. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews . . . but what things were gain to me, those I counted loss for Christ."

It is useless to urge that this was only for salvation. This is analagous to the reasoning that the believer is not under the law for salvation, but *is* under it as a rule of life, and both are similarly injurious. We can understand that the timid faith of the Jewish convert might cling to the ordinances of his fathers, and it is barely possible that he might escape persecution by so doing. He would, we firmly believe, be opening the way for less worthy ones to enter the same path. But, after all, these are not the things we are to consider. We may pray for our weak brother, but we should seek to deliver him from a yoke which can but mean a failure to understand God's ways, and his own privileges. To make provision for him to go on in Judaism is but to provide for the dividing of the Church of Christ into Jewish and Gentile.*

* It may be argued that 1 Cor. vii. 18, 19 warrants a continuance of Jewish ordinances for the new convert. Let it be

But it may be asked what is the converted Israelite to do? The Church is divided, where can he go? Our reply must be, just where every Christian whose eyes are opened to the evil about him must go—to the Lord Himself. He never changes, and He is just as ready to meet those put out of the synagogue to-day, as when He found the man whose eyes He had opened, and revealed Himself as the Son of God.

Oh, beloved, to be at the feet of the Son of God—worshippers! what place have ordinances here?

noted that the apostle *set aside* both circumcision and uncircumcision. Grace takes one up where it finds him—and he cannot undo the past. If married he remains so; if a slave he remains so, though he was to seek freedom if possible. But he was to go on with God (verse 24). Now if his original position were contrary to the mind of God, he must abandon it. Quite a similar argument is used regarding eating meats offered to idols. In one sense it was nothing, in another it was eating of the table of devils (1 Cor. x. 16–22). The most that could be gathered from the passage we are considering is that a man remains a Jew just as a man remains married—neither having the slightest relation to God. But to go on with Jewish observances as unto God, would be going back to the flesh after having begun in the Spirit.

THE more we go on, the more we shall find that most Christians will not follow. They do not give up Christ, but have not faith to go on in the path He would. The Christian world looks for great results. It is not the time. In the midst of the evil surrounding, the first point is to have what is true and solid, especially to begin thus. In a closing dispensation this is specially the case. This was the Saviour's work.—J. N. D.

THE CROWNED CHRIST.

"And upon His head were many crowns."

(Rev. xix. 12.)

(Continued from page 146.)

CHAPTER VII.

The Last Adam.

IT is the first epistle to the Corinthians alone, and in the same passage, which gives us the two important terms, so closely related as they are to one another, of "Second Man" and "Last Adam" (xv. 45, 47). The one looks backward; the other forward. The "Second Man" implies that before Him we have only the *first* man, repeated and multiplied, in his descendents; now a new type has appeared; and that this, which is the full and final thought of man, may become the true heir of the inheritance, the "Second Man" is the "Last Adam." He is the "last" not "second," because plainly there is no other to succeed Him. "The Last Adam" (in opposition to "the first man Adam," (who "became a living soul")) becomes "a Spirit giving life."

The apostle does not say that the *Second Man* became a Spirit giving life, for an obvious reason. The Second Man, as such, brings before us the new humanity, in the likeness of which every one of the new race will be ultimately found; but the Last Adam is the *Head* of the new race, and to be a "Spirit giving life" is peculiar to Himself. Man as man, and not merely the first man, has the mysterious power imparted to him of propagating his kind; but the new humanity is of too high a nature to permit this to the men of it. Only the Last Adam can communi-

cate the new "life" which is its characteristic; and He, inasmuch as He is, what they are not, above man altogether. We cannot think of the Last Adam aright without explicitly taking into account His Deity,—that He is the "*Word* made flesh."

Noticeable it is in this way that we who are Christ's, and to whom Christ is life, are yet never spoken of as the *children of Christ*. Of the first Adam we are naturally children; of the last Adam, and as implied by that very relationship, we should be children also, in a higher and so a fuller way: yet we are never taught to call Christ "Father." For this there must be reason, and therefore that in it as to which we may rightly and reverently inquire why it is.

In the Old Testament, and not the New, we come nearest to the thought of children of Christ. In the fifty-third of Isaiah, the abundant seed-field of New Testament truth, we find first of all Messiah come and cut off, without posterity. "Who shall declare His generation?" asks the prophet: "for He was cut off out of the land of the living: for the transgression of my people was He stricken" (*ver.* 8). Thus there seems utter failure of blessing: cut off Himself, He has none who spring from Him,—who perpetuate His name and character.

So it naturally would appear; but the question has other answer before the prophecy ends; and in that very death in which for the sins of others He has been cut off, there is at last found the secret of a blessing such as seemed to be gone without remedy: "When Thou shalt make His soul a sacrifice for sin, He shall *see a seed*, He shall *prolong His days*, and the pleasure of Jehovah shall prosper in His hand" (*ver.* 10). This "seed" and prolonging of His days

are the double answer to the question which His death had raised.

Christ really then has a seed; the Last Adam as a quickening Spirit points to nothing else: but this only makes it more certain that there is a reason for the avoidance of such expressions as we naturally look for. We are taught by Christ Himself to speak of *His* Father as *our* Father (John xx. 17), though this, of course, is not inconsistent with His relation to us as Last Adam. Of the first Adam it could be said also, as has been before remarked, that he was a "first-born among many brethren," without prejudice to his relationship to these as father.

In the Gospel of John it is that the Lord is seen as the Eternal Life, the Son, to whom "the Father hath given to have life in Himself," just as the Father hath life in Himself (ch. v. 26). The words show that it is as Man He is speaking, and that thus in manhood He becomes a Source of life: "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will" (ver. 21). Thus it is in John's Gospel also that we find Him, after His resurrection, in character as Last Adam, (so much the more as in contrast with the first,) "He *breathed* on them, and saith unto them, Receive ye the Holy Ghost" (xx. 22). John's is the Gospel of His Deity, and yet this remarkable characteristic action is reserved for it.

So, too, in his epistle John links them: "This is the *true God* and eternal life" (1 John v. 20).

"As the Father . . . quickeneth, so the Son quickeneth." "The Spirit" also "is life" (Rom. viii. 10). It is a divine inspiration, of which the breathing into the first Adam (Gen. ii. 7) was but a significant type.

Even by that, man became the "offspring of God" (Acts xvii. 28), and thus by *creation* (not *position*) in His "image" (Gen. i. 27), as the son is in the father's image (Gen. v. 3). Man received thus (what the beast has not) a spirit; and God is the "Father of spirits" (Heb. xii. 9). But this is only what is natural, and what has been debased by the fall; we need, therefore, a new begetting of God, a new communication of life: "that which is born of the flesh is flesh"—not merely human nature, but human nature degraded, as it were, to its lowest point, "flesh": as if the spirit had left it, "*dead*," therefore, while living.

So, with a sad harmony, Scripture everywhere asserts: man must be born again.

The breath of a new life enters into him, and he lives. This is no mere moral renewal. If "that which is born of the flesh is flesh,"—flesh has produced flesh; there has been a real communication of nature, as shown in the being brought forth. So also "that which is born of the Spirit is spirit," partakes of the nature of that from which it is derived. Divine parentage is shown in participation in the divine nature. (2 Pet. i. 4), and we are become true children of God, with His likeness. "Passed from death unto life" (John v. 24), the life we have received is eternal life: which means, not that it will always last, for so will the wicked always live—if you call it "life"—but that it *has always been* also, not in *us*, but *in God*. This is the life that deserves to be called eternal; and this is the life in which we have begun to live. *In us* it has its beginning, its growth, its practical expression: this imperfect at the best, and varying from that in the infant to the young man and the father, it is nevertheless eternal

life all through, whether it be as yet undiscernible by man or making a possessor of it a shining light amid the darkness of the world.

Much of what I am here saying is in contention by many; and there are perhaps few things of equal importance that are held more variously than what new birth is, and its connection with or disconnection from eternal life. It would carry us too far to discuss these variations: it is enough, perhaps, to say that, on the one hand, the signs of it given in John's first epistle show plainly that righteousness, love to God and to the brethren, and faith in Christ, characterize all who are born (or begotten) of God; and on the other, that he writes to all that "believe on the name of the Son of God" that they may know that they have eternal life. I may be told indeed by some that these things are quite different; that faith in the *Son* is more and later than faith in Christ; but the gospel of John assures us that he that believeth not on the Son is one still under condemnation and the wrath of God. It is not the saint but the sinner who passes from death unto life; and that change, momentous as it is, cannot be a long process.

Thus, then, the "quickening Spirit" acts in every one born of God. As the Father raiseth up the dead and quickeneth them, just so the Son quickens; and none the less it is of the Spirit we are born again. It is a divine work, and Father, Son and Spirit all partake in it. Thus it is manifest that we are by this birth children of *God*; and while the Son as Mediator is He in whom life is for us, and the Spirit is the positive Agent in communicating it, the Father it is whose blessed will the Son and Spirit alike work, and "of whom every family in heaven and earth is

named" (Eph. iii. 15, *Gk.*). "To us there is but one God, the Father, of whom are all things and we for Him, and one Lord, Jesus Christ, by whom are all things, and we by Him" (1 Cor. viii. 6).

Thus, although we have been very recently told that there is no new communication of a new nature in new birth, yet the Lord Himself has taught us, on the contrary, that "that which is born of the Spirit is spirit,"—that it partakes of the nature of Him who has brought it forth. And He says, "*that* which is born," (not "*he* who is born,") because the new life communicated does not as yet (as we have already seen) pervade the whole man. The body is still, in this respect, "dead, because of sin" (Rom. viii. 10), even "if Christ be in you;" and the "flesh" also thus (it must still be asserted) "because of sin," remains, even in the man delivered from its *dominion*, a cause for constant watchfulness and self-judgment.* But the youngest babe born of God has nevertheless the nature of its Parent: even though here there be as much difference between the new-born babe and the man, as there is in the physical prototype. Abundant room for development must be admitted, while the development itself proves but the essential sameness of the nature in these wide extremes.

The Second Man, then, is also the Last Adam; but in the latter term much more is implied than in the former, and that the result of that union of the divine and human which faith can joyfully accept while it acknowledges the inscrutability of it. "No one

* As the "thorn in the flesh," needed by a man who had been in the third heaven, and needed on that very account, will surely prove for any who have an ear to hear.

knoweth the Son, but the Father." No human mind can think out the divine-human Person who is here before us; but to seek to have the value of scripture statements is another matter, and is the part of faith. It would be wronging the love which has enriched us with them, not to seek to appropriate our riches.

The connection of truth in this chapter in Corinthians which furnishes us with our present text is noteworthy. The apostle is writing to us of the resurrection, and has been contrasting the natural body as sown in the grave with the body of the saint in resurrection. "It is sown a natural body," he says; "it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man, Adam, was made a living soul; the last Adam was made a quickening Spirit."

The connection here is very much obscured by the translation: what connection could one suppose between "a living soul" and "a natural body"? None at least that one could argue, from the language used; and in fact, as elsewhere said, we have in English no clear way of making apparent the connection. If we were at liberty to use the word "soulual," (which is not in the dictionary,) we should be able to do this: we should then read, "There is a *soulual* body," . . . "the first man Adam was made a living *soul*;" as, on the other hand, "There is a *spiritual* body," and "the last Adam was made a quickening *Spirit*."

The first Adam had a soulual body, a body characterized by the soul its tenant: for he was himself a living soul. It is remarkable, while quite intelligible, that, though a man's spirit is his highest part, and it is by this he "knows the things of man" (1 Cor. ii. 11), and is in relation to God, yet while here in the

body he is never called a "spirit," but only what the beast is, a "soul." On the other hand, as soon as he has left the body, he rises to the measure of his distinctly human part, and is now a "spirit." Common usage recognizes the same difference. In some sense the connection of soul and body is a shrouding of his higher nature. The same word psychical or soulual, is translated in our common version "sensual" (Jas. iii. 15; Jude 19), though this, of course, is a use of it which is not due to man's condition as created but to the sin which has entered in. It is similar to the use of "flesh" for a condition in which fallen man, as if the spirit had departed from him, is characterized as "dead." Yet the psychical or "soulual" body, as in contrast with a "spiritual" one, is easily understood as that which hems in and disguises necessarily man's spiritual nature. In the babe this is sunk entirely at first in its fleshly wrappings. By degrees it emerges, with slow and painful labor freeing itself from the bonds of the material, the humbling discipline which God has ordained for it, but still "seeing as through a glass, in a riddle" (1 Cor. xiii. 12). In the future only is to be its "face to face" knowledge.

This is what it means, as I take it,—or at least it is part of what it means,—for man to be a "living soul." It implies a life of sense, which may be yet, and should be, even on that account, a life of faith; of struggle which may be defeat or victory. Out of which we do not pass until the body is left behind, or fashioned by the last Adam into a "spiritual body," fit instrument for and no clog upon the enfranchised spirit. Only with this redemption of the body will the "sons of God" be fully manifested (Rom. viii. 19, 23).

F. W. G.

(To be continued.)

EACH of the four gospels has its own purpose. Though concurring with others in general testimony the spirit of revelation has a special design by each. And all this different service of the same spirit by the different evangelists, is not incongruity, but fulness of variety. The oil with which Aaron was anointed, and which was, mystically, the fulness and virtue that rests on our adorable Lord, was made up of different odors—myrrh, calamus, cassia and cinnamon. We may say it is the office of one evangelist after another to produce different parts in this rare and sweet compound of the sanctuary, to tell out different excellencies and perfection in Jesus the Christ of God.

For who could tell out *all*? It was sufficient joy and honor for one servant, however favored with such near revelations, to trace even one of them. The saint has the sweet profit of all together, and in language prepared for him, can turn to the Beloved and say, "Because of the savor of Thy good ointments, Thy name is as ointment poured forth."

BUT there is in Him all through His last journey the expression of a greatness of soul that is perfectly blessed and wonderful. He has Jerusalem, and His cup of sorrow there, full before Him; He finds no sympathy from those who were His own; He gathers no admiration from the crowd; it is the cross, and the shame of it too, that He is called to sustain; all human countenance and support being denied Him; and yet He goes on without the least abatement of His energy in thoughts and services for others. We deem ourselves entitled to think of ourselves when trouble comes upon us, and to expect that others

will think of us also. But this perfect Sufferer was thoughtful of others, as He was going onward, though every step of His way only conducted Him to still greater sorrows; and He had reason to judge that not one step of it all would in return be cheered by man. His own little band understood not the sorrows about which He was speaking to them.—J. G. B.

THE God of all grace has called us to His eternal glory by Christ Jesus; wondrous love! but an integral part of Christ's own glory, for what is a Redeemer without His redeemed? And once I believe that the blessed Son of God has died for me as man on the cross, nothing that a creature whose life He has become, can have, is too great as the effect of it.—J. N. D.

ANSWERS TO CORRESPONDENTS.

QUES. 14.—It is said that Abraham by his purchase of the cave of Machpelah and his solicitude about burying his wife there, showed not only his faith that his descendants would inherit the land some day, but also expressed thereby his belief in the *resurrection*. Kindly explain this latter point which seems to be inference from his whole career rather than from this act.

ANS.—The significance of the act of burial seems clearly to point to resurrection. Abraham was not done with his body; He would have it laid carefully away until it was needed, not in a borrowed tomb, but in that purchased by silver—redemption money, and connected with a field, also purchased,—fruitfulness already assured, but only in resurrection.

No doubt this refers typically to Israel's resurrection—"life from the dead" (Rom. xi. 15) in the last days. For Abraham himself we know there was a better than an earthly portion, "for he looked for the city that hath foundations"—the heavenly Jerusalem.

THE EPHESIAN PISGAH.

Eph. iii. 14-21.

(Notes of a Lecture by F. W. G., Plainfield, July, 1897.)

THESE are the "thoughts" beloved brethren, about which we have been singing (Hymn 330): not small thoughts, and we need divine power to lift us up to them and fill us with them. My intention to night is not an exposition, but rather to take some main points of this epistle, as giving us from a Pisgah height if you like, to look at our inheritance. A mountain upon earth would do to survey Israel's inheritance of old, but no mountain that the earth holds will do for ours. We must be lifted up to heaven, in order to see the range of that. That of course is what we find in Ephesians. It is as we all know, the epistle of the heavenly places. We find in it, therefore, the widest range of outlook that can possibly be. Compared with the other epistles, I may say it exceeds on every side. If you look backward, you find God's purpose from the very beginning; that there are purposes which God had towards us before the world was, before its foundations even. Then again, if you look forward what do we see all the way through, as the last verse of this chapter shows us, but divine "*glory in the Church* by Christ Jesus, throughout all ages, world without end!" Think of that *glory* by Christ Jesus *in the Church* throughout all ages,—a wonderful thing that. The Church is that in which the glory of God is to be realized in a supereminent way for ever.

Now let us look at what is contained in this,—taking up the main points, and trying to put them together, that they may dwell in company in our minds; and may God indeed enlarge our hearts to entertain and enjoy them aright. It is the apostle's own prayer here for us, that we might be "strengthened with might by His spirit in the inner man:" for what? for some wonderful thing, for

some ability to do some wonderful deed? No, but to take in what God has for us. And beloved, it is perfectly evident that we need power like that,—that, alas, the constant tendency of our souls is either to drop out of God's thoughts, or to impoverish them, so as to make them defective in power and unworthy of Him. What is a common thought among Christians, but that a man's whole necessity is to be saved and go to heaven? If he gets in at the door, it will be enough; and his whole life must be spent in the effort; in which, after all, he may possibly fail. As to the angels, why they are far above him, "the angels that excel in strength:" nothing but pride of heart could ever make him think of angels, except as immensely superior to him. It is quite natural for us to look up to them in that way, and as we see in Revelation, and in Romish teachings, even to worship them. But if they are naturally superior to us, all the more has God displayed His grace in taking up such as we are; and that is an immense point. Our weakness, our nothingness, our very sinfulness, these things are not objections to God's wonderful thoughts towards us, but, on the contrary, what we need to take in, in order to appreciate truly the greatness of His grace. We fail to realize God's thoughts at all, unless we take in the poor, insignificant and evil creatures we naturally are. It is in a fallen world that God has shown out, all the resources of His own grace, and the excellence of His own wisdom. It is a fallen world in which Christ came as man; and it is *manhood He has taken up*; it is the "man Christ Jesus," who is at the right hand of God.

Will you notice here that it is a first necessity that this should be believed, to apprehend the "length and breadth and depth and height?" The first necessity is that "Christ should dwell in our hearts by faith," that He may *dwell* there, not that we should catch sight of Him now and then, to lose Him again quickly. We must get

Him steadily before us, or we shall never be able to comprehend this that he speaks of. We must be able to keep Him steadily before us, because He is the centre of all God's thoughts, and all things were created by Him and for Him.

What does that mean? That means assuredly that God created all things in order that in them there might be displayed the glory of what He is; that He might show forth Himself in His blessed nature; for that is what Christ is, the One in whom He is known; the One in whom alone He is fully displayed or can be.

Now, if we fix our eyes on Christ, at once that brings us into the very centre of the scene of glory; the very centre of all God's thoughts and purposes. Christ—the Son of God become man—is the divine heart opened fully to us; in the Cross love and righteousness are displayed in a way that nothing can ever exceed or come up to again. God is manifested—is told out perfectly,—to bind for ever the hearts of His creatures to Him, to bow them in adoration before Him evermore.

But for this we too must come in. We may reverently say that for this we are necessary to Him. Our part in Him and with Him is part of this display. Otherwise the very glory of the Cross would pale: it would be, if fruitless to bring many sons to glory, shorn of its meaning altogether. For “we” are “made the righteousness of God in Him,” and in *us* are exhibited the “exceeding riches of His grace, in His kindness towards *us*, through Christ Jesus.”

How marvelous a thing that *we* should have such a place as this in the purposes of God! If he had not revealed it, who could have imagined it? Yet, being revealed, how sweet and suitable—how worthy of Him it is! How it fixes our hearts upon Him, and in the contemplation of our part with Him in glory, how they are drawn out to Himself! The world, what a little thing it

is, and how this faith in Him overcomes it, lifts us above it! Our portion is in heaven, with Him who is the glory of heaven itself: how shall we debase ourselves by taking up with earth as if it were our home! still more, by following the aims and objects of those upon whom the light of this glory has not dawned!

Now to look at what is before us in the epistle. The first thing the apostle speaks of is God's purpose as to us as individuals. That which is individual comes before that which is collective and corporate: for the spouse of Isaac must be already "of the kindred." Thus the first thing presented to us in Ephesians is relationship to the Father. We shall find as we go on, relationship with the Son and with the Spirit, and these are implied also in that with the Father; but *corporate* relationship is another thing. The Church as the body of Christ is related to Christ as man, and as the house of God is indwelt of the Spirit. Father, Son and Spirit are all engaged with us in the activity of divine love, as we well know; and the most intimate relationships in nature which God has instituted (surely that they may be to us the shadow of those higher and more wondrous things) He has taken up to convey to us what we are to the love which has sought and laid hold upon us: father and son, husband and wife, head and body,—these things speak of relationships the nearest and most inseparable. May we enter into them more in the tender affection and intimacy which they express!

First, we are blessed with all spiritual blessings in heavenly places in Christ, which, in contrast with Israel's portion, declares the sphere and manner of our blessings.

Then, as constantly in Ephesians, we are made to realize the absoluteness of the grace by which we have been "chosen in Him before the foundation of the world, that we should be holy and without blame before Him in

love," which is His nature. Morally, we must answer to what God Himself is, in order to enjoy His presence.

But then we come to what is simply "the good pleasure of His will," by which He has predestinated us to the position of sons through Jesus Christ. It would not satisfy Him to have us as servants, though servants we shall be of course, for ever: for love is the spirit of service, and service, therefore, the joy of love. In the whole range of the counsels of God, Christ is the Servant of His will, and as such the Spirit of God delights to present Him. The "body prepared" Him marks Him out as this, and the human "life" which He lays down He takes up again, different as the condition may be, that He may serve in it forever. "Therefore doth My Father love Me," He says, "because I lay down My life, that I may take it again." That is the voice of the Hebrew Servant: "I love my Master, I love my wife, I love my children: I will not go out free." The Son of God is the "Servant forever"—

"Serving in the joy of love,"—

the spirit of sonship in its display, as He has shown it to us: "But that the world may know that I love the Father, even as the Father has given Me commandment, even so I do."

Will He ever give that up? No: He will serve in the joy and glory above, as He served in His sorrow on earth. When He meets His own with the glad welcome of eternity, He "will gird Himself and make them sit down to meat, and will come forth and serve them." And when He will, as the "Father of eternity,"—the Bringer in of that which shall abide as fitted to abide, of divine order and supremacy into what will then find permanence in the rest of God,—then it is written, "the Son also shall Himself be subject unto Him that put all things under Him," and the ministry of love will still go

on, because the love of which it is the expression will go on.

So, therefore, shall we also serve. We could not lack this likeness to the Servant-Son, we who are to be conformed to His image, sons too and servants,—associates, “fellows,” intimates with Him who is “not ashamed to call” us “brethren.”

To this we shall have shortly to return. But in the “Kingdom of the Father” the subjects are of course sons. Here it is said “through Jesus Christ,” and thus “to the praise of the glory of His grace, in which He has accepted us”—or taken us into favor—“in the Beloved.” Here is the relationship in its full sweetness: sons in the Beloved Son, first-born sons in Him who is the First-born. So the Church is called in Hebrews “the assembly of the first-born ones” (xii. 23) “who are written in heaven,”—because Israel are the first-born upon earth. “Accepted in the Beloved”—it is not said “in Christ” exactly, but in all that Christ is for the heart of God.

Now we are told of the inheritance: for “if children, then” we are “heirs; heirs of God and joint-heirs with Christ.” The Son of God is the great “Heir of all things,” and here we are made to realize that. It is “the mystery of God’s will, according to His good pleasure which He has purposed in Himself that in the dispensation of the fullness of times He would *head up*”—as the expression really is—“all things in Christ, both things in heaven and things on earth,” and then it is immediately added: “in Him in whom we also have obtained an inheritance.” How wonderful to be thus “joint-heirs with Christ!”

The apostle prays directly after, that we may know the “riches of God’s inheritance in the saints”—a beautiful declaration of a truth of which we may find an illustrative parallel in the case of Israel and by which their land, spite of all their failure, abides for them to-day. “The

land shall not be sold forever," says Jehovah to them, "*for the land is Mine:*" Israel might forfeit it, and as far as they could, they have done so, but the true Owner can never lose His title, nor lose the power to make His title good.

The land abides, then, His own; and being His own, He can do with it as it pleases Him. If He put Israel into it, who shall refuse His right to do so? And this is plainly declared to be the tenure of their possession. "The land is Mine," says God; "for ye are strangers and sojourners with Me." He gives them no independent right; He entertains them there as guests of His bounty merely; but thus they can never *lose* this right; of grace, and of grace alone, He can take them up again, as He will do, upon the same terms.

We are not strangers and sojourners indeed: we are sons and heirs. But the inheritance is God's and His title can never pass away. It is all His, even while as sons He puts us in possession. How blessed to know it is so!

Our abodes are in the Father's house; our meat is at His table; in the farthest regions of His everlasting Kingdom distance from Him shall never more be known. Distance would be as death, and there can be no death,—nothing but eternal life and incorruption. Then indeed we shall know what it is to "live and move and have our being in Him," and, eternally dependent, be filled and energized with His eternal might.

Of this the indwelling Spirit is the pledge and earnest. What more simple than that the Spirit of sonship is as such the pledge of the inheritance? And here already we know—rather, would that we *did* know—the blessedness of divine power that has laid hold upon us. Indwelt of the Holy Spirit! we easily speak of it; we are familiar—in some sense, too familiar, with an amazing thought, which if we entered into it aright, would fill us

with awe and adoration. Our very bodies are indwelt by divinity and held for Christ by the same power that in the beginning brooded upon the face of the waters and produced and nurtured the numberless forms of created life. For us, too, it works even in a higher activity, for more wonderful results and fruit that shall transcend all the glory of that first creation. May we yield ourselves up to Him with absolute and delighted surrender for all His blessed ends to be fulfilled in us!

But we must pass on to another thing—closely connected, indeed, with what we have been considering. For if we are sons of God and heirs of such an inheritance there is surely need of preparation for this. If we are to be companions of Christ, we must be conformed to His likeness. And now we are shown how God has provided for this, by the forthputting of power in answer to the glorious work which Christ accomplished for His people. This the apostle prays that we may know—"what is the exceeding greatness of His power to us-ward who believe, according to the mighty working which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power and might, and every name that is named." There He is set as "Head over all things to the Church which is His body, the fullness of Him that filleth all in all."

How we are still reminded, when looking at Him in the height to which He is ascended, of our relation to Him! The body is complement to the Head, who is yet "Head over all things." The Church is the "fullness" of Him who yet "filleth all in all." We are almost alarmed at ourselves when we utter thoughts like these; and yet they are but the repetition of what is uttered here. Let us remember, while we wonder, that all the universe is to wonder at it too. It is the glory of His grace. That *we* wonder is no wonder.

This power wrought in us when "God for His great love wherewith He loved us, even when we were dead in sins, "quickened us together with Christ, and raised us up together, and seated us together in heavenly places in Christ Jesus." Here is a new condition for us, answering to a new place. "Quickened" is condition; "raised" and "seated" are position. "Quickened with Christ" we are partakers of His life, His nature,—a life which is for us the result of His death, and thus carries with it the virtues of that death: "He hath quickened us together with Him, having forgiven us all trespasses."

In resurrection the man made alive out of death leaves the company of the dead. Here the "*with* Christ" ceases; but "*in* Christ," we are where He is, "seated together in heavenly places." He has gone in, our Representative and Forerunner, and we are before God identified with Him—"as He is." There, within the veil, our hope is anchored.

This gives us to be here even now as men who belong to heaven, following that track of light which He has left upon the road He travelled through the darkness of this world. No shadow of death indeed—death as He knew it—darkens that glorious path; but it is through the same world, and in proportion as we grow into His likeness, we realize it in its opposition to God and to us, as He did. We have our "senses exercised to discern both good and evil. Yes, we are to be His companions—His associates; and the discipline, the sorrow, the knowledge of sin and evil, as in a fallen world we learn it, are a necessity for those who are to be with Him thus. Had we *not* this knowledge, how much should we lack of what He would find in us! And all the conflict, all the sorrow, is it not worth while, that we should be the better fitted to enjoy that place, and answer to His mind who has chosen us to be with Himself in that amazing place as having part with Him?

But we must still go on ; for there is much still before us ; and at best we can only hope for a few distinct thoughts and some linking together, of glories that cluster around us as we consider the place we have with the glorious First-born among many brethren. The connection of sons with heirship we can understand, and the link of a common nature—of common experiences—with fitness for intimate companionship with Christ above : “If children, then heirs ; heirs of God and joint-heirs with Christ : *if so be that we suffer* with Him, that we may be also glorified together.”

We have to go on further now, as led by the apostle here ; for we are, with all this members also, of His body. The Church is the body of Christ : it is that now. Is it a mere time relationship to the blessed Head we have in it ? No, surely that cannot be. Relationship to Him so near, so intimate, and given us by divine grace, must surely be eternal. As He says of our abode with Him in heaven, “If it were not so, He would have told us.” He has, in fact, told us quite differently, as we shall see in a little time.

What is the thought as to the Body of Christ ? It is a figure, of course, but what does the figure mean ? Taken as it is from nature, we go to nature to learn the significance of it. In Corinthians we have it dwelt upon at some length, and the natural analogy is developed for us. A human body is an organism. It is the union of parts that are different from one another, and yet planned and joined together for a common end. Were the parts not different, they would not serve the common purpose. The organs are different ; their functions are different ; the purpose is but one. There is individuality in each part ; each does a work which no other part can do ; but none is able to subsist alone : each is dependent upon the rest, each lives for the rest, and not for itself merely ; to seek its own would mean prostration and death. The

whole is served by the individual; and the individual also is served by the whole.

Such is the body of Christ also; in which the members are linked to one another, so that "if one member suffer, all the members suffer with it," and we are linked together by our differences and our needs. Our insufficiency as individuals is met by the ministry of others to us, to whose deficiencies we in turn may be used to minister. We are members of one another. We are meant "in love" to "serve one another."

All are under the Head, the glorious Head, and to serve the purposes of the Head, with whom we are united by the living Spirit: "he that is joined to the Lord is one Spirit." And notice in this connection that the Church is never spoken of as being in heaven. It is a heavenly thing, but not yet in heaven. Although so many of the members of it have passed away from earth, that there are far more in heaven than on earth now, yet the Body of Christ is uniformly spoken of as on earth and not in heaven. Only when the Lord takes us away together will the Church at last be there where she belongs.

For the body is the instrument of the Spirit, and the link, in our present condition, with earth no less. And we are thus the instruments and representatives of our Lord on earth,—expressly here to represent Him on it, as He was here to represent the Father. So He Himself declares. Earth is for us the sphere of service, and the Church the instrument for the representation of the Lord on earth in the meantime of His absence. Thus we can understand why the Body of Christ is seen as on the earth alone.

How blessed is such a thought and yet how solemn! How it brings home to us the thought presented in the third chapter of the first epistle to the Corinthians, where we have a different statement from that of the twelfth, *our bodies* being said to be the members of Christ. Are

we to take that in connection with the other thought? I verily believe so. It is just a carrying out as it were of the other, speaking in such terms as it would seem impossible to mistake. What does it mean—our *bodies* as members of Christ?—our hands and feet. First, we belong to Him, He claims us as His representatives, the exponents of His will, to be in the activity of His love down here, the expression of it in the time of His absence. Look a little further and you will see in the sixth chapter something that will help us also: “Habitation of God through the Spirit,” as we are, our *bodies* are here said to be temples of the Holy Ghost. God will have the body. He says I am aiming at the body—the lowest part of what man is, “though he that is joined to the Lord is”—not one body, but—“one spirit.” Yet God most emphatically claims the body. It is plain it is through the body we are linked to this scene. Losing the body, we are out of this scene. The body links us with the place of service. The body is the missionary of the mind. It is that by which the will of the mind is shown—the servant of that will. What about the body of Christ then? When Christ claims these members of ours as His members, when he claims the body as His temple, He claims us in our very lowest part, but in that which connects us with this scene, a scene of misery, but in which is the display of His grace, and in which the activities of His grace are going on. The living expression of the activity of His grace, of His mind upon earth that is part of what the body of Christ means. We are to be hands and feet for our absent Lord.

Is that to be only just for the present time? When the Body is grown, as Scripture expresses it, “into the measure of the stature of the fullness of Christ,” is the purpose then fully served? Is the service implied at an end forever, just when the Body has reached perfection? And in heaven is there to be nothing any more but rest?

—at least cessation from the activities of which the body is the expression? Surely not. Have we not seen already that we are to be forever the associates of Christ, forever His fellows? Have we not seen that His service is never to cease,—His activity never to be at an end? How blessed to realize that the Body of Christ, up in heaven, will be the fullest and most intimate expression in the creature, of the Lord's own activity, fitted for the accomplishment of His own thoughts and purposes, the members to do His will! trained as I have said already and disciplined and grown up together into maturity,—the Body and Head making “one man” complete. Surely that is not a temporary purpose which is served, but an eternal one; it is not to vanish at the moment of its completion. The body of Christ is not to be laid aside any more than our body is; the body is never to be laid aside; and Christ's “body prepared Him” still implies service, in heaven as on earth. Is it not the same with this other which He has moulded and fashioned for Himself, to be the instrument of His own will? And this connects with our first thought: those are above all to carry out His purposes of love and grace and goodness who are “fellows” of the Servant-Son.

But we are not only members of His body, the Church is viewed also as the house of God. And, as in the Body we are in relationship to Christ, so as the house we are in relationship to the Spirit. It is “the habitation of God in the Spirit.” Those in whom the Spirit dwells are the temple even now of God, as we are told in Corinthians. And in this epistle we are told that the Church is “growing into a holy temple in the Lord.” What is the temple for? for God's worship and praise, and the display of Himself that man may adore Him in it! What is God going to do in us? is it not to display the exceeding riches of His grace? In the prayer with which we began, you find, I think, some of the effects of this.

There it is stated that "from the Father of our Lord Jesus Christ, *every* family"—so it should be translated—"every family in heaven and earth is named." That would take in the angels and all. Angels are sons of God, as we know, but not by redemption. Christ "taketh not hold of angels, but of the seed of Abraham He taketh hold. Yet here from the Father of our Lord Jesus Christ, "every family in heaven and earth is named." Can we not understand this? Surely if already by creation angels are sons of God, yet the new character of God displayed in redemption must affect this relationship. The Father is known in how much nearer and tenderer way when all that He has done for men is realized. They can say, "This is our Father too;" and the arms that are stretched out to encircle others will be felt as encircling themselves also.

Thus we can understand the expression. And if God be known better in the grace of redemption, we are told here distinctly also, that "to the principalities and powers in heavenly places is known by the Church the manifold wisdom of God." And again, at the end of the prayer before us the apostle ascribes "unto Him glory in the Church by Christ Jesus throughout all ages:"—literally, "through all generations of the age of ages." What is this but to declare the Church eternally the temple of God?

This ought to be plain, and it shows how God has purposes in the Church that reach out far beyond the Church itself. We can see the place it has in that eternal display of the glory of God which is the happiness to the full of all His creatures. It makes it simpler to realize the grace that lays hold of such as we are, while it cannot possibly make less glorious the grace itself, which thus contemplates the multitudinous hosts of God's glorious universe. We can say

"Jesus, He passed the angels by"

all the more for knowing that in another sense He did

not pass them by at all, but that they will own forever adoringly how they have been enriched by that which is the salvation of others, and not their own.

But we have not even here reached the end. If the Body is to be an expression of the living activity of the blessed Head, there is yet something left out by this as expressing, as He desires, what we are to Him personally—to His heart. But He could not leave this out; He *has* expressed it, and in the tenderest way that the human ties which He has created can give it expression. The Church is not only the Body of Christ but His Bride: that relationship which speaks of what, in the creative design of God, speaks of unique affection and personal consecration. One man for one woman, one woman for one man, was (as seen in Adam and Eve) the primeval law of marriage. And at the very beginning of the earth's history the first man and woman typified, as Scripture assures us, the mystery of Christ and the Church. Yea, "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water, by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing." Thus will it be and thus abide for Him. And the human tie here as elsewhere must only be too feeble to express all that is meant by this. If there is a title that speaks music and gladness, it is that of the Bride. On earth the music dies and the freshness fades. In heaven all is undefiled and incorruptible and unfading. The Bride of Revelation seen at the commencement of the thousand years, had just put on her pure white robes; but at the end of them she is still "as a bride adorned for her husband." And the heart of her Husband will be well satisfied with her. The "eyes that are as a flame of fire" will search her through and through only with delight. "Behold," He will say, "thou art all fair, my love; there is no spot in thee."

At last, at last! "He will see of the travail of His soul, He will be satisfied." How well may we be, as we look on to this!

If such, then, is our Pisgah outlook as Ephesians gives it to us, well may we look and look, until the prospect possess our souls. This is what the apostle prays for us in effect, in the passage which we have taken for our text: "that Christ may dwell in your hearts by faith, that, being rooted and grounded in love, ye may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God."

Notice here how thoroughly he would have us survey the wondrous prospect. "Breadth and length and depth and height"—he would have us comprehend all. Nor will he allow a single one to be excluded as if incompetent. His prayer is "that we may be able to comprehend *with all saints.*" Alas, all saints have not much comprehension, have they? but God says to all His people, do not hide yourselves from these things; do not refuse to enter into the deep things of God; do not shut out the brightness of it from your hearts. Therefore "all saints," is God's thought, that is what He would have, that is what His book is before us for and open to us all, to fill our hearts with. We are to "comprehend with all saints,"—"with ALL SAINTS." How much we suffer because of that intolerable division (which is still among ourselves, however little openly,) into clergy and laity: a few people on the top to throw fragments of food to people round, who cannot draw near as they can, or get very much, except as they choose to dole it out to them. But God would have all His word for all His people; and none are excluded, save by their own neglect.

Let us look on to the fourth chapter and see how this is worked out there. Christ has gone up into the heights

of glory, having been down into the depths, in the unutterable humiliation of the cross, and learned by personal experience every step of the way down there. Now, gone up as Man, He fills all things. So that you can find no place of which He has not in some way knowledge. Having gone up now, the Risen Man, as Head of the Church He has given gifts to men, according to the fullness of that so painfully acquired wisdom. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers"—mark now, for what: "for the perfecting of the saints"—that is the first thing. The saints are looked at individually there, and they are to be perfected—not some particular class of saints, not the special gifts, but the saints as such—"for the work of the ministry, for the edifying of the body of Christ." Would you not think that the order there would be reversed, and that it would say, "*for the work of the ministry, for the perfecting of the saints?*" But no: it is to be read the other way. And that means that the whole of the saints are in their turn and measure to be ministers, if the body of Christ is to be edified aright.

Think of the apostle's words to the Hebrews: "when for the time ye ought to be teachers, ye have need that one teach you again." To be taught once, was all right; but the very work of a teacher is to enable his scholars in due time to do without him, not to keep people all the time at school to them. Are they never to have learnt, so as to be out of school? Alas, spiritually that seems seldom thought of,—still less, that every Christian school ought to be what is called a "normal school"—a school to turn out teachers. Yet every bit of truth we learn is in our responsibility to communicate to others according to opportunity.

Is it not the lack of the consciousness of this, that deprives us largely of the faculty of learning even? At least, with the consciousness of responsibility and desire

to communicate, truth will be learnt more painstakingly, more fully. Every one understands that a teacher must be up in his subject. While on the other hand, there is nothing like the attempt to teach, to make us conscious of our own deficiencies. But this in the end is a most helpful thing, while the reflex influence of every hearty, honest endeavor to help another with the truth will make it more practical and helpful to ourselves also. "He that watereth shall be watered himself" is the divine rule which secures such blessing.

Do let us remember, then, that we are to seek to "comprehend with all saints what is the breadth and length and depth and height," and remember also that "Christ dwelling in the heart by faith"—the abiding consciousness of what He is—is the necessary basis of all such knowledge. See also what it leads on to: "that, being rooted and grounded in love"—God's nature—"we may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ that surpasseth knowledge, that we may be filled with all the fullness of God."

Blessed, wondrous knowledge indeed, and as he directly tells us, the power is working in us by which it may be gained. Not learning, not cleverness, not mental capacity, can be this to us. It is the Spirit of God who alone is competent. It is He who is with us to lead us into all truth; and not the special teachers merely, but with every member of the Body of Christ! If we do not exclude ourselves, then, from it, we cannot be excluded.

But if *we* forget what God has put thus within our reach, there is one who certainly never does forget it. And who is this? why, the devil. Solemn it is to see that we cannot close this epistle of the heavenly places without finding that we have foes that would deprive us

of it. We have thus to stand against the wiles of the devil, and to put on the whole armor of God to resist his attacks. What! let the people of God enter into their possessions? Let them realize the riches that are theirs in Christ? That would mean to let them escape from the dominion of the things that pass and perish, to be moulded by the thoughts of God, and be the expression of the mind of Christ in a world that is dying for the lack of Him. That means fullest blessing to themselves, blessing to souls around them, glory to Christ our Lord! Therefore they shall not, *if Satan can keep them out of it*. And the book of Joshua is the typical expression of the conflict which must be waged, if we are in fact to possess ourselves of what is our own. May the Lord energize us for the inevitable struggle with foes that we can only conquer in the might of the Lord! To be holy we must be heavenly. To be victorious over the world, our faith must enter into the unseen things. The Lord accomplish this in us all, in accordance with His desires for us, and for the glory of His holy Name!

THE BASIS OF TRUE CONFIDENCE.

Notes of an Address by C. C. at Lachute, 28th March, 1897.

(John xxi. 15-23.)

I BELIEVE that perhaps every where at the present time, there is a great deal of despondency and discouragement—a feeling that it is almost useless to seek to go on in the path of faith, with the things which God has intrusted to us. We can understand how this feeling has settled down so widely, so generally. There have been so many things following after one another, indicating such wide-spread failure, not looking at the whole people of God only, but at ourselves, and ourselves *individually* also, the Lord's dear people have been staggered. How much there has been to dishearten us!

We every where need a lifting up with respect to this. It is quite easy for us to think: "Well, we have made such sad work of it, we have disappointed the Lord so sadly, we cannot expect Him to trust us; we cannot expect Him to put confidence in us." And so we easily settle down with the feeling that it is useless to take up the things of the path of faith and care for them, and undertake to go on.

In the portion read we find what will raise us out of this despondency.

First. Let us look at this disciple of the Lord—something of his history, his failure. Let us see how the Lord feels for him and deals with him and, through him, with ourselves. We do not need to dwell on the failure and sin of Peter. We all know how through self-confidence he failed sadly. He was foremost in protestations of love and fealty to the Lord Jesus. Though all the others should fail the Lord, he was ready to go through fire and sword for His sake; but when the test came he denied the Lord with cursing. Failure had an effect on the state of Peter's soul, and so it has with us. The Lord looked on him at the moment of his very worst. It was a look that went right through Peter's heart, and he went out and wept bitterly. Restoration, however, beloved brethren, was another thing. Rest and composure in the presence of Christ is another thing. The work was begun, but not ended when the Lord looked upon him. Much had yet to be done before all was right in his soul. I want to press a point: we are too easily satisfied with repentance. We ought not, of course, to think lightly of it; we should seek it earnestly,—seek for *genuine* repentance in the soul;

but I think we often stop short in dealing with one another, and thus souls are hindered.

Just look at Peter: we all agree the work of repentance was begun from the very moment of his going out and weeping bitterly. Look at him going to the tomb; look at him after personal contact with the Lord; what do we find? We do not find him exactly following the Lord. In the beginning of this chapter it is *he* who proposes to the other disciples to go fishing; and it is because he is not yet fully restored, that he is ready to return to his fishing. There has been partial recovery, but not complete, and I believe we do feel the lesson is: Peter is not entirely at ease in the company of the Lord Jesus Christ. Well, the result of the fishing is, he toils all night, laboring hard and exhausting his strength, and in the morning, as he looks over the effort of the night, it has all come to nothing.

Beloved brethren, how like ourselves often! How often we, finding uneasiness of soul, turn and spend our energies for naught, and in the end only find out all our energies are fruitless!

Peter is not at rest, and it is just here the Lord presents Himself to His disciples, and particularly to Peter, giving him a lesson he needed, and that every one of us needs also. What is it? He is taught that the One he had sinned against in the saddest way, trusts him, puts confidence in him notwithstanding the grievousness of his sin. The Lord has such unbounded confidence in him He can put into his hand the most important interests of His heart. Think of the grace of the Lord intrusting into his hands His lambs and sheep! How frequently we feel: "Well, we have forfeited the Lord's confidence;" and as our

failures become known to others, we think the old times—the good old times of confidence in one another—are gone. We think our brethren will be thinking constantly of these things, and that they will be a barrier against their confidence, against their trusting us. As long as we fear our brethren cannot trust us, there cannot be perfect restoration. Beloved, how often we have found it so; we have said, “Our brethren do not trust us, and we do not expect it.” But I believe the Lord wants us to have our failures and sins so absolutely gone, and forgiveness enjoyed in such a way, that we may have the assurance we can trust one another. It is this lack of confidence which produces these continual difficulties that have so spread among the Lord’s people, and given us so much sorrow. I believe the Lord would not have it so. He wants us to learn that *He* trusts us, and then that *we* can trust one another.

Now look. The Lord speaks three times to Peter:

First: “Simon, son of Jonas, lovest thou Me more than these?” as if reminding him of his past protestation of affection and faithfulness.

“He saith unto Him, Yea, Lord, Thou knowest that I love Thee.”

We cannot question the reality of his love when he speaks thus, yet he had not got to the bottom of the matter. Yet in the face of this the Lord says, “Feed My lambs.” This is as much as to say, “Even if you have sinned worse than all, yet I’ll trust you.”

Still the Lord is not going to leave it there. He is going to reach the bottom, and so He says the—

Second time, “Simon, son of Jonas, lovest thou Me?” No comparison now. He is probing more deeply by a question far more searching than the first,

one that relates entirely to the Lord; his thoughts taken away entirely from others, and fixed upon Himself.

Peter answers as before: "Yea, Lord, Thou knowest that I love Thee."

Well, says the Lord, I have sheep that I love, and put a high estimate upon, that are the objects of My tenderest solicitude and care; I trust you with them; "shepherd My sheep."

The effect the Lord would thus produce in Peter's soul is very precious to contemplate; but his manner of reply, "Yea, Lord," would seem to indicate yet some self-confidence, and so the—

Third time the Lord asks the question. This time He changes it somewhat. In His first two inquiries He uses a different word for "love" to that used by Peter; but now in the third He changes, and takes up the same word for "love" as Peter had used in the reply to the first two questions, and says,—

"Simon, son of Jonas, *lovest* thou Me?"

I believe the word Peter uses is one meaning strong, personal, human attachment. He was indeed specially attached to the Lord, and now it is as if the Lord were saying to him, "I am not now going to ask you if you love Me; but are you specially attached to Me.

Notice Peter now: he is grieved. At length he realizes the defect in himself. He is grieved that for the third time the Lord has pressed him. Now he does not say, "Yea, Lord," but simply, "Lord, Thou knowest that I love Thee,—Thy sharp penetrating eye can look down deep beneath all the sin that every one can see, and Thou knowest that I do love Thee. The disciples may not believe it, but Thou *knowest* it."

Beloved, do not we feel like that often? We feel as if our brethren could not trust us, and yet we can appeal to the Lord and say, "Thou knowest that beneath all the failure, there is attachment to Thee."

Ah, now Peter has got back to the Lord. He is fully restored now. The Lord knows there is genuine affection to Himself. There is now too the apprehension of this in his soul. If the Lord knows it, that is a blessed thing—let people—let my brethren throw my failure in my face; let them talk of my lack of devotion and spirituality—one thing I know, I have from the lips of my Lord that He knows the reality of the love in my heart to Him.

What is the result? We find Peter following the Lord, and in the early chapters of the Acts, you will find him standing up boldly, and charging that great company of the Jews with *denying* the Holy One and the Just. He is perfectly recovered to the Lord, and to the sense of the Lord's knowledge of the real love to Him that was in his heart, or he would not have been so bold.

Well, beloved, if we have failed individually or collectively, we need deeply grounded in our hearts that, notwithstanding our sins and failures, there is reality of love there for Christ—that He knows it; and this will give us confidence to go on boldly with the testimony of the Lord.

If the Lord puts all this on record here, it is that it may be ministered to us. How blessed to think that notwithstanding all the crookedness of our ways we may realize the Lord can put unreserved confidence in us. He can say to even such as we, Peter-like as we all are, "I am not going to let you off—I am not going to let you settle down into despair and

despondency, I trust you, I have confidence in you. I know there is love in those hearts of yours, and I can safely entrust, to your care the dearest interests of My heart—My lambs and sheep—shepherd them, care for them. Notwithstanding all He knows of me He can trust me ! Then I can take it as a trust from His hand, and I'll seek to serve them and care for them. I'll seek to answer all His desires, and take up boldly and firmly all He entrusts to me.

May God grant we may learn this lesson—learn how He trusts us, and serve His lambs and sheep for His sake !

THE CROWNED CHRIST.

“And upon His head were many crowns.”

(Rev. xix. 12.)

CHAPTER VII.

The Last Adam.

(Continued from page 194.)

AS “Last Adam,” the Lord is revealed as in connection with that “new creation” which God is perfecting for Himself out of the ruins of the old. Such a thought as this is not unrepresented in nature. The present world is thus built up out of the ruins of a previous one, which in all features of highest worth it surpasses ; according to that law of progress which we have seen written on its grades of life-development, and to which its life-*history* also, on the whole, conforms. But the new creation connected with the Last Adam arises out of a deeper collapse than any that preceded it,—thank God, to assume now a permanence which shall suffer no collapse again. With the first Adam, its head, the old

creation fell. With the last Adam, the new creation abides in indefectible blessing.

While the title of "last Adam" is found only in the passage we have been considering, the epistle to the Romans (v. 14) fully declares Him to be the Antitype of the first. His relation to the new creation is what Adam's was to the old. The results are in contrastive parallel: "as in Adam all die, so in Christ shall all be made alive" (1 Cor. xv. 22). But here, because the new creation is brought out of the old, it is not enough to say, "shall live," but "shall be *made alive*."* He who is to be the new Adam of a new creation *brought out of the old* must for this accomplish redemption.

Thus it is as risen from the dead that the Lord breathes upon His disciples, and the antithesis to "in Adam" is "in Christ;" this being the official title with which His priestly sacrificial work connects itself. *Eternal life* for us is "in Christ:" that is, in the Last Adam, with His sacrificial work accomplished, and gone up as our Representative Head to God.

The first man was also in a very real way the representative of his race; not, however, by any formal covenant for his posterity, of which Scripture has no

* That the apostle is here speaking *only* of those "in Christ," and not, as generally believed, of all mankind, will be evident on due consideration. For the resurrection of the wicked is not an effect of Christ's redemption, but a "resurrection of judgment" simply (John v. 29); and throughout the chapter it is only of the resurrection of the saints—of those of whom Christ is first-fruits (ver. 20)—that he is speaking. The "all" on both sides (whether "in Adam," primarily, or "in Christ," eventually), are only the redeemed. It is from error as to this that some forms of restorationism have originated.

trace; but by his being the *divinely constituted head of it*. His representative-character was grounded in what men call "natural law," and which is nothing but divine law. This is asserted in the plainest possible way in Scripture. "Who can bring a clean thing out of an unclean?" expresses the law. "What is man that he should be clean? or he that is born of a woman that he should be righteous?" "Behold, I was shapen in iniquity, and in sin did my mother conceive me." And the Lord affirms the principle in the most emphatic way: "That which is born of the flesh is flesh." What men now call the principle of "heredity" is thus affirmed by Him, and it is the whole scriptural account of the matter.

Sin came in through Adam. The nature of man was corrupted; by the disobedience of one the many were made sinners; and death introducing to judgment was the stamp of God upon the fallen condition. So, as the apostle says, "in Adam all die." "In Adam" thus speaks of representation, as the apostle argues as to Levi and Abraham (Heb. vii. 9, 10): "And, as I may so say, Levi also, who receiveth tithes, paid tithes *in Abraham; for he was yet in the loins of his father when Melchizedek met him.*" Similarly we were in the loins of Adam when he fell and sentence of death was passed upon him. Thank God, we have heard the voice of Another,—Head and Representative too of His race, which says, "Because I live, ye shall live also" (John xiv. 19).

The last Adam is the head of a new race. And so, "if any man be in Christ"—set over against "in Adam" in the verse already looked at—"he is a new creature" (or "it is new creation" 2 Cor. v. 17). *To be "in Christ" is to belong to the new creation and the*

new Head. The last Adam becomes Head of the race after His work of obedience is accomplished ; and that wondrous " obedience unto death " becomes the heritage of the new race. The connection of the Head and race is necessarily by life and nature. A corrupt nature was transmitted from the fallen head. A divine life and nature, free from and incapable of taint, is ours in the new Head, Christ Jesus. Death and judgment lay hold upon the fallen creature : righteousness belongs to the possessor of eternal life.

The life and the place go together, and are never disjoined. " He that believeth on the Son hath eternal life ; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him " (John iii. 36). Eternal life or the wrath of God : these are the alternatives. Solemn and wonderful alternatives they are !

F. W. G.

(*To be continued.*)

PRAYER.

LORD, what a change within us one short hour
 Spent in Thy presence can suffice to make ;
 What heavy burdens from our bosoms take ;
 What parched grounds refreshed as with a shower !
 We kneel, and all around us seems to lower ;
 We rise, and all, the distant and the near,
 Stands forth in sunny outline brave and clear.
 We kneel, how weak ! we rise, how full of power !
 Why, therefore, should we do ourselves this
 wrong,
 Or others, that we are not always strong,
 That we are ever overborne with care,
 That we should ever weak or heartless be,
 Anxious or troubled, when with us is prayer,
 And joy and strength and courage are with
 Thee ?

Selected.

THE OBSERVANCE OF THE LORD'S DAY.

THAT we are not under law, but under grace, is at once the distinguishing feature of Christianity and the emancipation from bondage of God's beloved people. The line between law and grace, between faith and works, cannot be too clearly marked, for Scripture distinguishes them absolutely. Nor does this apply to the ground of justification merely. It is a common remark that we are not under the law for justification, but *are* under it as a rule of life. Most clearly does the word of God negative such a thought. In the most absolute way we are declared to be dead to the law, that we might live unto God. The rule by which we walk is the rule of the "new creation" (Gal. vi. 15, 16). So far from being under it, the law has been done away, for him who has died with Christ (Rom. vii. 4).

If it be contended that this refers to the ceremonial rather than the moral law, a glance at 2 Cor. iii. 7-11 will show the contrary. It was the ten commandments that were "written and engraven in stones," of which the apostle is speaking when he calls them "the ministration of death,"—the "ministration of condemnation,"—"that which was done away."

But is it not a very serious thing to discriminate between the commandments given of God? Where will we find such distinction in the law itself? where in any divine comment upon the law? But we cannot here enter upon a matter we would fain hope is clear at least to most of our readers, for our subject takes us in another direction.

Now the observance of the Sabbath is absolutely

enjoined in the fourth commandment. It is enshrined in the very heart of the decalogue. Between its binding authority and that of the other nine commandments, there cannot be the slightest difference. Any attempt therefore to limit or modify it, to change the day for its observance is tampering with the holy law of God. Let us mark this well, for just here is the citadel of Adventism which is so rarely taken, and by which many conscientious persons are taken captive.* If we are under the law, in vain do we speak of a "change of day." Rightly are we asked, Who gave you authority to change the day; and to this there can be but one true answer. The seventh day is the only one ordained in the law of God.

But how simple it all becomes when we see that we are not under the law, have been forever freed from a yoke which could only hold us captive, and be thus a badge of the old creation which it could only condemn. What relief comes to the exercised conscience when once this emancipating truth is clearly seen. Before, the very earnestness and sincerity of motive did but rivet the chains and drive them to the bone. We are crucified with Christ and thus are dead to the law, and passing out with Him into another sphere—in resurrection—we find "all things new."

* We say citadel, for it is the strongest point of the system, though absolutely fallacious. There are graver errors held along with this: the putting God's people under law; the denial of any true atonement at the cross of Christ; the denial of the eternity of existence of the lost; and blasphemous doctrines as to the Person of our blessed Lord. We have no hesitation in warning our readers against it as anti-christian and most deadly.

Alas that we are creatures of extremes. See the soul groaning under the bondage of the law. He longs for holiness, but finds only the strength of sin. He is set free, and now lest he should go to the other extreme needs the admonition, "Shall we continue in sin because we are not under law but under grace? God forbid." The accusation of antinomianism is a false charge against the precious gospel of the grace of God, but doubtless the careless walk of some may have given occasion for the laying the charge at the door of any who under plea of liberty, make it an occasion to the flesh.

We believe that just here a word is needed for our consciences. Let the reader note it, we say *consciencs*. "Holding faith and a good conscience;" "we trust we have a good conscience." An awful snare of Satan it is, to lead the newly delivered soul to think he has no further need of conscience. No need of conscience? How then is he to be led in God's ways? Where is that godly fear which should ever be the mark of the child of God? The precious place of liberty into which we have been introduced by the work of our Lord, is the true and proper sphere for the fullest activity of an enlightened, instructed conscience.

All would instantly admit the truth of this as to the general walk. They would agree that while we are dead to the law and thus freed from it, we are now in a position to carry out its spirit and produce in our lives the fruits of that holiness it demanded. "That the righteous requirement (*Gk.*) of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

But we are persuaded that there is but too little

application of this principle to the observance of the Lord's day. We need scarcely recall the appropriateness of the establishment of a new day for Christians. The Sabbath was the memorial of the old creation, into which sin had brought ruin: the first day of the week is the memorial of Christ's resurrection, the beginning of that new creation into which sin can never come. Most fittingly therefore does our Lord appear to His disciples on that day (John xx. 19, 26); most naturally too do they continue to make it the day of their assembling for worship, and for giving (Acts xx. 7; 1 Cor. xvi. 2).

As taking the place of the Sabbath all of what was spiritual in that day came with it:—the cessation from all but needful employment, the devoting the day not to our own thoughts or words but the sweet and holy meditation upon the things of God.

We are living in days of apostasy. Farthest removed from Christian liberty is the sacriligious trampling upon all formerly esteemed holy. The Sunday amusements, the Sunday newspaper, the open mockery of the "blue laws," do but show still further alienation from God and a ripening of things that will very soon eventuate in open and complete apostasy. We know the crisis will not come till the Church is taken away to the Lord, but how near, how very near that happy event is—for how near is the apostasy!

We easily assimilate the thoughts and ways of those about us, and thus fall into the looseness as to the Lord's day that marks the world. Let it be fully understood that Scripture gives no ground for such looseness. How unutterably sad is it to see Christians turn the day into a time for recreation, for

merely social visiting with unlimited conversation upon everything but the things of Christ.

We know it may be said that we should be in the Spirit at all times, and that our speech should be always with grace, seasoned with salt, and to this of course we agree at once. But should we not be particularly careful on this day to manifest this? We would all be shocked at one voluntarily engaging in his business on the Lord's day; is it not equally sad to devote that day to conversation or thoughts equally secular? Should not the Lord's people, in no spirit of bondage or of sanctimoniousness, make conscience of their thoughts and words on this day? We are persuaded that blessing would result.

On the other hand what an opportunity does it afford for all Christian activity: the quiet reading and meditation; visiting of the sick or of loved ones, seeking to speak of Christ and His things; the distribution of tracts; the preaching of the gospel. In this happy employment, together with the remembrance of our Lord, the day passes all too rapidly, and we are strengthened for the wilderness and its trials. It has been for us

“A day of sweet refreshment
A day of holy love
A day of resurrection
From earth to things above.”

Contrast with this what is alas too common among the saints of God: a mere holiday!

Beloved brethren, let us suffer the word of exhortation, and seek to use our liberty not as “an occasion to the flesh,” but by love to serve one another,” and to serve our blessed Lord. What a testimony it is to the world, what a badge of who we are, when

the Lord's day is thus regarded. May He, the Lord of the day and of us His redeemed, make it a delight to us.

THE NEW CREATION.

THE inspired Word speaks of a new creation. God, in a variety of expression, has promised to make all things new. Though the new creation is thus presented as something to hope for, yet in a real and blessed sense it is already introduced, at least in its beginning, as we shall see further on. And the introduction of the new is the declared condemnation, or the virtual setting aside of the old, though we know it continues for the present, but it is only for a little time. To illustrate: in travelling through a country, you come in sight of a farm house which looks old and dilapidated; you say in your mind that its owner must have condemned it in his thoughts and words. You come nearer, and you see that the foundation of a new house is laid. You now say that the old house is condemned, not only in thought and word, but in *deed*. The family is yet in the old, and doubtless making themselves as comfortable as possible, but its removal is only a matter of time. So in reading the Old Testament Scriptures one cannot fail to see that God is not satisfied with the present state of things,—not satisfied with His once fair creation so blighted by sin and misery. In those Scriptures He is revealed as holy and gracious; and holiness cannot rest where sin is, and graciousness or mercy cannot rest where misery is. Indeed we may read in those Scriptures that it is His purpose to make a

thorough change. He speaks of creating "new heavens and a new earth" and "the former," He says, "shall not be remembered nor come into mind."

We come to the New Testament and we see that the new creation is already introduced, at least in its beginning. He who was crucified, but brought again from the dead by the glory of the Father, is the beginning and exalted Head of the new creation, thus showing that God has set aside the old. True, those that belong to the new are yet in the old, yet their removal from it and the fuller manifestation of the new, is only waiting God's due time.

That the risen Christ is a new beginning—the beginning of the new creation, is plainly taught in Scripture. He is designated in the first chapter of the book of Revelation as "the faithful witness, and the first-begotten of the dead," or as the Revised has it, "the first-born of the dead."

Then, in the third chapter, evidently meaning the same thing, He is styled "the faithful and true witness, the beginning of the creation of God." Thus in becoming the "first-born from the dead," He became the "beginning of the creation of God," that is, the beginning of the *new* creation, which will be in the fullest sense "the creation of God," and which will abide before Him forever.

And believers being seen as risen with Christ, that is, as risen in His resurrection, they are as a consequence, a new creation *in Him*. This is clearly taught in the following rich passage—"the love of Christ constraineth us ; because we thus judge, that one died for all, therefore all died ; and he died for all, that they which live should no longer live unto themselves, but unto him, who for their sakes died

and rose again. Wherefore we henceforth know no man after the flesh ; even though we have known Christ after the flesh, yet now we know him so no more. Wherefore, if any man is in Christ, he is a new creature [or as it is in the margin, there is a new creation]: the old things are passed away ; behold they are become new " (2 Cor. v. 14-17, R. V). Thus believers are, according to God a new creation in the risen Christ. This is clearly not experience but position,—a complete, new position before God.

It may be asked, What is meant by "knowing no man after the flesh,—even though we have known Christ after the flesh, yet now we know Him so no more?" The following passage, I doubt not, gives the true answer: ye "have put on the new man, which is renewed in knowledge after the image of Him that created him : where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col.iii. 10, 11). We do not now know Christ as a Jew, and only sent to the lost sheep of the house of Israel, but as a risen, heavenly Man, and as Head over all things, and in whom, as already seen, we as believers are a new creation. And when He comes, the bodies of His own will share in the new creation, that is, whether gone to corruption, or still mortal, they will be changed in a moment and conformed to the body of His glory,—“we shall be like Him, for we shall see Him as He is.” Also the whole creation will be delivered from the bondage of corruption into the liberty of the glory (Rom. viii. 21). Yea, God will make all things new " (Rev. xxi. 7); and what John saw in vision will be fully realized, "I saw a new heaven and a new earth ; for the first

heaven and the first earth were passed away ; and there was no more sea."

It must be added that we are indebted to the atoning death of the Lord Jesus for all this. It is because He died that He could identify us with Himself in new creation. It is because He died that our bodies can be made like unto His glorious body. Though "the body is dead because of sin" as the Word says, yet the sin being atoned for, the body can be redeemed. Also it is because He died and bore the curse that the curse can be righteously taken from creation, yea all things be made new. Yes, in view of the cross God can take us up and make spirit, soul, and body a new creation. In view of the cross He can take up the blighted creation and pronounce it once more "very good"; its former glory, however, being no glory by reason of the glory that shall so far excel.

Surely being a new creation in Christ, with the bright and sure hope of its completion, what manner of persons ought we to be in all holy behaviour and godliness ! "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 10). In another place after being told that nothing avails but being a new creation in Christ, it is added "and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. vi. 15, 16). Thus the "rule" of our walk is the new creation. We are to walk according to that into which God in grace has brought us. Our whole behavior should be governed by the principles of the new creation. Our whole heart should be with the new, not with the old. We should be building our

hopes in the new, not in the old. May it be so more fully with His beloved people during the little while they are detained in this scene of sin and sorrow, and waiting for His coming, find, though as yet in old creation sorrows, new creation joys as their strength for what may remain of the way till He come.

R. H.

THE CROWNED CHRIST.

“And upon His head were many crowns.”

(Rev. xix. 12.)

(Continued from page 224.)

CHAPTER VIII.

The Anointed Priest.

THE Lord seen as “Last Adam” necessarily introduces us, therefore, to His atoning work.

For the race of which He is thus Head, although a new creation, is a race of *men*,—of those involved in the fall of the first head, and who have added to this their own individual and innumerable iniquities. Here, therefore, what He is as *Christ*—as Messiah, the “Anointed”—comes into view: for this “anointing” has regard to His official work, and (apart from Jacob’s anointing of the pillar at Bethel) the first notice that we have of it in Scripture is in connection with the priests (Ex. xxviii. 41; xxix. 7); while the *high* priest is distinctively, even as among these, the “priest that is anointed” or *Messiah*-priest.

After the failure of the priesthood, it is the *king* who is specifically the “anointed of Jehovah;” and the union of priest and king in our Lord, as in the

type of Melchizedek, we shall have attentively to consider in a little while. For Christ also, priesthood necessarily preceded kingship, the history runs parallel with the doctrine. Of the prophet who (as in Elisha's case) was sometimes anointed, but, from the nature of his call, less frequently, we need not at present speak. Christ unites, as we know, these three offices in His own Person, but the first and fundamental one is that of priesthood.

The priest, ideally, was one who presented himself to God in behalf of others: of those who could not, therefore, of themselves draw near, as he. For his office, there were two requisites: first, personal fitness to draw near himself. This was figured under the Law by that simple white linen garment in which alone the sanctuary could be entered; while, wherever there had been sin, (and therefore for the high-priest also, as long as he was but the "figure of the true") the blood of sacrifice was needed for atonement.

Among mere men the *true* Priest could not be found. The "called of God" is He to whom, though Man, God could say, "Thou art My Son: to-day have I begotten Thee" (Heb. v. 5). In Him, as "First-born among many brethren," a new humanity begins for God, open to all men to come into, but by the lowly gate of a new birth. For these as Head and Representative He stands and offers sacrifice; for these, and not for the world, He intercedes; but this of course shuts out none from blessing. Faith could at any time bring nigh the stranger and join him to the people of God. Of God's will none were ever shut out, as even the dispensation of law bore witness, and Ruth and Rahab are signal examples.

Now, under the gospel, to faith all the privileges of God's house are open. The veil is rent, and God is in the light, where the blood of Christ His Son cleanses those who enter from every stain of sin.

But we are now looking at the Priest Himself, whose call to the Priesthood is founded upon His nature as Son of God, as the apostle distinctly tells us. He "glorified not Himself to be made high-priest, but He who said unto Him, 'Thou art My Son: to-day have I begotten Thee.'" Here the owning Him Son of God,—the First-born and not the Only-begotten, or it would not be said, "to-day,"—implies, according to the argument, that God recognizes Him as High-priest also; and so the apostle adduces the passage from the hundred and tenth psalm as similar in import: "Just as also in another place, he saith, 'Thou art a priest for ever after the order of Melchizedek.'"

It is denied, however, by some that this is the argument. "The two citations," says Moll, "do not express the same idea; nor is the former adduced to prove that Christ is a High-priest; but simply to call to mind the relation previously unfolded, that namely, which the God who has bestowed this priestly dignity on Christ, sustains as Father to this Anointed One."

In fact, the apostle's words at first sight may seem indefinite. That "*He* glorified Him, who said to Him," does not necessarily mean "glorified Him *in saying* to Him." But the apostle does, nevertheless, use the same form of speech in the seventh chapter with reference to the second quotation, which here he does to the first: "But He with an oath, *by Him that said unto Him*: The Lord sware and will not repent, Thou art a priest for ever." Here, of course,

no doubt could arise, nor could be supposed to do so: and this makes a difference. But it would show, at least, that the form of speech is not *against* the implication.

Further, that relationship of Christ as Son to God, previously unfolded, has been already shown to be in connection with His priesthood in the second chapter: for it has been told us there that the "many sons" whom God is bringing to glory "are all of one" with Him: "so that He is not ashamed to call them 'brethren.'" And because these "children that God has given Him" are "partakers of flesh and blood, He Himself likewise took part in the same, that through death He might annul him that had the power of death, and deliver them." Thus "it behoved Him to be made in all things like unto His brethren, *that He might be a merciful and faithful high-priest* in thing pertaining to God, to make propitiation for the sins of the people."

Here is surely a long and connected argument to show the relation which Christ's being the Son of God bears to His Priesthood. For atonement, and for sympathy too (as to which the last verse of the second chapter speaks) Christ as High-priest must be made like unto His brethren. His brethren are the many sons of God He is bringing to glory; He therefore must be Son of God in human nature. To own Him this is thus by implication to own Him as the Mediator-Priest on their account.

That as Son of God He is King also, and that the quotation from the second psalm is in connection with this, does not conflict at all with such a view. The second quotation, which directly affirms His Priesthood, expressly connects the two things to-

gether. He is a priest after the order of Melchizedek, a priest upon the throne (Zech. vi. 13); a King with priestly tenderness and succor for the sinful and needy,—a Priest with royal and more than royal authority. How sweet and fitting is the union in Him of these two things! that as the Minister of priestly grace all power should be committed to Him! But here, plainly, priesthood must come first, and lay the foundation. It must begin in humiliation and sorrow, as the apostle represents. The Son of God must learn what obedience is in a strange path of suffering. The Perfect One must be officially perfected as the Author of eternal salvation to all those that obey Him. He cries unto “Him that is able to save Him *out of* death,” not “from” it, and is “heard for His piety” (Heb. v. 7–9). Come up out of death, He is “saluted of God as high-priest after the order of Melchizedek” (ver. 10), — hailed as Victor with the crown.

This course begins on earth and ends in heaven. *On earth* He made propitiation (ii. 17), offering up Himself (vii. 27) in the body prepared Him (x. 5), one offering for sins, by which He has perfected in perpetuity those that are sanctified (x. 14). Then, as risen from the dead, in the power of that blood whose acceptance had been thus openly declared, He entered into heaven itself, now to appear in the presence of God for us (ix. 24). But we must look more closely at the stages of accomplishment of a course for us so necessary and so fruitful.

F. W. G.

(*To be continued.*)

HIS PRESENCE.

“MY Presence shall go with thee, and I will give thee rest ”
(Ex. xxxiii. 14).

“Jesus, . . . having loved His own who were in the world,
loved them to the end ” (John xiii. 1).

“Behold I am with you all the days, until the completion of the
age ” (Matt. xxviii. 20).

WITH burning heart our song of praise begins,
Jesus, its theme, the Lamb of God, once slain,
Who drank the awful cup of shame and pain,
And in His blood has washed us from our sins;
Praise Him who did it—soon returning—
Who shall, we know, with joy of morning,
Present us to Himself without a stain.

O dawning day of full and perfect joy,
When in the presence of our Lord we'll stand,
Arrayed by Him, a holy, happy band,
With golden harps for praise without alloy!
Praise Him, who unto us has given
Thus with Himself to dwell in Heaven
Amid the glories of that Fairer Land.

Sing in the night, the night so nearly o'er,
Here, where His Name is to the children dear,
Here, where His Word makes all the pathway clear,
The path He trod Himself long, long before;
Well may we sing His praise with gladness
Amid the darkness and the sadness,
For unto us the Lord shall soon appear.

The wilderness will soon be left behind,
With all the sorrows of the needful place;
But all the way is shining with His grace,
Wherein we learn that He is good and kind;
The Lord behind, the Lord before us,
His glorious Presence watching o'er us,
While thus we learn His heart and seek His face.

J. M. (*Scotland.*)

MEDITATIONS ON PHILIPPIANS I.

THE epistle to the Philippians is one to which the believer delights to turn. It is an address from the heart to the heart. It is more practical than doctrinal, and in its few chapters gives a picture of unselfish devotion such as is well calculated to cheer the heart. Surely, when characteristically, "all seek their own not the things of Jesus Christ," it is one of those beautiful spots of green in the desert which sends the traveller on with fresh hope and comfort.

Its character becomes apparent in its very opening verse, both from the title which Paul gives to himself and his companion Timothy, and from that with which he greets the Assembly. The "slaves of Christ Jesus:" "slaves" is found alone only in this letter, and in the order of the names "Christ" here, as largely throughout, occurs first; while this title indicating "anointed for service" will be found by itself, seventeen times, a great number if the size of the letter be considered.

Paul and Timothy are the slaves of Christ Jesus. Not dragged, captives in chains, behind the chariot of some mighty conqueror and shut up to compulsory service, but captives of His love, bought by the precious redemption money which He paid at Calvary, and now rejoicing to take up their crosses and follow Him. It had been given to them "not only to believe on Him but also to suffer for His sake," and they had taken His gift gladly. Brethren, do we know what it is to be slaves of Christ Jesus?

"To all the saints which are at Philippi, with bishops and deacons." A reference to the Greek

shows that before these official titles the article is omitted. In the collected writings of Mr. Darby you will find a caption on the Greek article in which he teaches that wherever it is omitted *characteristic* rather than *fact* is emphasized. At Philippi the assembly is duly officered and ready for service. This is *characteristic* of it, overseers "to look on the things of others," and deacons for those lowly offices, which should yet be so blessed; (*διακονος* is "through the dust," *δια* and *κονίς*).

We have now the usual introductory message: "Grace be unto you and peace from God our Father and the Lord Jesus Christ," which is very striking because of its constant repetition to all the assemblies. It is a common need that they all share. In the epistles to the corporate bodies this message is unvaried. Grace (unmerited favor) is towards all, no matter how good the state. When we have done all that we can we are still to say "We are unprofitable servants," and yet withal we are not to be troubled thereby; peace, not from self contemplation, not from remembering "fellowship in the gospel from the first," but from Him who preached peace, left peace, made peace, and is our peace. How suitably too, these two things are coupled together. Sometimes we say to ourselves, when wearied out by constant short-comings, "Lord I am sick and tired of it all, when will the time come when I shall be able to please Thee unfailingly?" and then we remember the rest of Paul's message, "and *peace* from God our Father and our Lord Jesus Christ;" peace from Him who is above all storm and sorrow and also from the One who bore the brunt of it. "*Roll* thy burden on the Lord and He will sustain thee" is the nice ren-

dering of an old version of a very familiar verse, which, too, is often read wrongly in our practical thought as if it were "and He will sustain *it*." No, no, indeed! that is a great mistake! He'll throw your miserable burden into His grave where it belongs and put His arms round *you*, sustain *you*, filling your heart with that peace of God which "passeth understanding." May our lives be more characterized by it.

The apostle's heart now goes out in thanksgiving to all the Trinity: "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; being confident of this very thing that He that hath begun a good work in you will perform it until day of Jesus Christ." There are several points in this statement to which we may do well to attend. First, as we have hinted above, he thanks *God*. Surely Father, Son and Holy Spirit have all had their blessed part in the happy condition at Philippi and the apostle gratefully remembers their union in this work. Is there no admonition in this for our hearts? How often in our prayers we use these names indifferently and unintelligently, and yet, the Father did not withhold His Son, and the Son freely offered Himself, while the Holy Spirit having come to dwell in us has never ceased to exalt Christ, and like Him of whom He tells us, gives little testimony to His own gracious work, condescending to dwell in those who so often grieve Him. "*Grieve* not the Holy Spirit of God!" Have you ever considered why the apostle does not say "anger not," "offend not"? If, "no" then it will be good and comforting for you to do so now.

Secondly, we may consider the constancy of his praise and the bold faith that can believe that the work here begun will reach on until "day of Jesus Christ." The article is absent before day, thus apparently putting the thought of mere time in the background and emphasizing the fact, that Jesus Christ will soon be all in all to them. The path which they are treading is, like the "path of the just," one which shines more and more unto the perfect day." They have their faces fixed on Christ and that dawning glory is brightening as they hasten towards its source. Good is the path they tread and good is the home at the end of the journey. Among such the apostle expects no Lot's wife, no loiterer on the road, to be turned into a pillar of salt, the picture of barrenness and waste, desolating the land and rendering unfruitful the seed cast upon it. No, he cannot believe this of these gospel lovers, the Philippians, and he states the reason: "Even as it is meet for me to think this of you all because ye have me in your hearts, inasmuch as both in my bonds and in defence and confirmation of the gospel ye are all partakers with me of grace."

Spite of their being tried warriors of God, however, the apostle does not forget that they still have need of help from the throne of grace and once more his mind goes up in prayer to God for them that they "may abound more and more in knowledge and in all wisdom, that they may approve things that are excellent, that they may be sincere and without reproach until the day of Christ."

This prayer should remind us that we must not rest on our arms satisfied with present state or past accomplishment. We must press on. To stand still

is too often the beginning of retreat, and the apostle is here an example for us: "Forgetting the things which are behind . . . reaching forth unto those things which are before, I *press* toward the mark." No staying, no stopping, better than Gideon "faint yet pursuing," every obstacle but a fresh incentive to progress, nothing satisfies but the goal. Victory defeat, suffering, sin, sorrow, he only sees Christ through them all and only rests when he can say, "I have fought the good fight, I have finished my course, and from henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me in that day."

Before passing on we may notice a little touch in the Greek which serves to bring out the words "that ye may be sincere etc." The word for "sincere" is *εὐλαμπνεῖς* and means strictly, "judged in the rays" (of the sun). They are to walk so that their conduct may be tried in the light of "the day of Christ" and be proved good; that time which the laborer should ever have before him:—"that day" as the apostle calls it in another place, expecting us to know what is meant.

The reader should also notice that the name, "Jesus," inserted in the sixth verse is here appropriately omitted.

The subject is now changed and the writer speaks of his own personal experience. He counts on their interest in the work of the gospel everywhere and cheers them up with good news. Naturally speaking there was much to discourage and dishearten him. In prison, some preaching Christ of envy and strife, seeking to add affliction to his bonds, all in Asia turned from him, he gathers only encouragement

from it all. With him the clouds have not only a silver lining but he has spread it all over, and the darkness of the storm serves but to offset the light. What a pity when the Christian makes the light to offset the *darkness*. "They looked unto Him and were lightened" says the Psalmist, and here as in Philippi's jail rises the song of praise. Surely he says to us:

"Ye fearful saints fresh courage take
The clouds ye so much dread,
Are *big with mercy* and shall break
In blessings o'er your head."

Let us not forget that it *is* to us as well as to the Philippians he speaks and that we are children of the day and that the sunshine of the day should be on our faces, preaching better than all our words. Here we must guard against a mistake. Men never take candlelight to be sunshine and we should not either. Animal spirits, cheerfulness of disposition are all very nice, but they are not joy in the Lord, not exultation in Christ Jesus. The apostle's source of happiness is something solid. You will find animal spirits rather effervescent in prison atmosphere, and natural cheerfulness turn to what seems to us more natural, to grumbling. Paul can say: "For me to live is *Christ* and to die is gain."

Let us ponder these words. "For me to live is Christ." What does it mean? Many translators have been puzzled by it. Does it puzzle us? Well, intellectually, perhaps not. They tell us that Archimedes was so intent upon an experiment that in the thick of the storming of a city he knew nothing about it till the assailants were over the walls. He was absorbed, transported out of the world of events around.

For him to live was that experiment. But we may illustrate by a verse from Scripture. The apostle John in his first letter says: "I write unto you, fathers, because ye have known Him that is from the beginning." This is that which has characterized their life. True, they had overcome the wicked One; true, they had passed happily through many temptations and trials, and had wide and various experiences, but what is *the* characteristic feature of their life, is that they know Him. It sums it all up. He *is* all things.

Oh that we might each be able to say: "For me to live is Christ," then the rest will be easy to add, "and to die is gain." To die will be but to fall asleep in His arms. Do you remember how it is said of Stephen, "He fell asleep." The Jews ran on him, gnashing their teeth, full of rage. They hurled their stones at him. A rude lullaby that, was it not? and yet "*he fell asleep.*" Did not God who sent His angel to care for the body of Moses, care for *him*? Yes, indeed, and how his every action bespoke it. "The eternal God was his refuge and underneath were the everlasting arms," and *he fell asleep!* Beloved, what a triumph there is in everything for the one to whom to live is Christ and to die is gain.

How well Paul remembers it and oh! how calmly he now says: "And having this confidence, I know that I shall abide and continue with you all." Nero had put him into prison and nothing seemed more likely than that he, who was accustomed to gloat over the sufferings of his victims, would take this opportunity for killing the chief of the Christians; but Paul looks beyond stone walls, Roman legions and the devil's servant's will and hears the voice of his Master,

and hearing, turns and quietly says: "I know that I shall remain." Such faith comes from constant daily intercourse with the Lord, from knowing His heart and the power which is ready to act for us. May we indeed turn the more longingly as we consider it, to Him who gives freely and upbraideth not, and say: "Lord, increase our faith."

F. C. G.

BUT there is another thing to be observed here, and it turns to us for searching and warning. . Jesus judged righteous judgment. He did not try either persons or circumstances in reference to Himself. That is where we commonly fail in our judgments. We see objects, whether persons or things, so much in our light. How have these circumstances affected *ourselves*? how have these people treated us? These are the inquiries of the heart: and in the answer they get, the judgment is too commonly formed. We are flattered into good thoughts of people, and slighted into hard ones. Jesus was not such an One. The Pharisee's complaint and good fare in Luke xiv. did not affect His judgment on the whole scene in his house. The friendliness of a social hour could not relax the rightness of His sense of things; as Peter's recent confession, on another occasion, did not hinder the rebuke that Peter's worldliness deserved. Jesus was not flattered. Like the God of Israel in old times, His ark may be boasted in, and brought into the battle with a shout, but He is not to be flattered by this; Israel shall fall for their unrighteousness. What a lesson for us! What reason have we to guard against the judgments of self love! against the trying and weighing of things and persons in relation to ourselves! This firm, unswerving mind of Jesus may be our encouragement, as well as our pattern in this; and we may pray that neither "this world's flattering nor spite" move us from having our thoughts as before the Lord all the day.

J. G. B.

TREASURE AND CROWN.

Unrevised Notes of an Address at Lachute, by C. C.

(Matt. v. 20; Rev. iii. 10).

FIRST, we have treasure in heaven, next a crown, I link them together. First the treasure. Let us have distinct thought of what the treasure is. If I were to come to you with the question, What is the treasure, I should likely have different answers from different individuals. And again, if I ask as to the measure of the treasure possible to lay up in heaven, I think possibly we may not have thought much about it. I think most of us are satisfied with the thought that we shall have treasure there, and there is much sluggishness as to laying up.

And as to the other subject—a crown, most of us think we shall have a crown—a reward—but I find there is much indefiniteness as to the crown.

But first let us look at the treasure (Matt. v. 20). People will say this passage does not apply to us, as we are on Christian ground now, and these portions (Matt. v.-vii.) teach us the principles of Christ's Kingdom, as He came to establish it on earth, and as it yet will be when He comes again. But, beloved brethren, although the King has been rejected, and has gone into heaven again for a time, are we not subjects of this Kingdom, and in it? Surely we are, and these Scriptures have their application to us, and we dare not set them aside; we shall suffer loss if we do. If the Word then exhorts us to the task of laying up treasures to find them in heaven, what is the treasure? what is it we are to store up there?

The treasure must be Christ. You say, have not all Christians got Christ? Yes, that is true. But we

must distinguish what we have as simply believing in Christ, and what we are exhorted to here. We believe the gospel and we get Christ—life in Christ, forgiveness, a title to heaven—the Father's house; we are “made meet to be partakers of the inheritance of the saints in light.” The weakest believer—with but a moment to live after believing—has Christ. Let us not weaken the sense of this in our souls. Our title to salvation with eternal glory is the precious blood of Christ. But then if God gives us Christ, as He does to every believer, it is true also that all there is in Christ is the believer's. He is our portion—all that He is, His wisdom, His perfections, beauties—all that He is, is for us, for we are “blessed with all spiritual blessings in the heavenlies in Christ.” But, beloved, there is a sense in which we have to learn Christ, what He is to us, and for us. We have an illustration of this in the history of the children of Israel in connection with the land of Israel. It was theirs by promise, and they had a title to it, but while this was true, when they entered the land they had to conquer it and take possession; and wherever they put their foot it should be theirs.

There is a sense in which, then, we need to learn Christ. When it becomes a question of practical realization of what we know of Christ, *all we really practically know of Him is what we have*. When we get to heaven, we will find there, so to speak, just what we have learned of Christ,—what we have learned here. God is putting us through perplexities, troubles, trials, sorrows, that in these we may learn what the character of Christ is—His love and His tender care. This is our task—our lesson, as we pass through this dry and thirsty land, where no

water is. As we turn our backs on this poor world and set our hearts upon possessing the glorious portion that belongs to us in Christ, we are laying up in store a good foundation against the time to come. Christ is our treasure then.

Now a word as to how we lay it up.

It is already indicated by what I have said. If learning Christ is our object—if we care more about learning what He is than anything else, it is simple enough,—that is laying up treasure in heaven. Beloved, let us challenge our hearts, where have they been to-day? where are they to-night? where will they be to-morrow? The measure in which I am devoting all the energies of my being to the enjoyment of Christ, in that measure I am laying up in store—laying up treasure in heaven. What is the measure of the treasure possible to us? How much may we store up? How much are *you* going to have there? Have you ever asked yourself that question? I did once, after being long a Christian, and it had a sobering effect on me. Let us all ask ourselves the question here to-night. Do you think you are limited in your possibility? Beloved, you will not have one bit more of the treasure when you get there, than you have learned down here. I trust our hearts will be touched and solemnized by this. We are in circumstances where we may learn much of Christ, and when we go home to enjoy the feast in the Father's house, we shall not be in the same circumstances then as here. Whatever you miss by heartlessness, indifference, or by whatever reason down here, you cannot make up for it or learn it there. Have you ever thought of it? Think of it now, beloved; in every circumstance, in every straight, in

every trial, it is our privilege to learn more of Christ, of His faithfulness and love,—to meet it all again in the day of His glory, when we meet Him in the Father's house. And if we do not learn it here we shall not have it there. Let our hearts be exercised then. Let us see to it as we pass along, that we turn everything to account—every trial, every perplexity, every sorrow the occasion of increasing in the knowledge of Christ. Is it not a cheering thought we shall find again as treasure whatever we have gone through here with Christ and for Him.

Now let us look at the crown (Rev. iii. 11). "Behold I come quickly : hold that fast which thou hast, that no man take thy crown." The figure here is a familiar one. In 1 Cor. ix. 24, "Know ye not that they which run in a race, run all, but one receiveth the prize." This is just that all are in the race, but I find the thoughts of Christians are very indistinct as to the figure. For instance, they say only one receives the prize. How can this be? Is not every Christian going to have a crown? Yes, surely, every one. But the reason they have this difficulty is because they have neglected to note the word of the same apostle in 2 Tim. ii. 5, "If a man strive for the mastery, yet is he not crowned except he strive lawfully,"—that is according to the rules of the race. Now then, I believe this means that people who profess to be Christians who do not submit to the rules of the race will not get a crown. But then we are not all going to have the same crown. There are different crowns—different rewards. Let us think of the race course for a moment. There are, say six persons running, all start at the word given. But as they go on they begin to separate, some going faster

than the others. The first one gets nearly there, and practically the first prize is his; the second is two-thirds of the way, and the rest each behind the other. But, look, the second one falters; he weakens and begins to loose ground, and before he is aware the third one is past him, and he loses his prize, and if he be roused from his lethargy, perhaps he may come in third. Beloved, are we in rank? We need not stop to decide what our place is. The point is, are we "reaching forth unto those things which are before?" Then let us keep on. Don't let us lose interest, or be discouraged because of the way. Let but the least thing intervene—a straw, but perhaps, and we shall weaken and loiter, and if we do, some one else who may have been behind may pass us, and the crown that now belongs to us—shall pass to another. Hold fast your place in the ranks, beloved, don't let the affections waver, don't let them weaken, don't give up the persistent effort to push on.

God grant our hearts may be stirred to their very depths every day, and may we realize that great possibilities are before us. Let us "*press* toward the mark for the prize of the high calling of God in Christ Jesus." Let us seek and reach out, in the energy of faith to grasp what God is offering to us. May He grant us more earnestness, more faithfulness, more energy to lay hold of what lies before us that we may not lose our crown.

THE CROWNED CHRIST.

“And upon His head were many crowns.”

(Rev. xix. 12.)

CHAPTER VIII.

(Continued from page 238.)

The Anointed Priest.

IT is by His baptism at the hands of John, that the Lord, coming forth out of His thirty years of private life in which He had fulfilled His own personal responsibility as Man before God, devotes Himself to that work on behalf of others for which He had come. He is “baptized unto death,” of which Jordan is the well-known figure; and this implies for Him both sacrifice and priesthood. As the Lamb of sacrifice John therefore proclaims Him, while as Priest He is anointed with the Spirit; the Father's voice proclaiming Him that which, as we have seen, marks Him as the true Priest—His beloved Son. Here then begins His ministry, which is characterized by all that grace which priesthood implies, and by those works of power which are the broad seal of His commission as the Anointed of God.

As Son of God He is now also the Prophet, God Himself now, as never hitherto, speaking among men, and as Man, which makes the intimacy of this grace complete. But His feet have to take for this the way of Calvary. Every word is in this sense an evangel; every act of power is as it were an anticipation of resurrection from the dead. The glorious Voice has to be hushed in silence, the Mighty One to be

crucified through weakness, the Priest of men to offer up Himself, the Son of God to suffer as Son of man, the Seed of the woman to set a bruised heel upon the Serpent's head. It is a conflict of good with evil, in which all vantage of power is to be on the side of evil, the victory gained by suffering, in the awful place in which the fire of God also searched out all the inward parts, and no deliverance could be but on the ground of absolute perfection—a whole burnt-offering, sweet savor every whit. He was "heard for His piety." No grace could be in His case, but simple righteousness, which at last drew Him out and justified Him in resurrection from the dead.

Thus the pure white linen robe was seen to be upon Him before He entered the Sanctuary; but more,—the blood was provided: the penalty upon man was met, death and the forsaking of God,—the governmental penalty, and that which was and is the necessity of His nature,—of purer eyes than to behold iniquity and who cannot look at sin. Thus the hindrance—not to *going* (for He could always *go*) but to *bringing* into the sanctuary is removed: and this, of course, means His *going in* officially, as Priest for others. And thus it is that it is the blood of the sin-offering, (and only of that when in its fullest character,) not of any other, that opens the way into the sanctuary of God. For, sin being removed, God is free to draw near to men, free to admit men to draw near to Him: divine love is unhindered.

Thus propitiation was effected on earth, and resurrection had declared the justification of all who should believe on Him, before He ascended up to take His place for us before God. "He entered in once into the holy place, having found eternal redemption" (Heb.

ix. 12). In contrast with remission for a year, and annual entrances of the Jewish priests, only for the moment, He has entered in once for all, never needing to repeat a sacrifice which abides in its value before God continually.

It is as entering in thus that He is "saluted of God a high priest after the order of Melchizedek;" and here several things have to be noted, which combine to make up the picture presented to us in the type.

But let us first take notice that the two words in Heb. v. in our common version alike translated "called," are by no means the same. The second word (ver. 10) is in the revised "named," but would better be rendered "addressed" or "saluted." It does not convey the thought of calling to an office, and it was not after His work had been accomplished, that the Lord's priesthood began. Most certainly He was High-priest when He offered up Himself (Heb. vii. 27), and the passage here says nothing to the contrary. But it is in resurrection that His priesthood assumes the character in which Melchizedek represents Him,—a *royal* priesthood, and with no shadow of death upon it.

A *royal* priesthood is certainly the Melchizedek order; it is doubly emphasized: in his name, "King of righteousness"; and then as "King of Salem," that is, "King of peace." This is what the apostle first of all dwells upon. It has been by some lost sight of, because the Lord's *human* Kingdom is not yet come; but we are in "the Kingdom of God's dear Son" (Col. i. 13), and the epistle to the Hebrews emphasizes His place as Son over the house of God (chap. iii. 6). Thus He is surely a Royal Priest: with power in His hands exercised in priestly tender-

ness; righteousness and peace the characteristics of His rule.

Then He "abideth a priest continually"; and as Melchizedek is presented to us in the history, without predecessor or successor, without beginning of days or end of life, in this he is "made (typically) like the Son of God" (Heb. vii. 3). Levi, as the apostle reminds us, gave tithes in Abraham to this greater priest; and the Levitical priesthood are thus prefigured as to their relation to the antitypical Melchizedek.

Strikingly, in the history also, Melchizedek offers no sacrifice, but "brings forth bread and wine" for the refreshment of the man of faith. This the apostle neither comments upon nor notices; but he goes on to picture Christ as the Minister of the true tabernacle, the heavenly sanctuary where, of course, no sacrifices are offered. The bread and wine cannot fail to speak to our hearts of the memorial of that once offered sacrifice, which has left us now no sacrifices save that of praise and thanksgiving. Thus every way Melchizedek represents Christ in His relation to us now. That there is an application to millennial days, and His relation to Israel, is surely true; yet the whole connection in the book of Genesis presses rather upon us the Christian one.* Indeed the men of Aaron's order, while they show us typically the work which opens the Sanctuary, have nothing to say of the Sanctuary open. Melchizedek may therefore fill a gap here, without in any wise displacing the Aaronic priesthood in whatever it can show us.

*"See Genesis in the light of the New Testament," or The Numerical Bible, Vol. I.

It is just here however that a mistake has been made in another direction which needs to be pointed out. It is that which would ascribe to the apostle a doctrine of the Lord not having been a Priest on earth, not even when offering up Himself upon the Cross; in direct contradiction of the whole typical system.

His words are very different from this: "For if He were on earth, He would not even be a priest, seeing that there *are* priests who offer gifts according to the law, who serve for representation and shadow of heavenly things." He does not say that the Lord *was* not a Priest on earth; but having set Him before us as Minister of the true (antitypical) Tabernacle, he says, if He were on earth there would be no room for Him in the *earthly one*: for there the sons of Aaron fill everything according to the law. Surely nothing could be much more simple than such a statement.

But the work which He did upon earth had nothing to do with the Aaronic service, and answered to the work outside the sanctuary. Now He has finished this, it is the heavenly Sanctuary into which He has entered, and to which He belongs. "By one offering He has perfected in perpetuity those who are sanctified." And in consequence, "such a High Priest becometh us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

All sin put perfectly away from every saint of God, our Priest in heaven is for saints, not sinners, for weakness, not for sin. His sacrifice is for sinners; His sympathy and intercession are for saints, amid the opposition and seductions of an evil world, in

which He has Melchizedek-like refreshment for the tired warrior, and memorials of unutterable value for him who is exposed to the offers of the king of Sodom: food of the mighty, which makes men that, and in the strength of which they may go, like Elijah to Horeb, many days.

But our Priest keeps open the Sanctuary also, that we may have access to God, and refuge in His presence from the world through which we pass. With a veil rent, and a great Priest over the house of God, we are encouraged to draw near with a true heart, in full assurance of faith.

F. W. G.

(To be continued.)

OUR LOVE IS CRUCIFIED.

WHAT was Thy crime, my dearest Lord?
By earth, by heaven, Thou hast been tried,
And guilty found of too much love;—
Jesus, our Love, is crucified!

Found guilty of excess of love,
It was Thine own sweet will that tied
Thee tighter far than helpless nails;—
Jesus, our Love, is crucified!

O break, O break, hard heart of mine!
Thy weak self-love and guilty pride
His Pilate and His Judas were;—
Jesus, our Love, is crucified!

O love of God! O sin of man!
In this dread act your strength is tried,
And victory remains with love,
For He, our Love, is crucified!

(Selected.)

THE
EARTHEN VESSEL AND ITS TREASURE;
OR,
CHRISTIAN MINISTRY AS PRESENTED IN 2 CORINTHIANS.

A Lecture by S. R. in New York, Aug. 13th, 1897.

THE subject of the whole epistle is Christian ministry, its sources and its character: and the first subject in Christian ministry, as to its nature, is its stability; there is nothing uncertain about the *ministry* of Christ as there is nothing uncertain about the *person* of Christ. The apostle puts it in a most forcible way: he says, Christ was not yea and nay, and therefore neither was the gospel which I preached to you yea and nay, it was the everlasting yea, the eternal certainty connected with the person of the blessed Christ of God Himself.

But if the gospel is stable and certain, so also is the truth for the people of God equally unwavering and sure. There is no yea and nay in the ministry of the word of God for the edification of the saints. There is no such thing as divers weights and divers measures,—there must be one standard—the absolute inflexible holiness of God, whether it be in the salvation of sinners, or in the building up and the guidance of the saints.

Then most beautifully we see how in spite of this absolutely inflexible character of the truth of God, when it comes to be ministered to the saints, if there were one who had dishonored Christ, but had been through grace led to see this, the grace of God could go out in all its fullness to him. He was to be restored, and the saints who in the first epistle had been told in the most forcible way to put away the

wicked person from among themselves, are exhorted with equal force now to confirm their love to him and to welcome him back.

What a perfect blending there is in that way of the grace and holiness of God. His light flashes into our hearts, reveals our condition, brings us on our knees, brings us into the dust in shame and confusion of face. We say there is no more hope that the Lord will ever use us, we dare not think that we can ever be associated with His people again, when lo! the very word which smites, comforts, heals and witnesses to us of God's willingness to forgive and to restore His beloved, wandering, but penitent child.

This brings us to that wonderful third chapter, where we have the contrast between the ministry of the law and the ministry of Christ. The law could only bring condemnation and death, because it made its demands upon man—demands which he could never fulfil.

The law always put him at a distance with a veil between him and God; and this is most forcibly illustrated in the fact that Moses himself, with the glory shining upon him, had to put a veil over his face, for the children of Israel could not look upon it. They dared not look upon the glory of God, even a partial revelation of that glory. For the glory which shone in Moses' face was only a partial revelation of God, because the full glory could not be manifested in that which made a demand upon man.

Now see the lovely contrast. We look upon what? not the glory of God manifested in the law, not the glory of God in any partial way. Nay, dear brethren, we gaze into the full cloudless brightness of divine glory as it is shining out in the face of Jesus

Christ, and instead of there being a veil upon that face—hiding its glory, it shines in all its wondrous effulgence, right down into our hearts, and transforms us into the likeness of Christ. Oh, what a wondrous display, and what a glorious ministry. Therefore the apostle can say “we use great plainness of speech”;—the veil is taken away, and we behold unhindered now the brightness of divine glory.

Now that brings us to our subject, the fourth and fifth chapters, which contain the kernel of this entire epistle. Here we have the great truths which are enlarged upon later on.

Let us notice at the very beginning, that you have in the opening verses of this fourth chapter, and in the closing verses of the fifth chapter, a solemn word to the unsaved. First of all the apostle says, “If our gospel be hid, it is hid to them that are lost;” it is hid—not because there is any veil upon the face of Christ, not because there is any partial revelation of the glory of God in the gospel, not because there is any hindrance on His side; no, if our gospel be hid, it is because “the god of this world”—the god of this age—“hath blindeth the minds of those that believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them.” That is the only reason why there is any hiding of the glory of God.

This world ought to shine with the glory of God; it ought to be fairly resplendent; men’s very faces, their lives ought all to catch the light of that glory and to reflect it abroad. Why is it not so? why are there so many dark hearts with absolutely no light in them? why are there so many lives, that instead of reflecting the glory of God below, gather the

darkness out of care and sorrow in a world like this? why is it that we hear groans instead of songs of praise, cursing instead of blessing? Ask the god of this world. Ah, brethren, the veil is upon man's unbelieving heart, the veil is *there*, not on Christ.

But look at the close of the fifth chapter. He says there that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. These very people who are lost, upon whose hearts the god of this world has put a veil, who are blinded by Satan,—to these very people he speaks as an ambassador for Christ, “as though God did beseech you,” he prays them in Christ's stead to be reconciled to God. How beautiful is this! Satan puts a veil over man's heart, and blinds him to the beauties of Christ; the faithful minister of Christ takes the veil away if they will only let him, and entreats them to be reconciled to God. The first word of the ministry of the gospel declares man's lost condition, and the last word is one of entreaty. “Be ye reconciled to God, for he hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.” That is the gospel. We speak of the glories of God, but before we go into that, let us have a word for the poor sinner. Is the veil upon his heart? let him listen to the word of divine entreaty: Christ was made sin, Christ came for the lost, Christ came to do away with that darkness of your heart; He says if you will but hear the word of reconciliation and accept it you will know something of that glory of God which shines in the face of Jesus Christ. Is not that blessed, beloved; is it not a precious thought? And what a divine motive power behind the man who has all the

glory of God to present to sinners with the solemn earnest entreaty for them to be reconciled to Him. Oh for hearts to hear the gospel!

Now let us take up just a few of the things in this portion for us as believers, and see how beautifully the apostle unfolds to us not only the glory of the treasure, but the earthen vessel in which the treasure is contained. He begins here, as you notice, with a contrast. He had been speaking of the darkness of those who are lost, and he passes into happiest contrast, and you will notice it here in the sixth verse "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Do you think of the darkness of the sinner's heart? The first word, is that which God uttered on the morning of creation, when darkness covered the face of the deep; "God said, Let there be light, and there was light." So in our poor hearts there was that awful darkness of sin; into that darkness the voice of the living God pierced. Ah, the commanding power of that divine word in the soul, how it woke us out of our indifference, and made us feel first of all the desolation which sin had wrought! But it was the beginning of that new creation of which the apostle speaks in the next chapter, "if any man be in Christ there is a new creation." The darkness fled, the light shone. Where did it shine from? It was the glory of God, but it shone from the face of that blessed Lord who had gone into the darkness of the cross of Calvary,—a darkness just as great, just as awful as that in man's ruined heart. Into that darkness—from which God, who is light,

had withdrawn—the Lord went. He bore the full penalty of sin ; and now risen and glorified at God's right hand, that Light of the glory of God shines down into our hearts, and illumines them forever with the brightness of His perfect love.

Oh what a light is that, dear brethren ! We talk about heaven being a place of light, and we say well ; we talk about there being no need of the sun, nor of the moon there, and we say well, for the Lamb is the light thereof. Do you see Jesus, beloved ? then you see God's likeness. Do you see Him ? then you know what the happy secret is, of which the apostle speaks here,—the light of the glory of God, which shines in His blessed face. The Lord give us to realize that more fully, and to walk in the joy of it here, and we will be indeed lights in the world.

But I want you to notice another thing. You have here the reason why this light has shone in our hearts. It is not merely in order that our hearts may be illuminated by it. It is supposed we are illumined ; but the reason why the light is shining is "*to give* the light of the knowledge of the glory of God in the face of Jesus Christ." And that word "*to give* the light" means that *we* are to give out the light which has shone into us.

The glory of God has come down here into my poor breast. Is it to be imprisoned there as a captive ? No, beloved, you can no more imprison that light, than you can shut up a sunbeam in a closet. If it has shone in, it *must* shine out. That is just God's order for the carrying of the precious news of the gospel to this world. The light comes to my heart, it illumines my life, it scatters the darkness there and then shines out in my life that others may

see the image of Christ and be led to Him. Oh that we may realize this, our responsibility that there should be nothing to hinder the out-shining of the light any more than there is to hinder its in-shining. And it is the same thing; you get your eye off Christ and the light does not shine *in* clearly, you get your eye off Christ and the light will not shine *out* clearly.

You are busy perhaps with your tract distribution, your visitation, your gospel work, and you say what a weariness it is, what a routine it is. So few come to hear the gospel, so few will listen to what I have to say to them, my tracts do not seem to bear any fruit. Is it the glory outshining in your life, or is it the mere effort of nature? Is it your own puny strength? Are you going through the forms of happy service, rather than the living reality of that constraining love of Christ? As he tells us here, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that He died for all that they which live should not henceforth live unto themselves but unto Him who died for them and rose again." Show me a man who realizes what the love of Christ is, show me one who knows what it is for Christ to have taken his heart captive, and I will show you one who like Paul can say "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved."

The love of Christ took possession of his soul, and if saints were indifferent, nay, if they despised him, if they turned from his message, it did not change the constraining power of the love of Christ, and he would go on loving and loving; and if he could not love in any other way, he would die for them,

as he says to the Philippians "yea, and if I be poured out as a drink offering upon the sacrifice of your faith, I joy and rejoice with you all." But what was the secret of this? Oh, the light of the glory of God in the face of Jesus Christ had shone *in* his heart and had shone *out* again, for he could not keep it in. He lived as it were only for the One who loved him, in service for His saints.

You and I can be the same in our measure, dear brethren. We are not different from Paul, for he goes on just here to tell us what kind of a vessel the treasure was hidden in. When we read in the epistles, of his saying for instance, "I can do all things through Christ which strengtheneth me," or, I will glory in the cross, I will glory in that which has crucified me to the world, we say, oh, but that is Paul! Beloved, that ought to be us too. If it were Paul, he tells us here that the treasure was of God, and that the vessel was an earthen vessel.

Let me give you a little illustration, which struck me most forcibly the other day. I was driving with a brother along the foot of a mountain, near sunset; and as we looked up on the crest of the mountain, the sun had gone down below it, and was out of sight. But there were floating, just over the top of the mountain, clouds, the mists of earth, floating there in the bright pure air. Do you say, they spoiled the lovely view, they simply reminded us of the exhalations of the earth? On the contrary those clouds looked like liquid gold, they shone with all the brightness of an absent sun. They shone because they were in the light, and there was no hindrance between them and the sun; its brightness illumined them and they illumined the valley below. We could

not see the sun, we *could* see the clouds. Analyze those clouds. Do you say what wonderful clouds they were? They were nothing but the mists, nothing but the exhalations perhaps of some marsh in the neighborhood, or from the salt ocean, which speaks of death and desolation. What made those clouds reflect? nothing in the nature of the clouds, but in the glory of that sunshine, in which they were bathed.

So with the Christian. He is common clay. If you think you are some precious alabaster box of ointment, you are very much mistaken; we are nothing but common clay. God formed man out of the dust of the earth; that is unfallen man, and in addition to being formed out of the dust of the earth, we are fallen creatures as well. Is there anything to boast in? is there anything to glory in in ourselves? Made of clay and fallen at that! But what is it that makes us different from all others? It is the treasure, the glory of God Himself in the face of Jesus Christ. And the fact that we are poor earthen vessels only emphasizes the wonder of the glory that could display itself in us. Just as those clouds shone with the sun's brightness and beauty, so with the Christian. He is the poor vessel of earth, but if Christ's light shines into his heart, he exhibits the perfection, he exhibits the character of his Lord—he resembles Him. What a treasure! Can he not rejoice in the fact that he is an earthen vessel? Let us go a step further; I say it reverently. God's glory could not have been otherwise so manifested, as it is manifested in these vessels of earth.

Let us suppose an illustration, which I have heard given. Let us suppose that a person had discovered some wonderful elixir, we will say, which if one took

it, would give him the power of a giant; he could overturn houses, could pluck up trees by the roots. He is going to prove the power of the elixir. What kind of a person would he select? Oh, you say, he will go to some place of athletic training, and ask for the strongest man they have there, one who can do the greatest feats of strength; he will give him his elixir and with his natural, and imparted strength, he will be a wonderful giant. Is that what he does? Nay, he will go to yonder hospital, and pick out the weakest, the most helpless person there; he says now, If my elixir is of any value, it will take this perfectly helpless person, and make him the giant. I will not ask him for any strength of his own, but all strength will come from what I will give him. He gives him the elixir, the man takes it, and lo! he is quickened with mighty strength, and does all that the other claimed for him. What will the people say? Will they say, what a wonderful man in yonder hospital? No, they will say what a wonderful man to have discovered that mighty power, which can use such human weakness and make it strong.

So, dear brethren, are you moaning because you are weak? are you thinking you are so helpless that you cannot do a single thing for the Lord? I believe you are the very person He wants. I believe, that your very weakness and helplessness will give Him all the glory; therefore you are the very one that ought to lay claim to the secret of power, which Christ will give you, for the excellency of it is of God and not of us. None can boast.

Look at Paul. Did he boast, could he boast in anything that was his own? Nay, he could not, and if you will turn to the third chapter of Philippians,

you will find him there breaking the earthen vessel.

There he speaks of what he was by nature, "circumcized the eighth day, of the tribe of Benjamin, of the stock of Israel, a Hebrew of the Hebrews, as touching the law a Pharisee, concerning zeal persecuting the Church, touching the righteousness, which is in the law, blameless." What a beautiful vase! What is he going to do with it? Set it on his mantle and admire it?

What a genealogy I have! What rectitude of life mine has been! Is that what he does with it? He sets that vase out before us and then with one blow he shivers it to pieces. "What things were gain to me those I counted loss for Christ, yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things." That is having the treasure in an earthen vessel, and as you notice, it is a broken one at that. Break that beautiful vessel? It has perhaps upon it the delicate tracery of the potter, that looks so attractive. Break that vessel? Smash it to pieces? Do we hesitate?

Gaze up there at that blessed Man in the glory of God; look at all the brightness of God's eternal glory shining in his face and you will rejoice to see the vessel broken, smashed to pieces, that people may see, not you, not your love, not your diligence, not your faithfulness, but see the epistle of Christ, and His love appealing in its constraining power, drawing and winning men to Himself. That is the secret of Christian ministry, and that, dear brethren, is what it is to have the treasure in an earthen vessel and the vessel broken too.

You remember Gideon's men and the light which

they had. That light was to be a testimony for God; they were to hold their lamps in their hands and to cry out "The sword of the Lord and of Gideon." It was not their sword that was to gain the victory, but the Lord's sword. How was the light to shine? It could not shine in the pitcher, the pitcher had to be broken, that the light might shine out. Oh, to learn that lesson, to learn that it is not I that serve but Christ that lives and serves in me.

And so if we trace on through these chapters, you will find that the precious truth is unfolded in all its beauty for us. Paul goes on to say that we, who live are always delivered—unto what? "always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Think of it, dear brethren, here is a man, who is engaged in Christ's service, he is going here and there, everywhere, preaching the gospel. People say, Paul, take good care of yourself, be careful that you do not injure that vessel, which holds the treasure. He says, do you know how it is with me? I am delivered to death for Jesus' sake; I am bearing about the dying, the putting to death, of the Lord Jesus. It is the life of Jesus then, not my life, not my power; it is the life of Jesus manifested in my mortal flesh; and so far from thinking that the excellency of the power is in me, it is all of Christ, and I am to reckon myself dead, and to bear about that putting to death of Jesus, that the life of Jesus may be displayed.

Now, that is beautifully illustrated in the twelfth chapter of this very epistle. The apostle, you remember, had been previously speaking of the glorying of others. He was surrounded by many

who were professing to be wonderful apostles and wonderful teachers, particularly those who were bringing the saints back into Judaism. He had been saying he could compare himself with the best of them. This is in the tenth and eleventh chapters. He is glad to get through with this, so he says, It is not expedient for me to glory; I do not want to be comparing myself with these men of earth. I have something better than that, I will come to visions and revelations of the Lord. He casts his eye upward and says, Fourteen years ago I had a sight of what I am in Christ. I was caught up to the glory, where I will soon be forever with the Lord, and there I saw manifestations of power and blessing that I cannot tell you of, for you would not understand it. I saw that, and it was simply a man in Christ that I saw; but if you come to what I am on earth, I cannot glory in myself; I will not compare myself with the men of this world. If you want to know what I am on earth, it is these infirmities that you see besetting me day by day. He then shows the link between these conditions. He had seen himself in Christ. It was a wondrous sight; and lest he should be exalted above measure, there was given him—what? A beautiful vessel, in which to display this wondrous man in Christ? Is it an attendant host of angels to guard his steps? Is it people who are saying, There is the wonderful man in Christ? No beloved; when Paul gets to earth, what he hears of is the messenger of Satan, sent to buffet him, and special infirmities, which make him realize the sentence of death upon himself. What is he to do? He says, Lord, Lord, take away this thing from me. Am I going to be hampered in my

usefulness? Am I going to be hampered in my ministry by this messenger of Satan buffeting me? Lord remove it.

Three times he says this. But oh, the wisdom of that blessed Lord, who loved his servant too well to take from him that which was the proper vessel in which the treasure was to be manifested. It was the proper vessel to manifest His glory; it was a vessel of earth, beset by afflictions and persecutions and distresses for Christ's sake. And Paul says, Is that it? Is it my weakness that is going to let the power of Christ be manifested? Is it my nothingness that is going to let Christ be all in all? Welcome affliction! welcome Satan's messenger! welcome all the buffeting of this world! If the power of Christ is manifested, I can rejoice in it all. Dear brethren, think of it; our afflictions, our persecutions, the things that we groan under, these things are but the occasions for manifesting the excellency of the power of the Lord in the poor vessel of earth! Oh, for more ministry like that, which distinctly sets Christ before us.

But I must say a word or two as to another side of this ministry; it is an intensely practical thing. People have a way of thinking that heavenly truth is a very mysterious thing; that you live up, as it were in a cloud-land; that you float in a sort of balmy ether without one thing to trouble you. This is quite the reverse of the truth; what does Paul speak of in connection with this?

I will mention only two things that you have in this epistle. In the sixth and seventh chapters, he speaks of the absolute necessity of separation from the world. He goes on to tell them that his heart is

enlarged toward them, and that he longs to see them enlarged, and he adds, "Be ye not unequally yoked together with unbelievers." Now, if you and I had wanted to enlarge the saints, we would not have said anything about that; we would have said, Let us feed them, let us nourish them up with the heavenly side of things. Very well, Paul says, that is just what I have been doing. I have been giving them a glimpse of the face of Jesus in the glory, but the practical effect of enlarged hearts is a narrow path; the practical effect of a heart set at liberty in the things of Christ is to have the feet withdrawn from every way which dishonors our blessed Lord. And if you want to see saints enlarged, do not expect to find them shouting. Do not expect that people will say about them, They live in a kind of a dream land. You will find them very practical. Every one that nameth the name of the Lord, let him depart from iniquity; or, as the apostle says, as I have partly quoted, "Be ye not unequally yoked together with unbelievers. What agreement hath the temple of God with idols, what concord hath Christ with Belial, or what part hath he that believeth with an unbeliever." That is enlargement; and I think it is as practical a word as you could get. But where does the power for it come from? How do we get power for practical separation? Always by the glory of God.

You remember when Abraham dwelt in far Mesopotamia, in that land of Shinar, noted for its idolatry, surrounded by idolaters, perhaps an idolater himself—there a light shone into his heart, there the glory of the Lord appeared unto him; and what is the effect of it? "Get thee out, *get thee out*;" that is

the practical effect of it, separation from evil by the power of the glory of God: and with that glory shining in his heart, Abraham can leave kindred and home and country, and be separate. Let me ask; had not the God of glory appeared unto him, could he have left country and all that was dear to nature and have gone unto a land he knew nothing of? No, beloved, it was the glory that told him to separate, that beckoned him on to the place where it could shine unhindered upon him. These two things go together, the light of the glory of God and the separate path upon earth. That is practical, is it not?

Now let us note another practical thing in the eighth and ninth chapters of this same epistle. The apostle had been talking about the shining in of the glory, he had been lifting them up into heaven, what does he say next? "Take up a collection." Just about as practical and earthly a thing; just about as commonplace as you could imagine. People would say, What a descent! In one chapter you were talking about the glory and the treasure, and then you turn round and talk about filthy lucre, and ministering to the necessities of the saints. Is that not a descent from heavenly truth? Beloved, it only shows us that the character of a heavenly ministry is to take note of everything, to take note of our possessions, to take note of our associations, of everything, for it reaches to every part of our life. In the light of that glory of God, could there be any darkness, could there be any selfishness, any indifference? Nay, once let that light shine and everything that is inconsistent with it must be done away. So you find throughout two entire chapters of this epistle, the most practical exhortations as to taking

up a collection for the need of the saints,—yes and stimulating them too, by making them understand that others are far ahead in this matter.

So much for the practical side of a heavenly ministry. How full it is, how varied ; how it meets the need, and satisfies the craving of the heart. It lifts me up with joy, it lets me pass along in the midst of afflictions with the heart free and glad, but it keeps my feet in the narrow way, and the affections in full activity.

We have only to look at the last side of this ministry, here in the latter part of the fourth chapter, which I read. This journeying through a vale of affliction, this having the earthen vessel broken here, is it to go on through the whole life? Can we hope at last to gain some point where the vessel will not be broken? Does Paul look forward to the time when with calmly folded hands, he can say, It is all over, and now I can glory in myself? He does, but where? Up there where Christ is ; he looks forward to a rest up there that he cannot look forward to here. Take the very body I live in, it is only an earthen vessel—"the earthly house of this tabernacle"; that has got to break after a while. But he does say, beloved friends, "we have a building of God, a house not made with hands, eternal in the heavens." So he looks forward to the treasure being in its proper sphere, and in its proper vessel, only when we are clothed upon with our house which is from heaven. How lovely that is. I begin my Christian course by the breaking of the earthen vessel; I carry it on all my journey, through the agency of a broken vessel. I look forward through the vista of life and I see a broken vessel all through. I look

to the end of this life and I see that it will end with the shattering of this frail body of clay in which I dwell, or should the Lord come, entirely changed. I look forward a little further, and what do I see then? God's house, the building of God, a house not made with hands, a body like Christ's glorious body, who went into death for us. I see at last the place where the vessel no longer needs to be broken, but where with Christ Himself we are gathered, and show out in all its effulgence the wonder of that grace which took us poor lost sinners and set us up there in God's own light.

Oh the ministry of the gospel of the glory of God! What a theme! Does it not indeed set the heart free? And if we think of affliction by the way, of our circumstances, are we going to be cast down by them? are we going to be overwhelmed by them? In the sixth chapter Paul puts them side by side; he says "as sorrowful but always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Does he think of his afflictions? he says they are *light* afflictions. They would seem to crush him down; he says in one place, I despaired even of life; but with his eye on Christ, he says, "our light afflictions." Was it through a long weary course? he says, they are only for a moment. Forty years—it is only a moment, and they work for us a far more exceeding and eternal weight of glory. That thing which you would wish out of your life, that trial that you would give your right hand to get rid of, that trouble, those circumstances, they are the things which, if you are exercised about them, will yield an eternal weight of joy and glory when you are risen, and at Christ's right hand. Do not then, think

of your afflictions, of your nothingness, that which hampers and holds you down ; but if the heart be free, if the heart be open for Christ, dear brethren, you may have your feet in the stocks, but I defy all the powers of earth to keep you from singing the praises of God.

This joy is for us all ; not, as I was saying before, for the favored few. God has no classes of His people—no favored classes. It is for all ; and you and I, as well as Paul in his day, can even now shine with the brightness of Christ's glory.

Do you not covet to do that? do you not covet to exhibit His perfectness? May our hearts indeed long for it, for so we will find that indeed it is ours, and the hindrances be removed by the grace which never disappoints.

May the Lord give us to enter into these things, and to glory in our infirmities, that the power of Christ may rest upon us.

THE HISTORY OF A DAY.

“In the morning it flourisheth and groweth up ; in the evening it is cut down and withereth” (Ps. xc. 6).

OUR life, brief and uncertain as it is, seems to be long as we look upon it as a whole. A year seems a long time, and ere we are aware, it has slipped through our fingers ; and so with the entire life. The scripture we have quoted gives the day, the briefest natural division of time, as the figure of that life. How quickly does morning pass to noon, and noon darken to evening. How brief is life. “We spend our years as a tale that is told.”

And yet procrastination would rob us of its brief hours with the thought that “to-morrow shall be as

to-day and much more abundant." It is this that encourages the sinner to despise the offers of grace and to be heedless of the warning, "*to-day* if ye will hear His voice, harden not your hearts;" nor are saints less exempt from the snare. True, through grace, they have been saved, their future in heaven is assured. But this only exposes them to the snare of the enemy, who would prevent in every way their usefulness in this world.

How solemn is the thought that "we must all be manifested before the judgment-seat of Christ." With what unavailing sorrow will the Lord's redeemed ones look back upon a misspent life.

But may there not be help in the thought suggested by our subject? Our life is but a day; and each day is a sample of our whole life. Do we wish to know how we are spending our life? let us examine the history of a single day. It will be found to give a miniature of the life. Are the loins girded, are opportunities seized, are temptations resisted? What place has Christ in our hearts this day? what place has the word of God in our thoughts? It will be found that the history of a day will give the history of the life.

Take the current of a river at any point—the direction in which it is flowing—and you will have the general course of the river. Is there not mercy in this? Does not God thus give us an opportunity of, as it were, testing our lives daily—not surely for self-complacency—but to know how our life is passing.

Dear reader, this day's record of your life tells its whole story. Is it what it should be? Do you expect at some time to make a change? Ah! *to-day*, not even to-morrow, is the time to let our life be what it should be. How many lives are being practically wasted by the aimless drifting that is so common.

ANSWERS TO CORRESPONDENTS.

QUES. 15.—“There are some Christians whose experience seems to contradict the word of God in such a passage, for instance, as, “Sin shall not have dominion over you; for ye are not under the law, but under grace” (Rom. vi. 14). They fall, are restored to fellowship, afterwards fall again, are restored again; and go up and down thus. What is likely to be the cause of such a lack of stability? and may there a contributory cause in the assembly, either in its state, or in its dealing with such an one?”

ANS.—In such cases as are referred to, it is evident the truth as to deliverance from the power of sin is not known, in power, whatever the theoretical knowledge may be. The great secret of deliverance is, first of all, to judge sin in its *roots*, to judge self. Sad and shameful fruits may grow from a secret pride which prevents one from abhorring *himself*. Pride of intellect, of knowledge, of sufficiency in one's self,—these may seem quite harmless, and are, alas! too common. And yet from these so-called manly virtues may grow that which is even in the world's eye disgraceful.

The true secret of self-judgment is to realize what the holy presence of God is. So long as one is not *there*, he cannot truly measure sin. How comforting it is to know that, in that holy presence which discloses what sin is, we find also the perfect grace which has put it away.

No doubt, too, a general state of the assembly may contribute to individual weakness. “Ye have not mourned,” says the apostle. A spirit of true contrition among all the people of God is the surest way to secure individual faithfulness. The assembly in the full exercise of its functions will care for, warn, watch, and build up those who are in special need.

Then also when the proper activities are all in exercise there is less temptation to yield to what is not of God. May God revive His beloved people, making Himself and divine things such realities, that even the feeblest, kept in His presence, built up by His word, and engaged in the loving service of His house, may be delivered from every snare.

QUES. 16.—“Scripture speaks about every uncovered vessel in the tent, where a death has occurred, being defiled. What about the covered vessel? are they unclean too?”

ANS.—The same scripture (Numb. xix.) distinctly declares that the covered vessel is clean. When the spiritual meaning is seen, this becomes manifest. The world is a chamber of death. If we are uncovered, in a careless state, we are defiled by being in it. If, on the other hand, we are on our guard, covered by a sense of the Lord's presence, we walk through all undefiled, and our Lord's prayer is answered, “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.”

But deliberate, conscious contact with evil, or refusal to separate from it when pointed out, or indifference to the question of association with it, would show an uncovered vessel.

In like manner, failure on the part of one defiled by necessary contact with a dead body, to purify himself, would render him culpably defiled, and without doubt he was to be treated as such.

QUES. 17.—Please explain 1 Cor. xiv. 30: “If anything be revealed to another that sitteth by, let the first hold his peace.”

ANS.—The whole chapter is devoted to the meetings of the Lord's people, and the exercise of their gifts under necessary and divine restrictions. There was to be liberty to the Spirit, but none to the flesh. Such exhibitions as speaking with tongues were to be rigidly controlled, and in the exercise of prophecy or worship—all was to be done unto edifying. The prophets were to speak one by one, not two or three together, no matter what the apparent urgency might be. This will explain the verse. If one were speaking, he was to keep silence to permit another to say what had been laid upon him. Ordinarily, of course, the second speaker would wait until the first had finished, and, at any rate, would not begin until he had taken his seat. Possibly under remarkable circumstances he might intimate that he had a message to deliver. But at present we can scarcely imagine such a thing taking place, unless, indeed, to silence an unprofitable or disorderly speaker.

THE CORPORATE FEATURES OF THE LORD'S SUPPER.

WITH those who rightly appreciate it, the Lord's supper occupies a place absolutely unique. Its holy, tender memories recalling the Person and work of our blessed Lord; its reminder of the fulness of blessing that is ours, and the place of nearness that we occupy through His death; the bright outlook into eternity that is opened up in connection with it;—these and much more make its celebration, an expression of the fullest communion, the most absorbing love, the most triumphant worship. Words fail to convey, to those who do not understand these things, the precious privilege of remembering the Lord in the breaking of bread. There is a charm, an attractiveness about it, that is divine. It is dependent upon no externals, of place or form,—these would but mar its simple perfections—for its proper observance. Ministry, no matter how gifted, is needless. The Lord's people come together, in dependence upon Himself alone, to meet and to remember Him. If gifted ministry be present, its place is in the back-ground. Officialism of any kind would be an intrusion, and a check upon the free gracious ministry of the Holy Ghost, whose delight it is to occupy us with Christ alone. But let us for a little examine the character of this feast, so wondrous in its simplicity.

Rome has laid her unholy hands upon it, divided it in twain, and turned an unrecognizable half into a blasphemous piece of idolatry—the perpetual sacrifice of the mass, in which the “body, blood, soul, and divinity of Christ” are formed by a few words from

the priest. The soul shrinks with horror from such blasphemy, and burns with indignation against a system which professes to give salvation through such a perversion of truth.

In Protestantism, through the mercy of God, all this has been changed, and much of the simplicity that marked the institution of the supper has been restored. And yet while it is not regarded as a means of salvation, it is still disfigured in some most important particulars. It is regarded as a "means of grace;" and is first "consecrated" and then "administered" by some ordained man. We would affectionately inquire, Where is there in the New Testament a hint that this supper should be in the hands of an individual, no matter how gifted, to act as host or dispenser? The giving of thanks and breaking the bread, require nothing more than the worthily partaking also requires.

Again, so far from the supper being a means of grace, that thought would be a hindrance to its proper observance. We are, alas, so selfish that we would make all things, spiritual and temporal, minister to us, and value them as they did. But the Lord's Supper is a memorial of *Him*, and He is the object of worship in it. True, we can never be occupied with Him without receiving blessing in our souls; but that must never be the object, it is only a result.

We come then to get a simple definition of the Lord's supper, and what is required that it should be worthily partaken of. It is a memorial feast instituted by our Lord, "the same night in which He was betrayed," where the bread and wine recall His body given and His blood shed for us. Not only did He then give directions for its observance, but these

are repeated to the apostle Paul (1 Cor. xi.) from His place in the glory. Thus we have fittingly linked together Christ in His humiliation and His glory, which suggests the words: "Ye show the Lord's death, till He come."

For partaking worthily of the supper there must be, first of all, in the recipient, the assurance of salvation. We say *assurance*, for if there remain in the mind questions still unanswered as to one's personal interest in the work of Christ, these intrude into the place He alone should occupy, and the supper becomes either a meaningless form, deadening to conscience and heart, or a torture to a sensitive soul, rather than a joyous act of worship. It is the greatest unkindness to press the unestablished soul to "break bread."

Next, after assurance, there must be a state of communion in the partaker, which is produced by the judgment of self, and of the work. Where this is lacking, the very knowledge of grace will but harden the heart and grieve the Holy Spirit. Sin is judged, self is abhorred, and then in the sweet assurance of grace, the feast is kept.

We have thus, in barest outline, reached that which is the subject before us—the corporate features of the Lord's supper. We cannot emphasize too strongly the need of being right individually, as the indispensable basis of being right ecclesiastically. What could be more repulsive to a spiritual mind than to make the memorial of dying love, which stands alone through all eternity, a question of theological and ecclesiastical views? We would challenge ourselves and our readers to preserve ever fresh in our souls the memory of *that* love, which ever melts us into tenderest worship.

But we would, for this very reason, approach our subject with confidence. It is because of the preciousness of the theme, the holiness of the act, that it should be hedged about by those divine barriers which, in blessed contrast with those of Sinai to exclude the people, serve as a place of shelter for them from all that would defile, or hinder the freest exercise of worship, without the raising of disturbing questions. This at once shows the importance of the matter, and we might say furnishes the distinguishing mark of difference between the observance of the Lord's supper scripturally and unscripturally.

We will begin by quoting a scripture which we believe shows the place the Lord's supper holds in the order of the Church. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread (loaf) and one body: for we are all partakers of that one loaf. . . . Ye cannot drink the cup of the Lord, and the cup of devils" (1 Cor. x. 16, 17, 21). There are three prominent features in these verses: communion in the body and blood of Christ (His work), the Lordship of Christ and the unity of the Church. We could not omit one of these features and retain a scriptural observance of the Lord's supper. Let us not be misunderstood. We have not quoted the latter portion of this scripture to intimate that an unscriptural observance of the Lord's supper makes a "table of devils." There may be much, very much, that is unscriptural, and yet if Christ be confessed, and His death shown in the bread and cup, we would not dare to apply

such a term. The "table of devils," is the idol altar, where sacrifices to devils are offered, and those who partake of these are linked with the devils.

But while disavowing the applicability of the term to any Christian table, we would call attention to the other expression "table of the Lord," and press that it suggests obedience and subjection to Him in all things. Most inconsistent is it therefore that aught should be connected with that table, not according to His will. With this we trust all will agree.

Equally essential, impossible to be severed from His Lordship, is the exhibition of the atoning work of Christ. That which fails to emphasize His death, not merely His life, and His death as an atoning sacrifice for sins—His blood "shed for many, for the remission of sins"—would fail to exhibit what is truly the Lord's supper.

Less clear perhaps to many will be the third point, that the Lord's supper exhibits the unity of the Church. And yet who that reads the passage we have quoted, can fail to see that this is prominent? The loaf symbolizes the body of Christ. But we believe there is divine fitness in its being but *one* loaf. In the twelve loaves of shew-bread, we have Christ also, presented before God, but the number reminds us of Israel's unity—the twelve tribes presented in Christ before God. In like manner the one loaf on the Lord's table suggests not merely Christ, but the unity of His Church, His body.

Even those who question this will at once admit that another clause distinctly links the unity of the Church with the one loaf—"for we are all partakers of that one loaf." Here we have a solemn fact to face. Any celebration of the Lord's supper which

ignores the unity of the body of Christ, is so far unscriptural. The divisions at Corinth are given as a reason why it was impossible to celebrate it (1 Cor. xi. 18-21).

We turn next to another familiar passage in the same epistle: "For even Christ, our passover is sacrificed for us: therefore let us keep the feast . . . with the unleavened bread of sincerity and truth." "Do not ye judge them that are within?" (1 Cor. v. 6-13).

It may be said that partaking of the Lord's supper is not alluded to in this passage; but it gives us really a most important feature of the whole subject. Here it is Christian fellowship, and an evil doer is to be put away from the company of the Lord's people. But the supper is the highest expression of fellowship; there is nothing in Christianity so expressive of communion. To put away from their company would include, first of all, exclusion from the Lord's table; unquestionably that would be followed by exclusion from the company of the saints until repentance was manifest. But it would be impossible to think of one put away from among the saints and still permitted to break bread. Thus the passage we have quoted emphasizes the need of holiness in those partaking of the Lord's supper.

This holiness, we must remember is not left to the judgment of the individual, but is here put in the hands of the assembly, which is corporately responsible for the walk, so far as manifest, of all those received at the Lord's table. Cain might ask in defiance, "Am I my brother's keeper?" but for the Lord's people there is but one answer, We are members one of another, and should have the same care

one for another. We are as responsible to judge evil in our brother as in ourselves, and this not alone for his sake, but for the honor of our Lord.

We have thus found four distinguishing features of a scriptural celebration of the Lord's supper: His atoning death, His Lordship, Holiness, and the unity of His Church, and all these are centered in His own blessed Person. Our responsibility is to judge both ourselves and those whom we receive by these divine principles. Let us apply them.

The basis of all our peace is the atoning death of our Lord Jesus Christ. Anyone denying that in any way, whether as to the value of the work or the nature of the Person who performed it, would be unfit to partake, and it would be disloyalty to our Lord to receive such. Closely connected with this, anyone personally clear, who yet maintained fellowship with one holding unsound views as to these fundamental points, would be equally, if not more, unworthy to remember the Lord. In the one case it might be ignorance, or a heart blinded by Satan, but in the other it would be open and deliberate condoning that which dishonored our Lord. We would earnestly press this upon those to whom the name of our Lord is dear, who are identified with congregations where unscriptural views of the atonement and other fundamental truths are taught. How can they go on where our Lord is wounded afresh in the house of His professed friends? We greatly fear that the number of false teachers is increasing, and more and more is there need of exercise as to this.

Passing to the next feature, how wide a field for self-examination is opened by that word, "Lord." Is He indeed Lord and Master, and is His will absolute?

How, then, can a disobedient walk be connected with His table? We make amplest allowance for weakness and ignorance, but we feel the great importance of this matter. The Lord's table is surely to be marked by subjection to Him, and while exceptions may be made for ignorance in individual cases, obedience to Him is surely to be expected from all. In moral questions, none would dispute this, but many would probably interpose serious objections to what follows.

Each time the Lord's supper is scripturally celebrated, the unity of the Church is also set forth. There can be no question that the divided state of Christendom is a blot on our Lord's honor here. To be indifferent to this state of ruin shows most assuredly either a sad lack of heart for Christ, or dense ignorance of what is due to Him. So for persons to exhibit this indifference as to what so nearly concerns Him would, on its face, argue an incapacity for truly keeping the feast. Here, however, we must carefully guard against a narrowness that would make mere intelligence the exclusive test. There will always be some who, while they have ardent love to the Lord, fail to realize their responsibilities as to testimony. Surely, grace would meet such according to their light. But these cases are exceptional, and it is not for these we speak. We refer to those capable of understanding the importance of maintaining a testimony for Christ; and here we believe there should be the greatest care in reception. The whole character of a meeting may be altered by the reception of one or two not clear as to their responsibility in this matter.

To remember the Lord, then, in the breaking of

bread is a corporate act, involving gravest responsibilities as to Church discipline and order. The very fact that it is not done by one individual, but always by "two or three" at least, would show this. There must be a clean place, spiritually speaking, where we meet, according to the holiness of God's house; there must be the recognition of Christ's Lordship, and an endeavor to maintain the principles of the unity of the Church of God. This involves exercise and care in reception, and the maintenance of godly order in the local gathering, and a recognition only of such other gatherings, as we may be clear, exercise similar care. How much prayerfulness, firmness and patience all this requires—only those who have endeavored to carry it out can appreciate. Often may the question arise, Is it worth the care and trouble? And as often can the answer be given, "Hold fast that which thou hast that no man take thy crown."

If it were a question of personal ease, we would advise any one to avoid this path of lonely and often misunderstood faithfulness; but if to please Christ be our object, to seek to carry out His will, to exhibit, even in the midst of the ruins of the professing Church, a little testimony to what His Church should be, we can only seek to pray for and encourage one another.

Returning now to the individual side of our subject, we can enjoy all the sweet fellowship with our Lord implied in the feast, coupled with a sense of His approval of our weak efforts to honor Him, and intensified by the "fellowship of kindred minds," who, like ourselves, have sought to keep His word and not deny His name.

May He, the Lord of His Church, awaken in us all more love and devotedness to Himself, more true love to His people, shown in obeying His will (2John 6), and greater humility in seeking to carry out that will !

TRUTH

THOUGH PRECIOUS AND FROM HEAVEN, THE OCCASION OF
DISCORD AND BITTERNESS ON EARTH, AND WHY ?

TRUTH must be precious, for it came from God. The inspired Word says: "The law was given by Moses, but grace and truth came by Jesus Christ." The Lord said to Pilate: "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." He could say, "I am the Truth." He was the full expression of it. He is designated, "The faithful and true Witness." And the truth that came by Him, and shown forth in Him, was divinely intended for the blessing of poor fallen man. We are assured that God "will have all men to be saved, and to come unto the knowledge of the truth." We are saved by coming to the knowledge of the truth. The Lord said: "Ye shall know the truth, and the truth shall make you free." In praying to the Father for His own, He said: "Sanctify them through Thy truth; Thy word is truth." The apostle tells us that "the truth is in Jesus." Surely then as truth came from God, and by the Lord Jesus, it must be a most precious boon; and being intended for the blessing of man,—man deceived by Satan, who "abode not in the truth,"—it should be gladly received by all, and at any cost. No wonder, therefore, it should be said in Scripture, "Buy the truth,

and sell it not,"—that is buy it at any cost, at any sacrifice, and at no price sell it; sacrifice anything sooner than sacrifice the truth. Millions of worlds, if offered, should be no inducement to reject or give up the truth, and indeed would be none to those who truly know it; and yet they are most glad to make it known, that others may enjoy what they enjoy.

And is it so that a thing so precious, and intended to bless, and so needful as truth in a scene where all is false, should be the occasion of trouble and bitterness? Alas! it is really so. It has been thus from the days of Cain and Abel down to the present. Hence we are not to expect any thing else. Yes, the truth, as it is in Jesus, may bring a storm on those who receive it; but never mind, my dear brother or sister, it is better to be saved in a storm than to be lost in a calm. And yet it is not always that simply receiving the truth brings the storm, but taking the *path* which the truth points out. In these days almost any truth may be made popular as long as you will go on with the great current of profession. You may hold the doctrines of grace, full atonement through the cross, salvation simply through Christ and on the principle of faith, also the heavenly calling, and the Lord's return, and the storm may not come; but take the *path* of truth, the path suited to these doctrines of Christ, having your back turned on that from which you are delivered through the Cross, and your face firmly set toward that into which you are brought in Christ, and you will find that you cannot make the *path* popular; rather you will find the winds contrary, yea these contrary winds may amount to a hurricane, carrying all before it, all of earth you have held dear. Yet, surely it is better

that it should be so, than that you should purchase a calm at the expense of truth, and by dishonoring Him who bore an infinitely greater storm for us on Calvary.

But the question comes up, Why is it that this precious gift of God is thus made the occasion of trouble and bitterness? Surely the fault cannot be with the truth itself, nor with the One from whom it came, and by whom it came. The truth brings no discord in heaven where all is pure and good. Why then is the effect so otherwise on earth? Certainly it must be something very unlike heaven, and contrary to God, which it has to meet, and which is the opposite of itself. It is very clear that the coming of Him by whom truth came, was divinely meant for blessing to all. When Jesus was born, the angel of the Lord said to the shepherds: "Behold, I bring you good tidings of great joy, which shall be to all people," and the multitude of the heavenly host was with the angel, praising God, saying: "Glory to God in the highest, and on earth peace, good will toward men." This was what was in God's heart. His grace was toward all, and for the blessing of all. But though this was true, yet, alas, in view of the fact that, while some would bow to the truth and be saved, many would reject it, and be bitterly against those who received it,—the Lord had to present His coming, looking at the result, under a very different aspect. He said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own

household." And who is to blame for this unhappy result? Certainly not those who receive the truth in the love of it, and act accordingly. They do not turn bitter against the others, but pray for them, and *long for their real good*. The blame is clearly with those who reject the truth, and are bitter toward those who receive it, thus taking sides with him "who abode not in the truth." He is urging them on, and will, in due time, meet his doom; but those who put themselves in his power, cannot clear themselves by casting the blame on him. We are individually responsible to receive the truth, and thus be on God's side.

Of course, there are those who are slow in understanding anything, and therefore slow in seeing and receiving truth, and yet long to know the truth. It may require patience in dealing with such; but seeing they are honest and sincere, it is pleasant work to be helpful to them; and, as the result, they see and rejoice. But with others, when the truth is presented, opposition is their first thought. The will of the flesh is up at once, and thus the great enemy can use them to his advantage, and their own injury; and, under his influence, they become awfully bitter, and their spirit and words, alas! become almost, if not really, satanic. The enemy is acting through them. You may be telling out the most important truths, plainly taught in the word of God, even the way that a poor lost sinner is saved, that is through the Cross, *clung to by faith, without the deeds of the law*, and which an inspired apostle designates "righteousness without works;"—or you may speak of the standing of believers, as "complete in Christ" by being seen of God, as "dead with Christ" and "risen with Him,"

and seated "in heavenly places in Him," and of the behavior suited to such an exalted calling,—truths which Satan must especially hate, as they magnify the riches of God's grace, and consequently those who have put themselves in his power, find it hard to invent language sufficiently hateful to express their intense bitterness against such thoughts. Should a child of God thus yield to the flesh, and so take sides with "that wicked one," the loss thereby sustained will be shown up at the judgment-seat of Christ.

Beloved, if you are called to suffer for receiving the truth and acting on it, happy are ye. God knows all about it. Besides, your treatment gives you a good opportunity of showing another thing which came by Jesus Christ, namely, "grace." It is for you to show grace, though none may be shown to you. While we are to "walk in truth," we are to "walk in love." The Lord help us to cling to the truth, and to walk in the power of the love which brought the truth; and may those who have manifested such sorrowful hatred to the truth, give evident of repentance before their little day is over, and rest simply on the grace of God, and the merits of the Lord Jesus, and so pass to that scene of blessedness where all ascribe their salvation to God and the Lamb. Yes, happy if they can say, even at the last, from a full heart.

"Vile and full of sin, I am,—

Thou art full of truth and grace."

and,

"In my hand no price I bring,

Simply to Thy cross I cling."

Then in Thy blest abode, from all this weakness free,
I, through the grace of God, shall ever with Thee be.

R. H.

THE CROWNED CHRIST.

“And upon His head were many crowns.”

(Rev. xix. 12.)

(Continued from page 258.)

CHAPTER IX.

The Advocate.

THE High-Priest that becomes us is, then, as the apostle has declared, One “separate from sinners,” those sanctified by His blood being “perfected in perpetuity” by it, so as being “once purged,” they might have “no more conscience of sins.” But this, as we know well, does not mean, “no more *consciousness* of sins,”—that is, of *committing* them, but consciousness of the efficacy of that work abiding ever before God for us. There is never a moment’s intermission as to this.

But then, what about the sins which are committed after conversion? Is there simply no notice taken of them? That, we are sure, is impossible: both Scripture and our own experience would refute the unholy thought. That the people of God have often to suffer greatly because of their sins is known to all; and Scripture is full of examples of this, and asserts it doctrinally in the clearest way. Thus, “if ye call on the Father, who without respect of persons judgeth according to every man’s work,” says the apostle Peter, “pass the time of your sojourning here with fear: forasmuch as ye know that ye were not redeemed with corruptible things, as with silver and gold . . . but with the precious blood of Christ” (1 Pet. i. 17-19). And again he says: “For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of

them that obey not the gospel of God? and if the righteous scarcely"—or rather, "with difficulty"—"be saved, where shall the ungodly and the sinner appear?" (ch. iv. 17, 18.)

Thus there is even a special judgment going on of the people of God at the present time; a judgment so necessary that on account of it, the righteous are said to be with difficulty saved: not, of course, because of any uncertainty about it, but simply because so much has to be done in this way to maintain the holiness of God. And the apostle Paul also speaks in even stronger language to the Corinthians: "For if we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, *that we should not be condemned with the world*" (1 Cor. xi. 31, 32).

This is indeed strong language as to those for whom the work of Christ avails in so full and absolute a manner as we have just seen it does. This work, then, does not set aside the need of such judgment. Nay, rather it secures it. Let us notice well that it is the *Father's* judgment: "if ye call on the *Father* who without respect of persons judgeth." In the final judgment of wrath it is not the Father who judges: as to that the "Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father" (John v. 22, 23). The *Father's* judgment is "of every son whom He receiveth;" so that "if ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. xii. 6, 7).

How blessed it is to know, and at the same time how solemn to realize, that the sin of a child of God

is against his Father, and that it is the love of relationship that is called into exercise about it,—love which acts towards us “for our profit, that we might be made partakers of His holiness” (Heb. xii. 10). It is impossible that He should treat it lightly; and it will be impossible in the end for any one of His own to treat it lightly either. Grace abides toward us; and because grace abides, sin cannot be permitted to have sway over the objects of it.

But because this whole matter of a believer's sin is between the Father and His child, we are not to imagine that Christ has not to do with it. His priestly work has indeed been so fully done that in this character He has nothing more to do: He sits down, because His work is accomplished. But as Son over the house of God, priesthood is not His whole work. The children of God are put into His hand, who is the First-born among brethren; and in every thing that concerns them He has His necessary place and part. So then it is here: “if any one sin, we have an Advocate”—a Paraclete—“with the Father, Jesus Christ the righteous; and He is the propitiation for our sins” (1 John ii. 1, 2).

The last is the ground and justification of the grace expressed in the former. Suited Advocate is He indeed who has been Himself this propitiation for us; and here “Jesus Christ the righteous” is very fully manifest,—love and righteousness alike displayed in Him. Here is the very character of the Advocate or Paraclete—the One “called to our side,” “to our assistance,” as both words mean; and this is in natural relation with the fact that we are given to Him. We being in His charge, He stands forth in our behalf, pledged and proved on both sides, God's and ours,

and who has made both one. On earth, the Spirit of God is our Paraclete, and makes intercession for us, though perhaps, as far as we are concerned, in a groan that we cannot utter. In heaven, Christ our Paraclete is, as it were, similarly our voice uttering itself, but infinitely better than any utterance of our own could be. How well are we provided ! Here are two Witnesses in our behalf, each perfect absolutely, and having perfectly the ear of Him with whom they plead. How certainly effectual must be such intercession as this !

How good also it is to know that it is "if any one *sin*," not, if any one repent, "we have an Advocate." In Peter's case, which is surely intended as a typical one, it is *before* the sin that Christ intercedes for him, and how tender is the intercession, "I have prayed for thee that thy faith fail not." Having need to learn himself, and to have the spirit of self-confidence broken in him, he cannot be spared the needful experience. Satan is permitted to sift him, but the Lord's gracious eye, as Peter at the critical moment was given to see it, was watching the result with unwearying care, and guiding all to the predicted issue. The knowledge of ourselves—the needful exercise as to good and evil—He cannot ask that we shall be spared ; but the end is sure, and we are invited to realize the strength and tenderness upon which we may lean at all times without a shadow of fear.

The maintenance of communion is that which our Advocate continually is occupied with. For this the knowledge of ourselves is a necessity. Whether this shall be acquired as Simon Peter acquired it, it depends upon ourselves to say. I suppose we have all

of us had to learn a good deal by such painful experiences; but there is surely a better way. Peter, we may remember, had resisted, if but for a moment, that washing of his feet, for him and for us all so needful; and it is still the independency which under whatever fair appearance resists His way with us, that condemns us to such a painful discipline. The Lord is still and ever our one necessity. Wisdom is with Him and we must find it in Him; if it be in the way of the Cross, we need not wonder, though He Himself has borne all the burden there.

The Cross is indeed the fulness of all wisdom for us. It is the judgment of man; it is the manifestation and glory of God. If we accept it as the setting aside for us of self and all that self can glory in, we shall find that it has set aside at the same time all that would hinder safe and steady progress. Christ is then ours with all His fulness, to draw from for every need that can possibly arise. Take it as the apostle puts it, that "in Him dwelleth all the fulness of the Godhead bodily, and in Him we are complete"—filled up. Here is the one daily provision to carry with us, but for it the judgment of the Cross must be accepted in its entirety. Then in this Cross Christ is entirely for us,—all that God is as manifested here in Him.

This lesson is the lesson for all of us. The Advocate is with the Father, that our very failure may make for the learning of it, though it be in shame and bitter tears of repentance that we have to learn it. His advocacy is not to spare us what is needful for this, but that His end in us may be fully attained, and God glorified. Tenderest love there is in it, assuredly, and divine comfort,—tenderness, but no

laxity; and no way of blessing for us except in complete surrender into His hands. We cannot but remember that they are hands that were pierced for us, and that for Him there was no way but that of the Cross.

F. W. G.

(To be continued.)

WHAT SAINTS WILL BE IN THE TRIBULATION?

THE question, Will the saints be in the tribulation? suggests itself to every one who is occupied with the hopes of the Church of God and the prophetic declarations of Scripture as to the close of this earth's painful and laborious history. Personal anxiety suggests it on one hand, and on the other it connects itself intimately with the gravest and most vital points of prophetic inquiry; or rather, of the true character of the Church of God and its condition at the close.

I cannot, in the space allowed me here, enter at large into the declarations of the Old Testament as to a remnant, nor of the New as to the Church. But a short answer to the question itself will help to throw light on the points I allude to, and on the rapture of the saints. I purpose adding a development of the true force of 2 Thess. i., ii., so often introduced in the discussions which have arisen on these subjects.

And first, as to our being in the tribulation: How do I know there will be a tribulation? I must get some revelation of it. He who would place the Church in it will answer me, I am sure the Scriptures are clear on the point. There will be at the close a tribulation, a time such as there has never been, till the Lord's coming brings deliverance. What, then, are the scriptures which tell us that there will

be such tribulation? I am not aware of any other direct ones than these:—Jer. xxx. 7; Dan. xii. 1; Matt. xxiv. 21; Mark xiii. 19 (Luke does not speak of it, nor of the abomination of desolation); to which we may add the more general passages of Rev. iii. 10; vii. 14. The first four passages do effectively prove that there will be a time of tribulation such as never was since there was a nation, or, as it is expressed in Mark, “such as was not from the beginning of the creation which God created, neither shall be.” The passages from Revelation apply, we shall see, to a wider sphere than the preceding ones; but as they speak of a great tribulation, I have, of course, quoted them. There will be, then, a tribulation.

The other part of the question still remains: Shall we, who compose the Church, be in this tribulation? The answer to this question must be sought in the passages which speak of the tribulation itself.

The first of them, Jer. xxx. 7, is as clear as possible in announcing those to whom it applies. “It is the time of Jacob’s trouble, but he shall be delivered out of it.” This time, then, of trouble, such as never was nor will be—so that there cannot be two—is the time of *Jacob’s* trouble. Nothing can be clearer or more distinct. The whole chapter may be read, which sets it in the clearest light. It is not merely that Jacob will be found there, but when it is said, “alas! for that day is great, there is none like it,” the trouble spoken of is *Jacob’s* trouble.

The next is Dan. xii. 1. This is also positively declared to be of *Daniel’s people*. The whole prophecy is the description of what is to happen to Daniel’s people in the last days (Dan. x. 14). Michael, also, will then stand up for that people (comp. chap. x. 21),

and, as Jeremiah had said, they will be delivered (that is, the elect remnant—those written in the book). Daniel's testimony then is also quite clear. The tribulation is the tribulation of *Daniel's people*.

But this is the rather important because it carries us at once to Matthew, the Lord Himself declaring that He speaks of this same time and same event, using the terms of Daniel and referring to him by name as well as to the statements of the passage. (Comp. Matt. xxiv. 15; Dan. xii. 11.) But all the language of the passage in Matthew confirms this. Those who are in Judea are to flee to the mountains. Those who are on the housetop are not to come down to seek anything. The abomination which causes desolation stands in the holy place. They are to pray that their flight may not be on the Sabbath. False Christs and false prophets are to seduce with the hopes cherished by the Jewish people. All is local and Jewish—has no application to hopes which rest on going to meet Christ in the air. What is in question is, "flesh" being "saved" (i.e., life spared on earth). Mark relates evidently to the same event and almost exactly in the same terms.

Thus these four passages, which speak of the unequalled tribulation, apply it distinctively to Jacob, Jerusalem, and Judea, and the Jews, not to the Church. It is entirely another order and sphere of things from the Church, and professedly so.

There are two passages which, as I have said, are more general: Rev. iii. 10 and vii. 14. Do these, then, apply to the Church? The language of Rev. iii. 10 is this: "Because thou hast kept the word of My patience, I also will keep thee from* the hour

* Greek, "out of."

of temptation, which shall come upon all the world to try them which dwell on the earth." That is, when the Church is addressed, it is with a declaration that she will be kept out of that hour which shall come to try others.

Thus far, then, the testimonies of Scripture declare that the unequalled tribulation is for *Jacob*; and when the time of temptation is spoken of in addressing the Church, it is to declare that the faithful shall be *kept out* of it.

Rev. vii. 14 may seem more difficult; still it bears witness to the same truth. For the heavenly kings and priests (that is, the elders who have represented them from the beginning of the second or strictly prophetic part of the book) are professedly another class of persons, who have not come out of the great tribulation. One of these elders explains to John who those are, who have come out of great tribulation, as another class of persons from themselves. One of them asks John, Who are these who are arrayed in white robes, etc.? John refers to him, and the elder then explains. That is, the crowned elders are quite a different class from them; so that, while admitting the passage to be obscure in certain points, it is clear in this: in giving us the elders and those who came out of tribulation as two distinct classes. The crowned elders are not at all represented as having been in it, but as pointing out others as having come out of it. Every element of the description of these persons confirms this distinction.

Another passage, Rev. xii., while not using the term tribulation, yet speaking of the epoch at which it is to happen, strongly confirms this same truth. When Satan and his angels are defeated by Michael, he is

cast out and comes down to the earth, having great wrath, knowing he has but a short time, and persecutes the woman. Now, what is the effect of this most important event on those who can celebrate its bearing? That the trial of the heavenly saints is ended, and that of the inhabitants of the earth and the sea just about to begin in its most formidable shape, because Satan is cast down there. The language is this: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night, and they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea," etc. Now I do not say that this is the moment of the rapture, for I think that is included in the man-child's being caught up. But I say this, that at the moment of the commencement of the great rage of Satan for the three times and a half, the entire deliverance of the heavenly saints from his power, and their definite triumph is celebrated; that is, they are not exposed to that last time of Satan's rage. This chapter, then, confirms, in the fullest way, the exemption of the Church from the last and dreadful time of trial. I am satisfied that the whole teaching and structure of the Revelation confirms the same truth; but this would evidently lead me into too large a sphere of inquiry.

We have found that the passages which speak of tribulation first apply it directly *to the Jews* on one side, and then *exclude the Church* from it on the other. I do not see how such a point as this could be made clearer by Scripture.

J. N. D.

HOW LONG ?

“LORD, oh how long, I’m weary,”
 My fainting spirit cried:
 “A little while, be patient,”
 The steadfast Word replied.

LORD, oh how long, Thy mercy lingers still,
 Over a world for which Thou’st bled and died;
 Over the souls of men, whose hardened hearts
 Still spurn the love of Him they’ve crucified.
 When will they add their sorrow to Thy love—
 Sorrow for sin which nailed Thee to the cross?
 Why will they count th’immortal soul less dear,
 Less to be valued than this poor world’s dross.
 And right be deemed but wrong,
 And evil good,—how long?

What hast thou not endured from wilful man?
 Surely Thy love has suffered long indeed,
 Scorn from the world, indifference from Thine own;
 Yet doth that love in patience wait, and plead.
 When will the last loved soul be gathered in,
 When shall I leave this sorrow-stricken scene?
 When shall I see Thee crowned with many crowns,
 Thou, who wast once the lowly Nazarene?
 Exultant *then* my song—
 Yea, Lord, but oh how long?

When shall it be? I’m weary waiting Lord,
 Weary of self, my childish changefulness;
 When shall I lay my shield and sword aside,
 When shall I be like Thee?—oh wondrous grace!—
 When shall I cease my waywardness to mourn?
 When shall my heart with steadfastness be fixed,
 Jesus alone upon Thyself, in joy,
 And satisfaction, evermore unmixed?
 I question, is it wrong
 To ask, Will it be long?

When shall the bolts and bars of this my flesh
 Break at the touch of Thy once pierced hand?
 When shall the grave its vanquished power confess,
 Yielding its captive prey at Thy command?

Rough is life's sea, its waves are merciless,
 Strained are my eyes for just one glimpse of home—
 Brief are life's joys, each breast its sorrow hath,
 Weaning the heart, and thus the cry: "Lord come."
 Grief makes the night seem long—
 But faith hath aye a song.

Well do I know the certain joy that comes;
 Sweet the reward. Then wait. I *know* He will
 Meet every soul that trusts Him in the dark,
 And bid each doubt and question to be still.
 Ah, Lord I wait, but not for aught on earth,
 Yea, and I watch, but not the shadows here,
 That flee my grasp at every setting sun;
 And leave but disappointment's bitter tear.
 Soon Saviour Thou wilt come,
 And I shall be at home.

Then shall the strings of this poor human heart,
 Answer Thy touch in tones of joy alone.
Then shall the wail of minor chords be hushed,
Then shall eternal song replace the groan.
Then shall I read my answered prayers aright,
 Pleaded so oft, and yet so long denied.
Then shall I feast my eyes upon Thy face—
 And in Thy heart of love forever hide.
 Give through the night the song,
 That it may not seem long. H. McD.

ANSWERS TO CORRESPONDENTS.

QUES. 18.—Please explain the difference between what is commonly called standing and state. Does our place in the holiest depend upon our state, or is it connected with the common standing of all believers? My impression is that our High Priest has gone in there permanently, and that all His members are where He is—seated in the heavenlies in Christ Jesus. Would you call that the holiest of all? I am aware that we only *realize* our standing there, when our state is right, but surely the standing remains perfect, notwithstanding the failure in the believer.

ANS.—Without entering into intricate distinctions, there are

evidently two very clearly marked lines of truth in the word of God relating to believers, which may be very properly grouped under the words standing and state.

Standing includes all that is connected with the counsels of grace, the work of Christ and the place He now occupies, risen and glorified, for His redeemed people. Connected with it we have forgiveness, justification, acceptance, access to God in grace, and boldness in the holiest. Flowing from it we have the pledge of eternal security, and the glory of God as our home.

State suggests the practical work of the Spirit in us, bringing home these truths to our hearts and consciences, and producing in us corresponding fruits. It is intimately associated with the thought of responsibility.

It is of grave importance therefore that there should be kept a clear distinction between standing and state. Where this is not done assurance will be lacking, or a pharisaic spirit be fostered; for who could ever be satisfied with his state? On the other hand, the perfection of our standing before God on the ground of a sacrifice which has perfected us forever, and in Christ risen, is as absolute as the work and Person of our Lord could make it.

Unquestionably there is a very close connection between the standing and state of the believer, and the failure to notice this may have resulted in the effort to confound them. Our state flows from our standing, and should be the expression, in ever increasing measure, of its perfection. We have absolutely no sympathy with that wretched abuse of the doctrines of grace which leads to antinomianism—which says, Let us continue in sin that grace may abound. But the remedy is not to merge state into standing or the reverse, but to give all emphasis to each in its place. We are thankful for our brother's question calling attention to this most important and elementary truth.

QUES. 19.—Please explain Matt. xv. 21–28, especially verse 27, “Truth, Lord: yet the dogs eat of the crumbs which fall from their masters's table.”

ANS.—The woman was a Gentile and in using the title “Son of David,” she appealed to the Lord as though she were an Israelite. He tests her faith by His silence, and, when He does speak, emphasizes the position of Gentiles—“It is not meet to take the children's bread and cast it to dogs.” It has been thought however that in the very form of word used for “dog,”

our Lord left an opening for faith. It was not the dog without owner, the common scavenger of the east, but the house-dog—so the diminutive form has been thought to suggest—inferior and dependent, but not despised. Be this as it may, the great faith of the woman takes the place the Lord gives her, and uses that as an argument for His mercy to be shown. “Truth Lord,” I am a dog, but when was dog refused a crumb, and Thy mercy for me is but as that. Thus faith ever acts: it takes the place of nothingness, and finds the fulness of Christ for it.

QUES. 20.—Will there be any deaths among the saved upon earth during the millennium. See Isa. lxx. 20.

ANS.—It would seem not. There will be multitudes of mere professors during that period, and from among these all who despise the government of God in a public way will be cut off. There is no mention of the resurrection of any at the close of the millennium except the unsaved (Rev. xx. 5, 6, 12-15).

QUES. 21.—Could you tell who the nations are, spoken of in Rev. xxi. 24? The old heavens and earth are passed away. Jerusalem is seen coming down from God out of heaven, and the nations walk in the light of it. Is this the time spoken of in 1 Cor. xii. 28, where the Son delivers up the Kingdom to God?

ANS.—We believe that the eternal state is referred to in the first eight verses of Rev. xxi., and that the remainder of the description of the heavenly city, in that and the next chapter, takes more the form of a millennial scene. This would explain the mention of the nations alluded to. From ver. 9 to xxi. 5 seems plainly to be a separate and retrospective vision as to the millennial time.

QUES. 22.—Please explain Col. ii. 16 to end. Who are exhorted not to touch taste or handle, and from what are they so carefully guarded?

ANS.—The expression is a sort of epitome of the law of ordinances. It was continually exhorting those under it not to touch taste or handle anything that would bring ceremonial defilement. The apostle had just been telling the saints that they were dead, in Christ, to these “rudiments of the world,” and that none could judge them in “meat or drink, or in respect of a new moon, or of the sabbath days.” This is the force of the expression alluded to. In place of the punctilio of legal ceremony, they were, as risen with Christ, to seek those things which are above, where Christ is, and to put to death their members which are upon earth (Col. iii. 1, 5).

FULL PROOF OF MINISTRY.

The Inward and Outward Conditions of the Servant of Christ, and some of the Paradoxes of Faith.

(2 Cor. vi. 4-10.)

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

THE above remarkable portion is primarily a revelation of the character of the ministry of the apostle Paul himself. Of no one else, save of his likeminded associates, could these expressions be taken as collectively true in an absolute sense;—circumstances vary, and all are not apostles. And yet they give a standard of devotedness for all time, from which no true servant of Christ should shrink. Nor let the thought of service be confined to the comparatively few who "labor in word and doctrine," but let it rather take in all those manifold activities of the body of Christ in which each member has a share. With this threefold thought of ministry,—apostolic, special, and general,—we will endeavor to glean a few thoughts from the pregnant passage before us.

For it is indeed full to overflowing with thoughts that press for utterance from the heart of Paul,

checked and held in because of the state of the Corinthians hitherto, but now, under the combined influences of the obedience of the saints, and a view of Christ in glory, expanded and set free. He would unbosom himself to them, and show them the jealous care he had for the preservation of that ministry he had received of the Lord Jesus, "Giving no offense in any thing that the ministry be not blamed."

Next to the exuberance of thought, we are struck with the terse, epigrammatic style—indeed each thought finds expression in almost a single word, finely suggestive of the girded loins becoming the soldier-servant, and reminding us of the staccato in music, giving the emphasis of a heart in melody, and as well the bugle-call to those who would follow his lead.

And yet a slight examination will convince us that these words are not thrown together in a haphazard way, but present to us, in orderly connection and development, the circumstances and states of the Lord's servant. Let us endeavor to trace this order, or at least to gather words of warning, comfort, and encouragement from the passage as a whole.

It will be noticed that the first expression, "much patience," is followed by a series of *nine* words describing the circumstances under which the patience, or rather endurance, is exercised.

Next follow eight words descriptive of what relates to the inward state rather than the outward circumstances, making with patience *nine* subjective conditions, if we may so speak.

We have thus two series of nine words each, relating respectively to the person and his circumstances. It is well to note that there is but one preposition

used in the Greek, and not two, as in our authorized version—"in" and not "by" should be connected with each word.

Following, we have *three* phrases governed each by the preposition "by," and consisting of pairs of words,—“on the right hand and on the left,” “by honor and dishonor,” “by evil report and good report.”

Closing, we have a series of *seven* paradoxes—shall we call them?—where apparently contradictory expressions are linked together in pairs, giving us a complete and varied view of the experiences of a servant of Christ.

Returning now, we are tempted to point out some striking features in the numerical arrangement of these words. Those that speak of the inward state come first, in connection with patience, though the nine that speak of outward circumstances are linked with the patience, showing that theory and practice can never be divorced—that the inward state should always be connected with the outward circumstances.

There are nine of these words, which seem to fall into groups of three, in giving us thus an intensified three. (The same is true of the other group of nine). We have patience, pureness, and knowledge; long-suffering, kindness, and the Holy Ghost; love unfeigned, the word of truth, and the power of God. It will be found that the first of each of these series is suggestive of a similar thought, only increasing in intensity,—first, endurance, of circumstances; second, longsuffering, of persons; third, love unfeigned, far stronger than longsuffering. In like manner, the second words of each series correspond—first, pureness, entirely subjective; second, kindness, equally

relative; third, the word of truth, a divine testimony. So also the last words will be found correlated—knowledge, the Holy Ghost, the power of God. What an ascending climax we have here,—and what divine instruction! There must be knowledge, but that must be by the Holy Ghost, if there is to be the power of God.

But looking again at these groups, we have as the first requisites for the exercise of ministry, endurance, pureness, and knowledge. “Endure hardness as a good soldier of Jesus Christ.” The keynote of all ministry is endurance. We are not to receive, but to give. How many enter upon a line of service and after a few discouragements, give up. They began to serve—in the Sunday-school, in tract distribution, in gospel ministry, and they found no encouragement; they met with rebuffs. Is a soldier on parade? or is he to endure the hardships of an arduous campaign? O, brethren, let us be stirred to endurance! let us not be easily discouraged! How significant it is that the nine words descriptive of the circumstances of trial are linked with that word endurance. At these we will look later.

“When the host goeth forth against thine enemies, then keep thee from every wicked thing” (Deut. xxiii. 9). “Keep thyself pure” (1 Tim. v. 22). These scriptures, from Old and New Testaments, emphasize that personal state described here by “pureness,” which is an absolute essential to all ministry. Neglecting this, how many strong men have fallen, and how many a defeat, as at Ai, have the people of God sustained.

The third word of this first group is “knowledge,” and it falls fittingly in its place. “Zeal without

knowledge" is worthless, and even pureness is but the white frame in which to exhibit the picture of divine truth.

"In the second group, which speak of association, we have, first, longsuffering, followed by kindness, but all to be under the leading of the Holy Ghost, without whose help and guidance both longsuffering and kindness may degenerate into weakness. We are tempted to apply these truths, but leaving that to the individual conscience, we pass on to the last of the three groups, where we find ourselves on high ground indeed,—love unfeigned, the word of truth, and the power of God. Love, truth, power! Oh, for a ministry, both public and private, that exhibits these!

The group of nine words descriptive of the circumstances in which ministry is exercised will not require much in the way of exposition; experience is not doctrine.

The first three words,—“afflictions, necessities, distresses,” suggest the general character of troubles the servant of Christ may expect to meet, increasing perhaps, in intensity. The next group of three,—“stripes, imprisonments, tumults”—bring in the hostility and opposition of man, of which illustrations can be found all through the book of Acts. These too seem to increase in violence from the stripes to imprisonment and thence to a tumult, such as that which drove Paul from Ephesus (Acts xix.). The third group—“labors, watchings, fastings”—speak of those exercises in behalf of the Lord's people which weary the outward man, while yet the devoted servant “will very gladly spend and be spent.” Here too there is a progress, downward so far as the

strength of man is concerned, though faith can say, "For which cause we faint not, but though our outward man perish, the inward man is renewed day by day."

We come next to a group of three phrases suggesting the moral means employed in connection with service.

"By the armor of righteousness on the right hand and on the left." Practical righteousness is absolutely essential, if the servant is to be protected from the assaults of the enemy; and this armor must be complete. It suggests a word from this very epistle, "By manifestation of the truth commending ourselves to every man's conscience in the sight of God" (chap. iv. 2). He is doubly armed who walks in uprightness; "The righteous is as bold as a lion." "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward" (2 Cor. i. 12). Let it be remembered that this armor must be complete, on the right and left, in public and in private, in things sacred and common, so called.

Then one is prepared for the "honor and dishonor," "evil report and good report;" each will but contribute to the Lord's interests. The "sect everywhere spoken against" will but awaken inquiry, while men themselves will be ashamed at their evil speech, and others "report that God is among you of a truth." Paul might be thought a god one day and be obliged to refuse worship, and the next day be dragged out of the city. All winds blow fair for the sailor who can trim his sails to catch the gale

and bound forward over the waves that would drive him back.

These balanced and apparently contradictory phrases bring us naturally to the concluding portion, where we have, not at haphazard surely, seven paradoxes enumerated. In these we have apparently the outward and the inward aspect of ministry, to the eye of the world and to the eye of faith.

To men the apostle might seem, as his Master before him, as "one who deceiveth the people." Truly the truth was presented in wisdom as men were able to bear it, and as it was received lead them, with eyes open, into further light for which they would not before have been ready. The apostle was thus "all things to all men," meeting them on their own level with the truth of God suited to their state. This is farthest removed from the Jesuitic practice, "the end justifies the means." The apostle says of those who would teach "Let us do evil that good may come," "whose damnation is just." "As deceivers and yet true." How true is that word which brings us to Him who is true—the Holy and the True.

"As unknown and yet well known." "The world knoweth us not, because it knew Him not." The Lord's servants are His "hidden ones"; their names are not among the great and the popular; but oh how well known *there*, where our Lord confesses them before His Father's face; how well known in that book of life—

"Men heed thee, love thee, praise thee not,
The Master praises, what are men?"

And even here to those who receive the precious truth of God, how well known are Christ's servants. How well known was Paul in his day to the saints;

and how the names of those who have ministered the things of Christ to us are enshrined in our hearts.

“As dying and behold we live.” Paul perfectly exhibited this, “always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body” (2 Cor. iv. 10).

And in our measure it should be true. That which to the world speaks of death is but the opportunity for the life of Jesus to be manifested. The chastening in like manner is not to death, but for further holiness and usefulness.

“As sorrowing yet always rejoicing.” How true is this! Not only to the world does the servant of Christ seem a mourner; he *must* be a mourner in a world like this, where his Master was the “Man of sorrows.” It seems as though the new nature gave capacity for grief—men perishing all around us, dear ones unsaved, the Lord’s sheep scattered, His name dishonored—surely without extravagance the true-hearted servant could say with Jeremiah, “Oh that my head were waters, and mine eyes a fountain of tears that I might weep day and night.”

“Did Christ o’er sinners weep,
And shall our tears be dry?”

And yet there is a joy, not occasional, but in the midst of the sorrow—joy at the repentance of “one sinner,” at the restoration or growth in grace of a saint, in sweet communion with Christ through His word, and in the hope of His speedy coming. Surely we all know something of that joy—may we know more of it.

“As poor yet making many rich.” “Silver and gold have I none, but such as I have give I thee,” and Peter, in the name of Jesus gave the poor cripple

at the temple gate what all the gold in the world could not buy. How much more is it true that saints are the dispensers of wealth, when we think of the "unsearchable riches of Christ" it is our privilege to unfold to the needy.

"As having nothing and yet possessing all things." Here we have the climax, the limit in both directions. To sight we have nothing, to faith—*all* things. "All things are yours." What cheer is this, what joy. He who has gone on high possesses and fills all things, and we are His, and in Him, and filled up in Him!

Do we wonder that the apostle passes on in the enlargement of his heart under the expansive force of these precious truths to urge the Corinthians,—to urge *us*—to be also enlarged? Why should we be straitened, why should service be perfunctory or desultory?

We would note too, in closing, how this last series of seven gives us a true progress, with each stage corresponding to the significance of its number: first we have as a basis, truth; following this is the report, well known; the third, the resurrection number, tells of life, and the fourth of the chastening—the wilderness experience; number five gives the exercises through which we pass; six, the limit to man's need; while seven completes all, with nothing in ourselves and yet possessing all things. May the sense of our riches indeed make us bountiful to others; "freely ye have received, freely give."

THE CROWNED CHRIST.

“And upon His head were many crowns.”

(Rev. xix. 12.)

(Continued from page 300.)

CHAPTER X.

The King.

THERE is a title given to the Lord in Isaiah (chap. ix. 6) which, while it has been taken to establish error on the one hand, seems on the other hardly to have been realized in its fulness of meaning by those most orthodox. It is that of “Everlasting Father,” which is given in the margin of the Revised Version as (more literally) “Father of eternity.” It is given to Him as One upon whose shoulder is the government in Israel, but of the increase of whose government and peace there shall be no end; and the titles given Him show His capacity for this rule. He is no ordinary king, but the “Wonderful”—“a phenomenon,” says Delitzsch, “lying altogether beyond human conception or natural occurrence.” Then He is the “Counselor,” whose purposes in their deep unfathomable wisdom need and admit no help from others; who find, on the other hand, in Him their wisdom. For, thirdly, He is *El-gibbor*, “the Mighty God,”* infinite in resources, almighty in execution of His will; and then *Abi-ad*, the “Father of eternity,” and “Prince of peace,” which is the enduring effect.

But what, then, does this mean, “Father of eternity”? It is an inconceivability, says a recent com-

* Compare chap. x. 21; Deut. x. 17; Jer. xxxii. 18.

mentator; for "eternity has no author." But the eternal state—eternity in that sense—has an Author; and it is just the glory of Christ, and coming here most perfectly in place among His other glories, that He *is* the Author of it. It is here that His "counsel" comes into full manifestation; it is here that the might of His Deity is seen in execution of His counsel; it is of this, finally, that peace is the necessary and abiding result. He it is who brings in that which endures forever, because in it divine love can rest in full satisfaction, eternity being only the seal of that perfection in which it can rest.

Thus Christ is the Father of eternity. The incorruptible seed of it was Himself, the corn of wheat dying that it might not abide alone. But it is when power is in His hand openly and His kingdom is established that it will be seen fully how "the times of restitution" have been waiting for Him, and what this implies for One with whom restitution is not bringing back that which has passed away, but the bringing in of that which cannot pass away.

The prayer that our Lord taught His disciples was not, as it has been often misconceived, "Father, may Christ's kingdom come." It was "Father, *Thy* kingdom come." And we need to recognize the difference in order to realize what Christ's own kingdom means. There has been put forth recently a view of this which will illustrate what I mean. It has been maintained that as it needs the double type of David and Solomon to give Christ's kingdom in its double character as that in which, first of all, enemies are subdued, and then peace prevails, so the millennial reign in which, to the last, enemies are being subdued, could only answer to the first part of this, the

David-reign, and the Solomon-reign of peace would come after the millennium and be of long continuance. The millennium, it was argued, was neither in duration nor character a sufficient reign for Christ: it could only be the introduction to this, and the kingdom of peace itself must stretch far beyond this.

Now it is not my purpose to enter into the discussion of this, which it would seem a brief examination of Revelation would be enough to set aside; while the apostle's words in 1 Cor. xv. completely contradict it. For "when He shall have *delivered up* the kingdom to God even the Father" is "when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. . . . And *when* all things shall be subdued under Him, *then* shall the Son also Himself be subject to Him who put all things under Him, that God may be all in all."

Thus the very idea of the Lord's reign as Man is this subdual of enemies and bringing things back to God. When this is accomplished, all is accomplished. He has no ends of His own beside. As He taught His disciples to pray for the coming of the Father's kingdom, so when he takes the throne, it is to bring it in. Every thing being settled according to God, He hastens to lay down the sceptre which as Man He had taken up, "that God may be all in all." He would not delay a moment the perfect blessing for which He has toiled, nor allow any other principle than that for which the "body prepared" was taken, "Lo, I am come, to do Thy will, O God."

This will prepare us for the better consideration of our Lord's Kingship, so little understood, as it seems, by many who yet accept it as a fact, and look on to

see Him take possession of His throne and share it with His people. Rule is for Him service still, and power taken is power to serve with. If in grace He has linked us with Himself in this, it is important to know the character of what is before us. Service we see, then, to be the suited preparation for a rule which will still be service, for love is the spirit of service, and cannot be separated from it.

In those anticipations of Christ with which the history of the chosen people furnishes us, the King came after both priest and prophet. Sacrifice being that upon which for sinners all must be founded, the priest was the first link between God and the people,* until the failure of Eli and his family causes a change. The ark goes into captivity for awhile, and when it returns is still in retirement. The prophet Samuel is raised up as an extraordinary instrument for awhile, and even offers sacrifice; but this only shows that there is no proper restoration. The people clamor for a king.

The need of a king had been long realized. God anticipates it even in Moses' day. Throughout the times of the Judges, though priests were there, and sometimes prophets, the judge had to be raised up as a temporary expedient for the lack of a king. "In those days there was no king in Israel: every one did that which was right in his own eyes."

Saul too, though, a king, is but a temporary expedient, yielded to the will of the people. With David

* Moses, no doubt, preceded Aaron; and in Moses, prophet, priest, and king were in some sense united. But this was almost necessarily the character of him whom God first used to separate the people to Himself. Having consecrated Aaron according to the divine command, he in this respect retires behind Aaron.

only does the true king appear; and then for awhile Israel becomes a united and prosperous nation. But this also does not last: it is only the shadow yet, and not the substance; and to this the slow years are passing on.

His hands who have laid the foundation of the house, his hands must finish it (Zech. iv. 9). The priest must be upon the throne (vi. 13). Priest, prophet, king, each separately too weak, must unite in one for the accomplishment of the divine purpose. Love must meet the demands of righteousness, and take the veil from the face of God, before power can be put forth in a way worthy of God who is Love and righteousness. At the Cross, righteousness and power are both against the blessed Sufferer. After resurrection, and in the gospel, the King is hidden in God, that He may have a people conformed to His own likeness. Then at last, power must return to righteousness; what cannot be conformed must be destroyed: they shall gather out of His kingdom all things that offend and them that work iniquity.

Yet even so, and though now there is power manifest, it is not as we might imagine—as most *have* imagined. There is not a general day of judgment and swift rooting out of evil to the uttermost, but a Kingdom of patient, however determinate rule, which persists for a thousand years. For a thousand years the lesson is given of the hopelessness of evil and the inherent curse that abides in it. The veil that has been over the nations is removed, and men are face to face with eternity and with God. The hands that bear rule were stretched out on the Cross for men, and there is no longer for any the possibility of denial or of ignorance of it. Satan is bound also for a thou-

sand years; and, save in the heart of man, there is indeed "no adversary or evil occurrent." Death seems also, except for open rebellion, to have disappeared. Thus Paradise might seem to have come again for men; and no more with innocent ignorance of evil, but with the accumulated lessons of multiplied generations. If sin were but ignorance—were but deceivableness—were but circumstantial—now its dead hand must be dropped off of man and nature. "For the heavens rejoice and the earth is glad; the sea roars and the fulness thereof; the field is joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord: for He is come,—for He is come to judge the earth: He shall judge the world with righteousness, and the peoples with His truth" (Ps. xcvi. 11-13).

Such is the picture of the future for man with which the Old Testament closes; and had we only this we should most certainly believe that this would be the final condition, or passing at least peacefully and surely into that "heaven and earth in which dwelleth righteousness" of which Peter, borrowing from Isaiah, speaks. Who could imagine any further disaster to a world which had already endured so many? or think that this new Eden was destined to pass away like the one of old? and that any of those so blessed, so warned, so instructed, to whom faith might seem to have passed already into knowledge, could listen once more to the voice of the tempter, and fall from within view of an opened heaven into a hell as real and manifest?

Yet it is the New Testament that assures us that this will be. "When the thousand years shall be ended, Satan shall be loosed out of his prison, and

shall go forth to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them together to battle, *the number of whom is as the sand of the sea*. And they went up upon the breadth of the earth, and compassed the camp of the saints about and the beloved city; and fire came down from heaven and devoured them."

Thus comes to an end the last trial of man—perhaps of the creature—that shall ever be permitted. We may wonder, no doubt, why this is; but we may be sure, beforehand, that infinite wisdom, holiness, and love are in it, if God is in it. The Saviour of sinners is the King over all the earth, at the time when this last judgment of the living takes place; and He is "the same, yesterday, to-day, and forever." It is a permitted trial and exposure of those who through the long blessing of that wondrous time have hardened their hearts against all the goodness that appealed to them in it. It is the convincing proof that the condition of man is not the fruit of ignorance or of circumstances, but of sin for which he is fully, and as judged by his own conscience, accountable. "Ye *will* not come unto Me, that ye might have life," is the Lord's own judgment of the men of His day. And here the end of confidence in the creature is reached absolutely. In God alone is help or hope.

After this last judgment of the living, the heavens and earth as now existing pass away, the judgment of the wicked dead at the "great white throne" takes place, and a new heaven and earth begin which are eternal. But events even such as these are not our present theme, but Christ Himself, though in such various relationship as all this implies; and we must

now turn back to consider more particularly in this way our Lord's Kingship.

There is no doubt or difficulty with any Christian as to Christ's being King. It is a theological commonplace that He is so. But as to what Isaiah, long before His coming, proclaimed of Him in the passage we were first of all looking at, "upon the throne of *David*, and upon his kingdom, to order and to establish it"—echoed and confirmed as this is by so much elsewhere—many Christians have still very great difficulty. It seems to them as if the title put upon His cross in the three languages of the world could only be given Him by enemies or detractors, and to take it seriously as His would only be (however unintentionally) to dishonor Him thereby.

Low and carnal thoughts there have been also as to a millennial reign, from the time of the early "Chiliasts," who imported into it the Jewish conceptions of Messiah's Kingdom with a large measure of their grotesque materiality. In very recent days, as in the present, there are those who would see in a renewed earth "the fairest nook of heaven," and bring down all the heavenly promises to earth-fulfillments. It seems almost needless to say, however, that Scripture keeps earth and heaven always distinct: and that as the earthly promises have their home in the Old Testament, so have the heavenly ones theirs in the New. But Christ is the centre and heart of both, and by reason of our interest in Him, we too, though Christians, have connection with Israel and the earth. To His own apostles the Lord promised that they should "sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28);

and that is "when the Son of Man shall sit upon the throne of His glory." When in heaven also John sees the "Lion of the tribe of *Judah*" take the book of the future, he records that in the praise of the redeemed that follows they say "We shall reign on the earth" (Rev. v. 10). And "to him that overcometh," the Lord Himself says, "will I grant to sit with Me upon My throne, even as I also overcame, and am set down with My Father upon His throne" (iii. 21).

This involves no taking up the earthly conditions again, whether for Him or ourselves. We have seen what this millennial kingdom means for Him, that the earth is put into His hands, in order to bring it back out of its long alienation, and subdue it to God. The "rod of iron," which is the symbol of its rule, (though a Shepherd's rod) dashes the rebellious in pieces like a potter's vessel (Ps. ii. 9). This is again one of His promises to the overcomer to give him such power as this (Rev. ii. 26, 27); but the character of it shows that it has to do only with a limited and peculiar time, and not with what is eternal. He is in this acting as the "Father of eternity," to give things their eternal order.

Israel will be then under the new covenant, which secures for them abiding blessing. None shall have need to say to another, Know the Lord; for they shall all know Him, and in His character as Saviour also: "for," He says, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Yet we shall make a great mistake if we think of this as if it implied a spiritual level such as in Christianity. In its way, it will doubtless be more perfect, but earthly and not heavenly, with no hostile world to meet, no cross to bear, no stranger-

ship in it. These are all the necessary result of their very blessing. Harder it is to think of the old ritual in measure restored, the temple and its services, and with the glory as of old, but now extending itself over the whole city of God—"a cloud and smoke by day, and the shining of a flaming fire by night" (Isa. iv. 5). Ezekiel sees it entering and filling the new temple (Ezek. xliii. 2-5), and hears of a "prince" who offers his sin-offering as of old, and has his inheritance and his sons (xlv. 22; xlvi. 16). Notice, that he is not the "King;" and how all this, and the presence of the glory as of old, puts quite away the thought, if we ever had it, of any *dwelling* of Christ upon earth in this day of which Ezekiel prophesies.

He will *reign*,—and "on the throne of David"; so Scripture positively says: but this does not mean that heaven has become but another name for earth, still less for the land of Israel; it does not mean that the infinite glories of the Christ of God are to shrink into those merely of a mightier David or a wiser and more resplendent Solomon. The Old Testament conception of Messiah must be enlarged by the New Testament; not the New Testament one contracted to the measure of the Old. Only in this way, indeed, shall we find the Old Testament itself attain its complete meaning, when transfigured by a light not its own.

We have to remember also that the millennium is not eternity, nor the final rest of God. It is not the seventh day, the Sabbath of creation, but the sixth, the man and woman set over the earth to "subdue" and "hold it in subjection." The idea of a millennial sabbath is a foolish one upon the face of it; for God's sabbath can never be broken up again, could never

be measured by a thousand years ! No doubt, people have felt the incongruity, who have proposed to enlarge it, according to the "year-day" principle, to 360,000 years. That looks longer and more fitting, but only from a human standpoint; God's rest can only be eternal; and the close limitation to a thousand years has its lesson for us in this very way. It tells us that in taking the millennium as sabbath-rest, we are taking the temporal for the eternal, and the misconception, so fundamental as it is, must cling to all our thoughts of it.

Thus it is that we naturally expect as to it a spiritual development that, as to the earth, (and the millennium applies only to earth,) we shall not find in it, and not finding which, we shall be tempted to overlook or deny the plainest facts as to it, or to "spiritualize" what is too low to suit our notions of what ought to be. Yet how can we imagine for a moment an eternity for a "rod of iron," or (as this implies) the subduing of enemies ? how can we spiritualize such things as these ?

No, the millennial earth is not yet ready for it to be said, "The tabernacle of God is with men, and He will dwell"—or "tabernacle"—"among them." That will be true as to the *new* earth, but we must not misplace it; and to misplace it, how much will be involved in this !

The millennium is a grand preparation-time. Even as to the heavenly saints, their joys and glories cannot be measured from this side of things. As to Israel and the nations, however blessed under the manifest rule of Christ they may and must be, it is for them only a preparation for eternity,—such a preparation as the centuries up to it, have been for the

heavenly saints. And then, let us remember, it is a preparation still for earth, though for the new earth; and that means much—how much, we have none of us perhaps realized.

Over the millennial earth a heavenly King will rule, with a heavenly company of redeemed men by grace His associates and ministers; “upon the throne of David,” but not in the palace of Solomon; and though with manifest and absolute power, yet with self-imposed restraints, both as to the manifestation and the exercise of this, such as the probationary and educational character of things implies, and a careful reading of the Old Testament will (I believe) make plain to one who reads it in view of this.

How blessed to turn to such a picture of that Kingdom as the lxxii. psalm, for instance, exhibits! How different from any thing that hitherto has been seen on earth! But the New Testament alone it is which, if it does not say so much about the Kingdom, yet puts before us the KING with the “crown with which,” we may say, in a true and blessed sense, “His *mother* has crowned Him” (Song iii. 11). For He is the Son of Man, and born of woman, and this is a glory won from His humiliation. From a deeper humiliation He has won another crown more glorious, and a crown with which His people crown Him with delight, “Emmanuel,” God with us, even “Jesus, who hath saved His people from their sins.”

F. W. G.

(*To be continued.*)

WHAT SAINTS WILL BE IN THE TRIBULATION?

Continued from page 304.

I now turn to the interpretation of 2 Thess. i., ii. There is in the latter chapter an (I think I may say) acknowledged mistranslation, of which the true and undoubted sense gives the key to the whole passage. I refer to ver. 2, "as that the day of Christ is at hand." It should be, *were present*. The word is used for, and translated in two different places, "present," in contrast with things to come,—"things *present* and things to come." It is always its sense in Scripture. What the Thessalonians were troubled and upset in their minds by, then, was that they had been led by false teachers (pretending to the Spirit, and even alleging letters of Paul to this effect) to suppose that the day of Christ was actually come. The violence of persecution was very great, and as the day of the Lord is in effect spoken of as a day of terror and trial in the Old Testament, these false teachers had profited by this to persuade them it was there. The apostle with divine wisdom sets them morally right in the first chapter, as to their feelings and sentiments as to this, before entering, in the second, into positive instruction as to the fact of the Lord's coming. He shows them the folly (since Christ Himself was to appear for that day) of supposing that it was His own people and faithful ones He was going to make suffer and cast into distress and tribulation. No; it was His enemies and theirs who would be in affliction in that day, and they themselves in rest and peace. The very righteousness of God would assure this. It was a righteous thing with God to recompense tribulation to them that troubled them, and to

His troubled ones rest, when Christ shall be revealed—for that is what brings in the day. It was only shown by their tribulations, that He counted them worthy of His kingdom that was to come with His appearing. This is the whole force of the apostle's reasoning : the Lord Himself was to bring in the day ; it could not, when come, be a day of distress for His people, but evidently for His enemies and their persecutors.

In the second chapter he proceeds to unfold to them the real order of the events, and especially in connection with the place they had in them.

Here, again, we meet a question of criticism, but it affects very little the reasoning of the apostle. Some would change here the authorized English version, and read, "But we beseech you brethren, concerning the coming," etc., instead of, "*by* the coming." The preposition itself is used in both ways, but its constant force with words of beseeching is "by" (sometimes "for," which has no place here). The force of the apostle's reasoning is this: that as they were to be gathered together *to* Christ, they could not be in the day which was to come *by* His appearing; they were to go out to meet Him in the air, and hence could not be in the judgments of that day, its trials or its terrors.

The apostle had taught them in his first epistle that they were to be caught up to meet the Lord in the air. Hence he could refer to it as a known truth. The saints were not to await the coming of the day of the Lord on the earth, but to go up to meet Him in the air, and be forever with Him. Did He appear? they, we know, would appear with Him. But here he speaks of what they ought to have remembered, that

they would go up before the day, and hence they could not possibly be in their actual state here on earth, if the day was come. The Church's connection with the return of the Lord was to go up to meet Him in the air, to be gathered unto Him. The "day" was entirely another thing; it was vengeance from His presence. Neither could the day therefore come before the objects of vengeance were there. An apostasy would come, and the man of sin would be revealed, whom the Lord would consume with the breath of His mouth, and destroy by the appearing (the manifestation or display) of His presence.

We have, therefore, two things: the coming of Christ, and the public epiphany of His presence. From other scriptures also we know these to be distinct, exactly in this way—Christ's coming, and the manifestation of it; for when He appears, we shall appear with Him (Col. iii. 4)—hence *must* be with Him, caught up before even He appears at all. With the one (the coming) the saints are directly connected, by being gathered together to Him; with the other, (the day) because of His appearing He will execute judgment against the ungodly. They will be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. But He will come to be glorified in His saints, and admired in all them that believe; that is, they will be in the display of this glory in that day. They will appear with Him in glory—be like Him. Now it is quite certain they will not appear *with Him* when they are caught up to meet Him in the air. Thus it is not merely particular expressions, though these are clear and forcible, but the bearing, and object, and course of reasoning of the whole chapter, which

shows the distinction of the rapture of the saints before Christ appears, and the coming of the day when He is admired in them.

What is important to remark is the entire difference of relationship in which the saints are put with Christ—we belong to Him, go to meet Him, appear with Him, are glorified together. The practical result is, not merely to clear up a question of dates and of time, but to change the whole spirit and character of our waiting and Christ's coming. We wait for Him to come and *take us to Himself*,—the full realization of our heavenly calling. There are no events connected with our relationship with Christ. We have no need of judgment to participate in blessing under Him; we go out of the midst of all events to meet Him above. The Jews and the world are delivered by judgments. Hence they must await the course of events and the full ripening of evil on earth for judgment, for the day will not come before. Hence, we find in the Psalms the appeal for judgment and the times of it, the declaration of the overwhelming character of evil, and the cry to God to show Himself, and render a reward to the proud. The Church on earth has no need to seek this; she belongs to Christ, and will be caught up to heaven out of the evil.

I add a few words on another passage suggested to me as one by which difficulties have been created in some minds, really desirous of the truth. I mean the connection of chap. iv. and v. of 1 Thessalonians. I confess it does not affect my mind in any way; but as it does that of others, it is well to notice it. The difficulty, if there be any, arises from a serious con-

fusion in the minds of those who make it—the very confusion into which the Thessalonians were led, namely, taking tribulation for the day of Christ. For the day of Christ, Christ must appear. Let us only keep this clear in our minds, and all these difficulties vanish.

The Thessalonians looked so earnestly for Christ's coming, with no further knowlege of the manner or order of it, that they thought believers who had died (and perhaps even died for Christ), would not be there to meet Him. This mistake the apostle corrects. He tells them that they must not grieve as those without hope, that they would not be left out of the cor-tège of glory, for Christ would bring them with Him. He then explains to them the manner, and shows that it is by their resurrection which would take place even before the living ones are changed ; and when this is also wrought by divine power, all would go up to meet Him in the air, and so they would be forever with the Lord. This parenthetically explains the manner by express revelation. They will go up to meet Him; subsequently, as we have seen from Colossians, appear with Him when He appears. The parenthetical part merely gives the association of the saints with Christ Himself, which is our proper portion. But he had said, as a general truth, in answer to their fears, that God would bring them with Christ. This leads him naturally to the general subject. He had no need to speak of times and seasons. The Thessalonians knew perfectly that the day of the Lord so cometh as a thief in the night, and when *they* (the world) say Peace and safety, sudden destruction would come upon them, as travail upon a woman with child. He adds, "But, brethren, ye are not in dark-

ness that that day should overtake you as a thief: ye are all children of the day." It is alleged that the apostle could not have said that the day would not overtake them as a thief, if they were not to feel liable to be in some sort overtaken by it. Now, if the teaching of the apostle be examined, even in this place there is no possible ground for this, for the day of the Lord Christ must appear. But he had just taught them that they were to be caught up to meet Him in the air and be brought with Him. That is, he had taught them what made it impossible to suggest that the day could overtake them in any way or manner whatever. They were of the day, so to speak, as he indeed says, "Ye are the children of the day," "Let us who are of the day." This passage says nothing of not being in the tribulation—we have treated that point already; but the objection confounds the tribulation and the day which really closes it. The tribulation is Satan's power (though God's judgment in woe); the "day" is Christ's, which makes it *His* day, and in which Satan is bound. The passage speaks not at all of the tribulation; but it does speak of the day of the Lord, and with instruction as to the portion of the saints, which shows that *that* can have in no way to do with them. They "are of the day," and to come in its power. The day will overtake the world as a thief: but it will not overtake *you*, for you are of the day.

J. N. D.

ANSWERS TO CORRESPONDENTS.

QUES. 23.—What is the teaching of James v. 13-15, and is it scriptural *now* to anoint with oil?

ANS.—Without doubt the Lord can and often does, heal His people in answer to prayer, either with or without the use of means. To deny this would be to limit His power. But we be-

lieve it is only too easy to get one-sided or distorted views of the whole question of bodily healing. To demand it as a right belonging to us as redeemed is, we believe, spiritual pride or gross ignorance. Paul called it a *mercy* (Phil. ii. 27). To link these mortal bodies with Christ's risen glorious bodies, save as indwelt by the Holy Ghost, is practically to deny that the saint is subject to death, and involves grave doctrinal error. To "seek to physicians" *rather* than to the Lord, argues unbelief and self-will at the same time. And yet in the midst of all the erroneous views of the subject, there is unquestionably a "right way."

Bodily sickness is the governmental result of sin; it is frequently inflicted under the chastening hand of God as a result of sin, and its removal would indicate the forgiveness of the sin governmentally. This is evidently the thought in the passage before us. It follows that before there can be any thought of healing, we must know the reason of our affliction. If we were more exercised as to the *cause* of our affliction than how we can *escape* it, there would be at least one condition of recovery.

We would by no means claim that all sickness is the result of some special failure. Instead of being for correction, it may have been sent as a preventive (2 Cor. xii.), or as a reminder that we are in the body, and can suffer and be sanctified by it. How many a sick bed is a pulpit from which most telling sermons have been preached.

When there is a discernment of the reason for the chastening and a bowing under God's hand, we can then, in submission to His will, humbly ask to be healed. It would be proper to send for—alas! not the elders of the assembly in a full sense, for the assembly is in ruins, and her elders are scattered abroad—but for godly persons of faith who, entering into the sin and its confession, might unite their prayers with the afflicted one for recovery.

In this connection, we can see that such acts of healing would be rather of a private nature. We could not expect that God would set the seal of His *public* approbation upon a Church in ruins. Pentecostal days, and the fresh energy of the Holy Ghost have gone.

As to anointing with oil, it seems to be an administrative act, and more in keeping with an unfailed condition than the present state. After all, it is the prayer of faith that saves the sick.