

HELP AND FOOD

FOR THE

Household of Faith.

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"Christ in You, the Hope of Glory."

WHAT shall I feel in the glory, when first
The visions of heaven upon me shall burst!
Since now my soul fainteth and thirsteth for Thee,
O when, my dear Saviour, Thy face shall I see?

That face, once so marr'd, I shall gaze on at length,
And fearless behold, tho' all shining in strength;
Those eyes, flames of fire, so searching I prove,
Shall beam on me then inexpressible love.

That voice, like great waters—how calmly my soul
Will hear, in the glory, its deep thunders roll!
Though now it rebukes me and humbles all pride,
It shall speak only love to Thy glorified Bride.

Dear Zion above! O how oft have I trod
Thy streets of pure gold, the blest courts of my God!
The voice of thy harpers hath burst on my ear,
And thrill'd thro' my spirit with heavenly fear.

Like John in the Spirit, that heavenly flame
Hath borne up my soul to the source whence it came;
The Spirit of glory the glory reveals,
And all "God's true sayings" triumphantly seals.
G.

Unto Him that loved us, and washed us from
our sins in His own blood, and hath made us kings
and priests unto God and His Father; to Him be
glory and dominion forever and ever. Amen.

(Rev. i. 5, 6.)

TRUTH AN OCCASION OF DISCORD 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 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 anything 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 results, 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 the 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 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, as 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 the believer 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. Beside, 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 evidence 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,"

R. H.

GOD FOR US.

IN the first verses of the eighth chapter of Romans, we see the great privilege of those that are in Christ Jesus. There is no more condemnation for them; there is not only the forgiveness of sins, but a full restoration from the power of sin. Not only that which has satisfied God's justice, but that

which frees, and carries us in a new position in Christ.

Besides this, there is the presence of the Holy Spirit, the Comforter who, in the first place, gives "witness with our spirit, that we are the children of God;" and in the second place, comes to help us in our weakness, while we are walking down here, making "intercession for us with groanings which cannot be expressed."

We are not in the flesh in the presence of God, but in the Spirit, though sin is yet in us, by reason of which, and of all the corruption and confusion in the world around us, "we groan within ourselves, waiting for the adoption, the redemption of our body."

Now the believer, having the forgiveness of his sins, delivered from the power of sin, and having the comforting Spirit, has learned a holy truth, that is, *God is for him.*

Afflictions then cannot separate us from this love that is in God. It is a divine, unchanging love, which enters into all our circumstances. God is for us in our afflictions. He knows them beforehand. Jesus did not pray that Peter should not be tried by Satan, but that his faith should not fail; that is, Peter was to be tried. He trusted in himself and this was not right. There was danger that his faith should fail and that he should fall into despair, like Judas who went to kill himself; so the Lord prayed for him.

We also must be tried, but this must be done under the eyes of God, where we learn the perfect character of this love in all the circumstances.

Then after all this array of grace in the things spiritual, God is now seen as the Provider in the things temporal. "He that spared not His own

Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" God thought of the clothing of the children of Israel in the desert. God is for us in *everything*. If death comes to us, we know that Christ has gone through it; if the strength of the enemy arises against us, we have the sustenance of that love which destroyed the enemy's power. In these things we learn the perfection of the love of God. It is manifested in the smallest circumstances, in all the particulars. "If God be for us, who can be against us?" There is no reason left to doubt this. If we find ourselves therefore in afflictions or in difficulties, it is a proof of the care that God takes of us.

Have we such thoughts of God? Not only that He has justified us from our sins, but that *He Himself is for us*? This is *submission*, and submission is a good thing, but we must do more: "*In every thing give thanks!*" Are we sufficiently near to God to give thanks *in everything*? To do this, it is imperative that our will be subjected to Him. We feel the affliction; God wants us to feel it; not to produce despair, but the sweet fruits of the Spirit—the character that was in our Lord. We then acknowledge this great truth, that He who works all things according to the counsel of His will, is the very One who is *for us*.

Thus we may confide in His love; and not only this, but also give Him thanks.

May the Lord give us understanding to comprehend better what *grace* is, that we may always be able to say, spite of the fact that we all fail in many things, "GOD IS FOR US."

Translated from the Italian "Dispensatore," by J. M.

THE LOVE OF CHRIST.

Notes on John xiii. and xiv. by A. E. B.

THIS last evening spent by the Lord in the upper room with "*His own*" was a rich unfolding of His love to them. "Having loved His own who were in the world He loved them to the end," is a key thought to all that developed there that evening.

Let us trace out a few links in this golden chain of love, perfect, pure, and everlasting.

1. This love is expressed in three words, "*Come from God.*" In this we get the truth of the *incarnation*, a wonderful theme for contemplation. Next that this great love then began: "He loved *m.*" "He loved *the Church*," "loved *us*," is like His eternal—always was, is, and ever shall be.

But we see in His coming into the world, coming from God, the love of Christ beginning to unfold itself. It is divine love made known on human soil, and that perfect also—Deity clothed in humanity that we may trace out and follow its footprints of glory across the desert path. Every step, word, or deed which, during those thirty-three years of His lowly life, has been given, is set before us to reveal the glory of that perfect love. Blessed mission His was; blessed life for us now to contemplate; and blessed the end.

2. The love being *fully expressed*,—He "went to God." At the manger in Bethlehem the love had entered this scene (in His person) unfolding itself day by day. But at the cross (the way by which He returned to God) it had reached its full expression.

“He loved me and *gave Himself* for me.” “Herein is love, not that we loved God, but that He loved us, and *sent His Son* to be a *propitiation for our sins*.” In that cross the believer sees the perfect removal of all his sin, in righteousness and true holiness; the love expressed in it divinely pure and perfect. As the rainbow is seen in the dark cloud, beautiful and perfect in each and every ray, so the love, grace, and tender compassion of our God and of His beloved Son shine out amid all the darkness of Calvary’s cross.

Then His atoning sufferings were endured. Then the basis of God’s grace and glory among His own people was firmly laid, and whatever may change here, now, or hereafter, that foundation will remain firm and steadfast forever. This foundation was what *love* firmly laid, and is what faith in God’s children now builds upon for present joy and eternal safety.

As we look back into eternity before Gen. i. 1, we can say, “He loved me.” As we see Him enter this scene, “He loved me.” As He goes with a firm step to the cross and dies, a victim there for our sins, “He loved me.” And “having loved His own who were in the world, He loved them unto the end.”

3. HIS LOVE CONTINUES. At the cross He fully expressed His love to us, but He did not *exhaust* it. It is deeper than the deepest sea, higher than the highest heaven, broader than the earth. Nought in time can fully illustrate love so full, perfect, and free. It is as eternity itself, as the boundless, shoreless, blue ocean above us.

This chap. xiii. illustrates the service of love which our Lord carries on now. In chap. xii. He speaks of being lifted up on the cross—the brazen *altar*. But

here He passes on to the brazen basin and its water—His *priestly* care for His own. He desires to keep them clean. The blood of the cross removes their guilt, their sin; but this love of His, as seen in the *water*, removes any defilement which we may contract *after*.

We are "bathed," our "bodies washed with pure water" as Aaron's family were washed all over. This is New Birth. But our hands and feet are washed day by day after that, fitting them for holy walk and service in the sacred court and tabernacle of Jehovah. "Be ye *clean* that bear the vessels of the Lord."

This priestly service—washing the feet of His own, He superintends from the heavens. We have in a very wonderful way access to Him. He also has access to us—all by the Spirit, and for the benefit of those who have faith. We have a new life, our guilt, our sins removed by *blood*, and all defilement which we may contract through life, removed by the application of *the Word*.

4. "WASH ONE ANOTHER'S FEET." He has given us an example, and now enjoins the same service upon each of His own.

This is His love active, reproduced, and manifested in the life and acts of God's people with one another, a service they owe to one another. If we say as Cain, "Am I my brother's keeper?" Yes, we are indeed. Love that won us and brought us to know itself, has taken up its abode in us because we are "born of God" (1 John, iv. 7, 8). And as we look back and think of love in Jesus so tender and true, then look up and see this service continue, to follow His example is but the natural and necessary outcome.

Living near Him, enjoying communion with Him, we will imitate and reproduce His love, by caring for one another. The gracious, tender, lowly spirit of the Master will enable all to fulfil such service in a true and proper way.

We owe this service of love to all His own, because we are by the Spirit all joined in one. They need this service of love. No one can say to another, "I have no need of thee." We also need to guard the way and manner we approach each other, and see that it is love, *the love of Jesus*, moving us to such service. If love is prompting us we will proceed with a soft and tender step. And love will temper the very water we use, that we may neither chill nor scald, but be as what our own hand can bear. After this we shall use the towel too, that our work may be well done. This is love, a service of love.

5. "LEANING ON (IN) JESUS' BOSOM" (ver. 23).

Every one redeemed by His blood, and whose feet have been washed by the priestly hands of Jesus, now in the heavens, are enabled as this beloved disciple to recline on the Saviour's bosom. Blessed provision! Blessed place of nearness to His heart of love, either for the beloved John, or ourselves now. It is love, in grace, which has opened this to us. The ideal place for every departed saint of old was "Abraham's bosom." When the saint passed out of this world to be with "Father Abraham" in the other, it was a joy and a consolation (Luke xvi. 23). John xiii. opens up another bosom for us, Christ's bosom. The place Christ has, is a place in the "bosom of the Father," nearness and dearness being expressed in it—the nearness and sweetness of a known and enjoyed relationship (John i. 18). The bosom of our

glorified Lord is thus our place, our home. We draw near to His heart and feel the throbbings of that love for us. This is how He cherishes His own, His Church. This is where we ourselves learn the secret power of love, where the chills are removed, where the heart grows warm and expands with the love of Christ. It is thus also "the love of Christ constraineth us," to service.

6. "LOVE ONE ANOTHER."

Such is the parting charge of Love. "A new commandment I give unto you that ye love one another" (ver. 35).

He was going to leave them; they were, everyone of them, "the excellent of the earth"—the purchase of His blood. He knew what a place the world was for them to abide in after He would leave. They were to expect nothing but hatred from that quarter (John xv. 18, 19). He knew also that in themselves was a nature which, if not guarded and kept under control, tended to selfishness. If that worked, love would be inactive. Therefore He gave them a beautiful and suited charge before He left, "Love one another as I have loved you."

We need to read His words in John xiii. often, and follow in spirit to the side of the cross to learn the way in which He expressed His love for us, "He died for us." "We know we have passed from death unto life because we love the brethren." "We ought to lay down our lives for the brethren." These things show us what the love of our God is, and the love of Jesus leads us to care for, and "by love serve one another."

We are here in the element of our very life and nature as born of God. Oh may love develop from

the mere sparks in us to the flame in our Lord and Saviour.

7. THE CONSUMMATION OF LOVE.

"I will come again." We saw that He "came from God;" then "He went (again) to God"—returned to heaven. But here in John xiv. He states, "I will come again."

At this time we will get the consummation of the love of Jesus. His love then will be fully satisfied, yea delighted; and He also will rejoice over His own with singing. How could it be otherwise? At the cross He paid the purchase price for us. He suffered, He died for us. In the heavens for 1900 years He has waited until the company were completed—His Church formed and gathered home.

He views the Church from the throne above. He knows her trials and ills in life. He knows, alas, her unfaithful testimony also. But soon He will come again. The promise is of long standing, but He will fulfil it, and we shall rise as declared in 1 Thess. iv. 13-18. In the air we shall meet as we join the raised saints and the changed ones. He shall conduct us into the Father's house on high. As we enter the glory above, "forever with the Lord" will fill the breast of each one of the vast host; then not only shall we see Him face to face, but we shall bask in the sunshine of His love and abide in it forever.

WE have to seek, amidst all that is passing around us, to minister positive truth and blessing, Christ and what is eternal; and for that we must live of Him, and with Him too, and not much mind what passes around us, save as God brings it before our eyes. It is Christ—the positive good—the world wants, and saints too.

J. N. D.

THE ABUNDANT LIFE AND THE FULNESS OF THE SPIRIT.

THE wide distribution of "The Threefold Secret of the Spirit," "The Surrendered Life," and other papers of like character, endangering to many that are not established in the truth, demands an examination of its unscriptural teaching, and an exposure of the error which the enemy is spreading among us.

The author of the two booklets mentioned is evidently an earnest, fervent Christian, but he has failed to grasp the Spirit's ideal of the Christian life. Many of its fruits he sees, but his picture of "the abundant life" and "the fulness of the Spirit" is sadly deficient. He says:

"Some have His" (the Spirit's) "indwelling life only as the trickling stream, with scarce enough to keep and refresh them in times of test and stress, and never knowing what His fulness means. Others there are in whom the words of Jesus are joyously fulfilled: 'I am come that they might have life, and that they might have it *more* ABUNDANTLY' (*more* aboundingly)." See "Threefold Secret of the Holy Spirit," page 8.

Is this correct? Is it true that the Spirit as the indwelling life is in some believers a mere scanty supply, inadequate to meet the thirst and longing of the soul, while others have received from the same source a greater supply of life and power? Is the vast difference between those Christians in whom life's activities have such a feeble manifestation, and those in whom there is the display of great energy, dependent on the source that is given to be within; in the one case, an insufficient source, in the other,

a source of supply abounding above and beyond the need? What does our Lord teach us about this? In John iv. 14 He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him *shall be in him* a well of water springing up into everlasting life." The source of life, then, given to every believer is a source of adequate supply. The "indwelling life" in itself is not "*only* as the trickling stream, with scarce enough to keep and refresh in times of test and stress." Our Lord clearly declares it to be a source of sufficient supply—"a well of water springing up into everlasting life." It is that in every one to whom it is given, *i. e.* every believer.

But if the "fulness of the Spirit" is in the indwelling "spring" that by grace is given to all believers, why are there so many whose practical lives are on such a low level? Why so many who are like "dry pumps, needing to be aided by others through impoured draughts of exhortation and stimulation"? Why so little joy, so little power in service, so little growth in the knowledge of the word of God? The answer is not difficult. The explanation of all these, and many more defects in the practical lives of a large class of believers is not to be found in any inadequacy in the spring of life given to be within us, but in the *drinking*. The Lord Jesus said, "Whosoever *drinketh* of the water that I shall give him shall never thirst." Now mark, He does not say, *If* he drinks I will give him the water. No, not that, but, if he *drinks* of the water I give him he shall not thirst. Here is the explanation. Notice again, He does not say, If he *has* drunk of the water he shall never thirst, but, If he *drinks*. It is the tense of

present continuance. Alas, how few are regularly, constantly drinking of the water that has been given them! Though they have the water, though it is in them *as* a spring of sufficient supply, how little are they drawing on it! How much drinking there is at other fountains!—the fountain of pleasure, of riches, of place and honor among men; the fountain of worldly wisdom; the fountain of self-occupation, of self-conplacency and satisfaction with one's own condition and attainments. How many are drinking, continuously drinking, at these and other wells instead of the spring Christ has put within them to be the source of their joy and satisfaction!

As we have seen, Mr. McConkey refers to John x. 10. But is the doctrine of our author found there? "I am come that they might have life, and that they might have it more abundantly." The Lord here is insisting that the communication of life depends on His coming. Not that life was not given before He came, but that His coming is the basis and ground on which it is given. But this is not all. Those to whom it is given are, all alike, to have it, *not as* a "reservoir" that "is fed by a mountain stream of modest supply," but *as* a "fountain of unlimited abundance." It is life in the fulness of its liberties and activities. It is that for all to whom it is given. It is not an extraordinary privilege and blessing for a specially favored class of believers, but the assured portion of every member of the family of faith. There are no believers, then, but what have "life abundantly"—a life that is not dependent on "streams" which by "drought of summer" are "dwindled to a tiny thread." The spring of life within everyone who is in truth a believer, is not a

"scant supply." It is a fountain of life with which the fulness of the energies of the Spirit is linked. It is life *abundant*.

Of course, it must be remembered that I am speaking now of the source itself—the spring that has been given to be within us. I am not denying the defects in our practical lives. I am not denying that the practical lives of masses of Christians are on a low plane; but the explanation of this, as we have already seen, is not in the supply that has been given to us to draw from, but in the drinking. There must be continuous drinking at our divinely given fountain in order to be continuously displaying the energies of the life we have.

Just here I desire to refer to a very dangerous tendency in this system of teaching we are now occupied with. It tends to the making of very pretentious claims. There is much urging upon people to seek "a surrendered life," to get into a "perfect alignment with God's will," to strive to attain a life of the enjoyment of the "fulness of the Spirit," and much more of similar character. Now where the "conditions" which are urged as "the secret" of the enjoyment of this happy life are supposed to have been met, there will result the claim that the blessing is attained. Sometimes the claim is made with very extravagant pretensions. I have myself heard an adherent of this system of teaching make the claim that he "had been favored with experiences far beyond anything the apostle Paul ever thought of." I do not say Mr. McC. does this. I am not now charging him with making any pretentious claims to enjoying the fulness of the Spirit, but his teaching tends to the development

of that spirit. This is all that I am referring to now—the tendency of his doctrine. This tendency will not be found in Scripture. It is true Scripture speaks of men as *being* “filled with the Spirit,” and exhorts us to “be filled with the Spirit;” but nowhere does it speak of any who realized the fulness of the Spirit. These are different things. The fulness of the Spirit may fill one who is yet not realizing fully the fulness with which he is filled. One’s realization of the water of life—of Christ—of divine things, is limited by his understanding, by his knowledge. Is that the fulness of the Spirit? Surely not. The Spirit’s understanding, knowledge and realization are absolutely perfect. It is full divine knowledge and enjoyment. The Spirit is able to enjoy “exceeding abundantly above all that we ask or think” (Eph. iii. 20). He can fill us, but we do not reach the measure of *His* fulness.

Now this, it seems to me, is entirely overlooked by Mr. McC. He speaks of “the true pathway to the fulness of life in Christ,” as if there was a way to be traveled by which a condition would be attained in which we would realize “the fulness of life in Christ.” He suggests that as the result of “earnest, searching, trustful study of the Word” there is now “emerging” what he calls “the truth which lets us into the secret of a full and triumphant life in Christ Jesus.” What this secret is we will look at, God willing, later. It is plain his idea is that we are by it introduced into a condition in which we realize the fulness of the “triumphant life in Christ.” This, however, none but the Spirit of God does. Our realization depends on the measure in which we drink of the water of the fountain that has been given to us. But

however constantly we drink, our measure is surely much within the measure of the Spirit. He "exceedingly abundantly" exceeds us. I do not say Mr. McC. really makes the claim to the enjoyment of the fulness of the Spirit's measure, but his teaching tends to such a claim. The claim is false, and so is the teaching, and therefore dangerous.

To be continued.

C. CRAIN.

REMARKS ON SELF-JUDGMENT.

Extracted from a Letter.

NO doubt we fail in true self-judgment and self-humbling before God; and there is where all true service must begin, when one has departed from his first love. This, I am persuaded, is the root and main cause of the low spiritual state of which many complain. No other remedy can bring the desired end. A true, Spirit-given conviction, resulting in brokenness of spirit, humiliation, and crying to God, is needed if we would recover first love and its spiritual power. . . . Many of us, I believe, often think we have reached the root because we have judged this and that sin, departure, and failure, when in reality we have not reached the root. Thus communion is not re-established, real victory not gained; and what some of us call communion and enjoyment of the Lord, may after all be little more than fitful and momentary emotion. Enjoyment of truth there may be; but it will be chiefly mental; and thus in various ways may a child of God delude himself, or be deluded by the enemy, settling down into a kind of humdrum, matter-of-fact life; the conscience to a large extent perverted, not to say deadened.

Having much to do with divine things hardens if the conscience and heart are not with God, and so it comes to pass that after a time there are no more stirrings of conscience; truth in the abstract has taken the place of truth in the heart; and the person himself may not even realize it; or, if so, in a merely general way, deploring the condition in the collective body, seeing others as himself. Such is the state brought about through lack of self-judgment after the first departure from the Lord, and preceding the many new starts that have been made later on.

But what is self-judgment? Some one lately said it was not merely judging our present state, but *tracing it back to the very beginning of it all, the first departure from the Lord*. Some at the time objected to the putting so much into it; but I thought there was much truth in it, and think so still, although humanly speaking it might seem impossible for one who, gradually and through a long range of years, had been getting further and further away from the Lord, to come back to the very point of departure.

Well, to sum up what I had in mind: the low state of the Lord's people can be traced to a defective self-judgment when a desire for return comes after backsliding. The afflicting, fasting, and repenting in dust and ashes of the men of God, of old, in their spiritual significance, are almost unknown, it seems, in this shallow, superficial age.

Many, lacking the knowledge of God and His holiness, do not see that humiliation and self-judgment before Him are the very first conditions for practical soul-restoration. Others do not see what is *involved* in self-judgment, hence growth is arrested; the activities of the divine life are hindered, and we remain spiritual dwarfs, many of us. C. A. H.

THE WORLD'S PEACE.

THE desire of the civilized nations of the earth is peace. In order to attain this it is realized that there must be alliance with one another, and the acknowledgment of one supreme authority to which by common consent all will bow.

Much confidence is expressed in the power of diplomacy. It is thought to be only in keeping with twentieth century advancement that the nations should abandon the old methods of settling their differences, lay down their arms, and submit to courts of arbitration.

Attempts have already been made in this direction. The Hague Peace Conference was established with that end in view, but that condition of things which will seem to have attained the desired object has not yet been reached.

If we turn to the prophet Daniel, we find in chap. ii. an outlining of events in the Gentile world which was then purely prophetic. Now a large part of it has been fulfilled and passed into history. I refer to the great image of Nebuchadnezzar's dream, of which he, as sovereign of the Babylonian kingdom was said to be the head of gold. The second and inferior kingdom was the Medo-Persian (chap. v. 28). The third and still inferior kingdom, as shown by the decreasing value of the metals in the great image, was the Macedonian or Grecian under Alexander, the world conqueror, (whose kingdom was subsequently divided among his four generals) (chap. viii. 21, 22).

The fourth kingdom is the Roman empire which is still inferior to the preceding three as is shown in the type of the iron and clay (chap. ii. 40). It was

this fourth kingdom which was in universal power at the time of the birth of Christ (see Luke ii. 1) and so Daniel's interpretation of the dream would seem to have been fulfilled already: but the form of this fourth empire which the prophet has especially before him, and which is suggested by the ten toes of the image, is a form in which it has not yet existed, but which from the forty-fourth verse, it is plain will exist at the time the God of heaven sets up a kingdom which shall never be destroyed.

A fuller elucidation of this kingdom is found in the seventh chapter as the fourth beast; the four beasts being identical with the four parts of the great image of chap. ii. The book of Revelation, having for its subject, future events, speaks only of this beast with the seven heads and ten horns (Rev. xiii. 1), which is clearly the fourth beast of Dan. vii.

Although this was the kingdom in power in the time of Christ it was not at that time made up of ten kings as Daniel informs us it will be at the time it meets its destruction at the hands of the Son of Man. Clearly then the Roman Empire which was in the time of Christ, but has no existence at the present time, is again to be revived. This is exactly what the seven heads signify. It will be remembered that this is the power which is as iron and clay, meaning that there would no be eternal unity in the kingdom, "even as iron is not mixed with clay." At the time of Christ, this power had already passed through five different forms of government, and was then in the sixth, while the seventh was still future. (See Rev. xvii. 10).

It is toward this tenth kingdom power, which may be called the revived Roman empire, that the world

is now tending; and to which it will look as being able to keep the world's peace. True, that in order to establish itself it will shed much blood, but then it is supposed that it will assert its supremacy to such an extent that all other nations will be subject to its dictation.

Its establishment will be considered a masterpiece of diplomatic achievement, and the world will vaunt itself in increasing pride over that which for the moment it will seem to have accomplished. This alliance of European powers will take place about the time of the removal of the Church to heaven. It is the lowest form of Nebuchadnezzar's great image: as much inferior to Nebuchadnezzar's kingdom as iron and clay are inferior to gold, and yet the world will expect greater things from it than from any previous power. What blind credulity in all this!

The head of this revived empire is identical with the "prince that shall come" of Dan. ix. 26, whose people destroyed Jerusalem and the temple after the crucifixion. He now makes a seven years' covenant with the Jews whereby they may be restored to their land, and establish their ancient worship in the temple, then rebuilt. This covenant with Israel is a finishing touch in the disposition of affairs in the earth, and seems to be on the part of the powers, an attempt to satisfy all parties as to religious belief.

It will for the moment appear that the world is finally assuming that aspect of permanent peace for which the world's great ones have labored so unceasingly, and that the "desire of all nations" of which the prophet Haggai speaks, is about to be realized. But it is only a momentary calm before the storm again bursts forth, and for Israel in seven-

fold fury. The covenant with the Jews is broken at the end of three years and a half. They then become the objects of bitterest persecution. The ten kingdom empire itself totters and receives a deadly wound, but reviving again under its eighth head (Rev. xvii. 11), it continues for forty and two months longer.

Is it any marvel that the arbitrators for the world's peace are disappointed, as the prophet puts it, even to weeping? "Behold their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. . . . Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself" (Isa. xxxiii. 7-10).

The covenant being broken, wrath is poured upon Israel to the full, and the great tribulation will have its short but awful fulfilment. But God, who uses the nations for the punishment of His earthly people, has a controversy with them also, and the mountains of Israel become the world's greatest battlefield. At the challenge of the Almighty they assemble themselves, little knowing who it is they purpose to fight against. "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about" (Joel iii. 9-11). "I will gather all nations against Jerusalem to battle" (Zech. xiv. 2). "For the indignation of the Lord is upon all nations, and His fury upon all their

armies " (Isa. xxxiv. 2). This time is also called the day of the Lord's vengeance, and the year of recompenses. All the devices of proud man to bring about peace apart from the Prince of peace will come to an end, and all his pride shall be abased. It is the purpose of God to fulfil His unconditional promise to Abraham, "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). That the world's peace is dependent on the restoration of Israel is the uniform testimony of both the Old Testament and the New. "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of host" (Hag. ii. 7). "After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called saith the Lord, who doeth all these things" (Acts xv. 16, 17).

So we might quote passages without number to the same effect. It was prophesied of One, whose birth the world has been so recently celebrating, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall rule over the house of Jacob forever; and of His kingdom there shall be no end" (Luke i. 32, 33). How little the world that rejected Him, believes this concerning Him! How truly has God said, "My thoughts are not your thoughts, neither are your ways My ways."

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the na-

tions shall worship before Him. For the kingdom is the Lord's and He is the Governor among the nations" (Psa. xxii. 27, 28). "Yea, all kings shall fall down before Him: all nations shall serve Him" (Psa. lxxii. 11). "And the Lord shall be king over all the earth: in that day shall there be one Lord and His name one" (Zech. xiv. 9). R. B. E.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth" (Col. iii. 1, 2).

We are called upon to set our affections on things above, not on things on the earth. We cannot set our affections on what we do not know. And note this, that the true character of a man morally is what his heart is upon: a man whose mind is set on money is a covetous man; on power, an ambitious man; on pleasure, a man of pleasure. *He is morally what he loves* and his mind is full of. *Our* conversation, our living associations, are in heaven. It is the place we belong to; what we are associated with in our home affections; what as Christians we pursue, the one thing which governs our mind.

Now this affection is the very essence of sanctification. It is the turning of the heart to Christ, which forms this full conformity to Him as the one object of holy pursuit.

Is this *your* pursuit, dear reader?

ANSWERS TO CORRESPONDENTS.

QUES. 1.—Please explain Acts xxii. 16, “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

ANS.—Men may and do individually forgive sins. Bodies of men—corporations, nations, etc.—may also forgive an offender through their appointed agents. The Church of God also forgives offending saints in God’s behalf; but all forgiveness from men has to do only with time. The Lord Jesus, and He alone, has authority to forgive sins for eternity. He has the right to do this because He has shed His blood for the remission of our sins. His atoning sacrifice on the cross reaches unto all eternity, and alone therefore cleanses from sin unto all eternity. This being so, He baptizes with the Holy Spirit every one whom He has forgiven, because His forgiveness makes that person forever perfect before God. The Holy Spirit is the seal of that perfection.

Baptism was a practise of the Jews before Christianity began. It was well understood by them as expressing divine authority. See John i. 19–25. John the Baptist used it as the sign of his authority to call the Jewish nation to repentance, and to announce the arrival of the Messiah. Christ has admitted it into His house as the sign of the authority which He has for what we have said above, and for much more. “Whosoever shall call upon the name of the Lord shall be saved” (Rom. x. 13). Why? Because the Lord has authority and power to save.

The Jewish nation had rejected the authority of Christ over them. They had crucified Him, and Saul of Tarsus was madly pursuing the same course. The Lord, from heaven, had arrested him however. And now shall he resist further, or shall he surrender? Accepting or refusing baptism will determine that. He accepts. He surrenders to Christ. He “calls on the name of the Lord,” and thus washes away his sins.

All is simple as possible. It is Christ alone who saves. Baptism is the sign of submission to Him, and had its fullest force in the beginning of Acts, where it is the Jews, who have been in open rebellion, that are in question. Making this rite a means of salvation is pure superstition. Making overmuch of it at all is Jewish. What it expresses is blessed, glorious beyond our fathoming.

HOW TO KNOW THE WILL OF THE FATHER.

[F a child habitually neglected its father, and did not take the trouble of knowing his mind and will, it is easy to foresee that, when a difficulty presented itself, this child would not be in circumstances to understand what would please its parent. There are certain things which God leaves in *generalities*, in order that the state of the *individual's* soul may be proved. If, instead of the case I have supposed of a child, it were a question of a wife toward her husband, it is probable that, if she had the feelings and mind of a wife, she would not hesitate a moment as to knowing what would be agreeable to him; and this where he had expressed no positive will about the matter. Now you cannot escape this trial: God will not allow His children to escape it. "If thine eye be single, thy whole body shall be full of light."

People would like a convenient and comfortable means of knowing God's will, as one might get a receipt for anything; but there exists no means of ascertaining it without reference to the state of our own soul.

Moreover, we are often of too much importance in our own eyes; and we deceive ourselves in supposing some will of God in such or such a case. God perhaps has nothing to tell us thereon, the evil being altogether in the stir we give ourselves. The will of God is perhaps that we should take quietly an insignificant place.

Further, we sometimes seek God's will, desiring to know how to act in circumstances *in which it is*

not His will that we should be found at all; if conscience were in real heathful activity, its first effect would be to make us quit them. It is our own will which sets us there, but we should like nevertheless to enjoy the consolation of God's direction in a path which we ourselves have chosen. Such is a very common case.

Be assured that, if we are near enough to God, we shall have no trouble to know His will. In a long and active life it may happen that God, in His love, may not always at once reveal His will to us, that we may feel our dependence, particularly where the individual has a tendency to act according to his own will. However, "if thine eye be single, thy whole body shall be full of light;" whence it is certain that, if the whole body is not full of light, the eye is not single. You will say, That is poor consolation. I answer, It is a rich consolation for those whose sole desire is to have the eye single and to *walk with God*—not, so to speak, for those who would avoid trouble in learning His will objectively. "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." It is always the same principle. "He that followeth Me shall not walk in darkness, but shall have the light of life." You cannot withdraw yourself from this moral law of Christianity. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that you may be filled with *the knowledge of His will in all wisdom and spiritual understanding*, that ye might walk *worthy of the Lord* unto all pleasing, being fruitful in every good work, and increasing *in the knowledge*

of God." The mutual connection of these things is of immense importance for the soul. The Lord must be known intimately if one would walk in a way worthy of Him; and it is thus that we grow in the knowledge of God's will. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." Finally, it is written that the spiritual man "judgeth *all things*, yet he himself is judged of no man."

It is then the will of God, and a precious will, that we should be able to discern it only according to our own spiritual state. In general, when we think that we are judging circumstances, it is God who is judging us—who is judging our state. Our business is to keep close to Him. God would not be good to us, if He permitted us to discover His will without that. It might be convenient just to have a director of consciences; and we should thus be spared the discovery and the chastisement of our moral condition. Thus, if you seek how you may discover the will of God without that, you are *seeking evil*; and it is what we see every day.

One Christian is in doubt, in perplexity; another, more spiritual, sees as clear as the day, and he is surprised, sees no difficulty, and ends by understanding that it lies only in the other's state of soul. "He that lacketh these things is blind, and cannot see afar off."

CIRCUMSTANCES.

As regards *circumstances*, I believe that a person may be guided by them: Scripture has decided that. It is what is meant by being "held in with bit and

bridle;" whereas the promise and privilege of him who has faith is, "I will instruct thee, and teach thee in the way that thou shalt go: I will guide thee with Mine eye." God who is faithful, has given the promise of directing us thus—near enough to God to understand by a single glance from Him. He warns us not to be as the horse and the mule which have no understanding of the will, thoughts, desires, of their master. It is needful to hold them in with bit and bridle. Doubtless that is better than to stumble, fall, and strike against Him who reins us in; but it is a sad state, and such is it to be *guided by circumstances*. Undoubtedly, too, it is merciful on God's part so to act, but very sad on *ours*.

Here, however, there must be a distinction drawn between judging what one *has to do in* certain circumstances, and being *guided by* them. He who allows himself to be guided by them always acts in the dark as to knowing the will of God. There is absolutely nothing moral in it, but an exterior force drags along. Now it is very possible that I may have no judgment beforehand of what I shall do; I know not what circumstances may arise, and consequently I can take no side. But the instant the circumstances are there, I judge with a full and divine conviction what is the path of God's will, and of the Spirit's intention and power. That demands spirituality. It is not to be directed by circumstances, but to be directed by God *in* them, being near enough to God to be able to judge what one ought to do, as soon as the circumstances arrive.

IMPRESSIONS.

As to *impressions*, God can suggest them, and it is certain that in fact He does suggest a thing to the

mind; but, in that case, the propriety of the thing and its moral character will be clear as the sun at noon-day. In prayer God can remove from our heart certain carnal influences, which, being destroyed, leave room to spiritual influences to take their place in the soul. Thus He makes us feel the importance of some duty, which had been perhaps entirely obscured by the preoccupation caused by an object one had desired. This may be even between two individuals. One person may not have enough spiritual discernment to discover what is good; but the moment another shows it to him, he understands that it is the truth. All are not engineers, but a simple wagoner knows a good road when it is made.

OBSTACLES.

When obstacles raised up of Satan are spoken of, it is not said that God Himself may not have allowed these obstacles to some good desire—obstacles caused by an accumulation of evil in the circumstances which surround us.

Again, the case of a person acting without knowing the will of God should never exist. The only rule that can be given is, never to act when we do not know what is the Lord's will. If you act in this ignorance, you are at the mercy of *circumstances*; however God may turn all to the good of His children. But why act when we are ignorant of His will? Is the necessity of acting always so extremely pressing?

If I do something with the full certainty that I am doing the will of God, it is clear that an obstacle is no more than a trial of my faith, and it ought not to stop me. It stops us perhaps through our lack of

faith; because, if we do not walk sufficiently near to God in the feeling of our nothingness, we shall want faith to *accomplish* what we have faith enough to *discern*. When we are doing our own will or are negligent in our walk, God in His mercy may warn us by a hindrance which stops us if we pay attention to it, whilst "the simple pass on and are punished." God may permit, where there is much activity and labor, that Satan should raise up hindrances, in order that we may be kept in dependence on the Lord; but God never permits Satan to act otherwise than on the flesh. If we leave the door open, if we get away from God, Satan does us harm; but otherwise it is a mere trial of faith to warn us of a danger or snare—of something that would tend to exalt us in our own eyes. It is an instrument for our correction. That is, God allows Satan to trouble the mind, and bring the flesh into exterior sufferings, in order that the inner man may be kept from evil.

The rule that we should do what Jesus would have done in such or such a circumstance is excellent, *where and when it can be applied*. But are we often in the circumstances wherein the Lord was or would be found?

It is often useful to ask myself *whence* comes such a desire of mine, or such a thought of doing this or that. I have found that this alone decides more than half the embarrassments that Christians meet with. The two-thirds of those which remain are the result of our haste and of our former sins. If a thought comes from God and not from the flesh, then we have only to address ourselves to God as to the manner and means of executing it, and we shall soon be directed.

If it be asked, But if it is no question either of love or of obedience? then I answer, that you ought to show me a reason for *acting*. For if it be nothing but your own will, you cannot make the wisdom of God bend to your will. Therein also is the source of another numerous class of difficulties that God will never solve. In these cases, He will in His grace teach obedience, and will show us how much time we have lost in our own activity. Finally "the *meek* will He guide in judgment, and the meek will He teach His way."

I have communicated to you on this subject all that my mind can furnish you with at this moment. For the rest, remember that the wisdom of God conducts us only in the way of God's will: if our own will is in activity, God cannot bend to that. Such is the essential thing to discover. It is the secret of the life of Christ. I know no other principle that God can make use of, however He may pardon and cause all to work for our good.

Be assured that God does more *in* us than we *for* Him; and that what we do for Him is only in proportion as it is Himself who works it in us.

FROM J. N. D.

THE TENDER SYMPATHY OF CHRIST.

IF the soul walks with God, it is not hard, but it is submissive; and there is no softer spirit, nor one which is more susceptible of every feeling than submission; but then it takes the *will* out of the affections without destroying them, and that is very precious. So was it with Christ. He felt everything; this tenderness was perfect, and yet how perfect His submissiveness. How God exercises the

heart by these things! It is not simply that the heart is tried by the sorrow itself (in which we can reckon on the most tender sympathy of Christ), but when the heart is thus brought into the presence of a God who is thus dealing with us, all our ways, all the interior of our heart, all His ways with, and His appeals to us, often in such cases rise up within. If the will is unbroken, or no clearness as to grace be known, a perplexed and anxious judgment ensues. If not this, then often a humble and lowly judgment of self; for the knowledge of grace makes us lowly when it is real.

It is astonishing how much often remains as a sediment at the bottom of the heart in a man, gracious in the main of his life, which the rod of God stirs up when He thrusts it in—often underlying all the contents of the heart, yet always to be carried off by the living stream of the waters of His grace—not merely faults, but a mass of unjudged material of every-day life, a living under the influence of the things that are seen, or unjudged affections of every kind. All that is not up to the measure of our spiritual height is then judged in its true character, as connected with flesh before God.

But it is not always so, nor wholly so; but it is always if there is a needs be. God may visit us to bring out the sweet odor of His grace; not indeed even so without need, as the soul itself will own, for in such a case it will feel the need of realizing all the communion, which in its closer character was hindered by that for which God is dealing with us. But grace being fully known, and submission being there, the practical result in fact, and before others, a sweet odor of willing bowing before God, and even thank-

fulness, in the midst of sorrow: when this is real it is very sweet. He, too, is very present in it, and it is thus we make real progress in such exercises. It is astonishing what progress a soul sometimes makes in a time of sorrow. It has been much more with God; for indeed that alone makes us make progress. There is much more confidence, quietness, absence of the moving of the will; much more walking with, and dependence on Him, more intimacy with Him, and independence of circumstances—a great deal less *between* us and Him—and then all the blessedness that is in Him comes to act upon the soul and reflect in it; and oh, how sweet that is! What a difference does it make in the Christian who, perhaps, was blameless in his walk in general previously! . . .

A first trial of this kind is always very painful: the heart has not been in it before. God comes and claims His right on our tenderest affections. This is strange work when they have been just drawn out; but it is well—it is good. I am sure you are in His hands; and that I am sure is all a way of love, and the best that the wisdom of His love can send. If the needed work can be done without the sorrow, He will not send the sorrow. We might even dread it if it be needed. His love is far better than our will. Trust Him: He may well be trusted; He has given His Son for us, and proved His love. Present your requests to Him: I do fully for you. He would have us do it, and then lean fully on His love and wisdom. If He strikes, be assured He will give more than He takes away.

FROM J. N. D.

THE OCCUPATION OF THE PLACE OF SERVICE.

4. THE MERARITE CHARACTER.

(Numbers iii. 35.)

IN this verse of the third of Numbers we are told what position it is Merari occupies in relation to the Tabernacle. "And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the Tabernacle *northward*." Here our notice is called to the North, and those influences of the enemy's power here typified. The word for north properly means "hidden," that is, as being dark; its root also means "to deny." It signifies in this way *evil*, in its mystery and power of darkness. The north points toward the region of gloom and cold, where the sunshine, with its warmth, does not penetrate—that spiritual darkness which exists because the sunshine of God's light and love has not broken in.

To interpret aright what is our attitude in occupying the place of service in this direction, and the corresponding kind of Levitical service it entails, we must look at what constitutes Merari's burden. Merari's service is in connection with the boards, sockets, pillars and bars of the Tabernacle; also, the pillars, sockets, etc., of the court; and of course under his hand is their erection and establishment in place and position. We know that the boards speak to us of the individual child of God as in Christ, erected on the silver sockets—redemption the basis of their standing and position before God; bound together by the bars—Christ the uniting bond of His people. These boards uphold the coverings, which typify the

varied beauties of the character of Christ; and it is for this purpose that the saints of God are bound together in blessed unity. It is their establishment in this unity that Merari has to do with; while in Kohath we see the heavenly blessings which are linked with this unity. The pillars supporting the veil speak also of the individual saint manifesting Christ. It is to be noticed that they stand on one socket only; the boards on two. This would indicate that they occupy a special place of primacy as to their position. Are they not the apostles and New Testament prophets, upon whose testimony, upheld before all, concerning the person and work of Christ, the people of God are built up and established in that divine unity of which He is the head? The pillars upholding the screen of entrance are on brazen sockets, not silver. We see, then, that these do not stand on the basis of redemption, but rather on divine strength and unchanging character, such as needs no redemptive work as its basis, but has power in itself to stand. Christ Himself alone can answer to this—the One who only could so stand; and this, of course, displayed in His ministry and service on earth. He is thus “the way” by which alone entrance can be gained into the sanctuary. By Him, as upheld by the apostles and prophets of the New Testament, by His shed blood the veil has been rent, the way into the holiest of all is open to us. Now notice that it is *around* these two screens—the veil of the entrance, and that of the holiest of all—that the boards are erected and bound together by the bars. This plainly tells that the unity and building up of the children of God is around Christ and His ministry (the screen of entrance, with its pillars), and the

truths of His glorious person and work as upheld and witnessed to by the apostles and prophets of the New Testament (the veil and its pillars). It is these things which constitute the true centre around which to group the saints of God.

The pillars of the court, again, speak of the children of God, but as confronting in a special way the world, with their white linen hangings, which are the practical righteousness of the saints. Thus we see them standing on brazen sockets—God's strength and all-sufficiency—and having the silver capitals—redemption crowning all. On these are the silver rods and hooks—redemption again—by means of which the hangings are fastened. Note that the material of the pillars is not given. I apprehend that the white linen hung outside of the pillars, so as to *hide* the material of which they were made; thus showing only the brazen sockets at the bottom, and the silver capitals at the top. What a lesson for us to learn! Nothing of what we are by nature is to be exhibited before the world. No, but only that beautiful white hanging, the practical conformity to God's mind and nature wrought out in us by the Spirit and the Father's gracious discipline. Underneath this, the basis of it, not our strength, but God's, and His all-sufficiency (the brazen socket), and the crown of it all redemption (the silver capital), our helmet of salvation; and from this alone (as from the silver rods) can our white screen of righteousness hang.

Merari's service, therefore, is typical of the building up of the saints in the realization and value of redemption in Christ, binding them together in the blessed sense of their union in and by Christ, whether

as before God in glory or as before the world, with the responsibility of exhibiting His character before it. All the various work of erection comes in here, and it is all under Merari's charge. Such a line of service as this is surely blessed, and very precious. Now in connection with this, we have the strange meaning of Merari's name, "bitter." Can it in any sense be "bitter" to occupy the place of service in the Merarite character? The answer is to be found in what he confronts, in this connection, of the world's influence and power. We have seen of what the North speaks—the mystery of evil, its power and darkness. Are not these the elements encountered and which must be confronted in the work and labor of love that would seek to properly build up together and establish in the truth God's dear people, who are too often found entangled in some form of evil in practice or doctrine? How many are the evil and subtle devices the enemy brings out of northern darkness to trip and stumble the saints! Is it not out of such service as Merari's, confronting such hostile influences, that bitterness of soul arises—the bitterness of sorrow and pain endured in fellowship with Christ over so much that dishonors His blessed name?

It is these northern, or deadly influences of error, heresy, and falsifying of divine truth in every possible way, that we are called to face more and more in these closing days. We are to meet it in that Merarite spirit of brokenness and humiliation, soul and heart feeling the bitterness and sorrow of it all as being in God's presence. In connection with this, the character of our service is to be that indicated for us in the burdens Merari bears; his service is the

picture of what our own is to be, facing northward.

The denial and refusal of God's word rises up on every hand as a mist from the pit. Whence its rise, but from the workings of that mystery of iniquity which had begun to work in the devoted apostle's day? Against this, we must be engaged in service after the Merarite character, to strengthen, build up and fortify God's people. It is to culminate in Antichrist, under whose doom apostate Christendom will fall. We must build up ourselves on our most holy faith, bringing the blessed light of God's word to bear upon and expose the evil works of darkness. Thus we must be equipped with the sword of the Spirit, the saying of God.

May it be so with us, amid the increasing darkness of these last days, that we see to the building up of one another more and more, holding fast with a firm grasp the precious truth committed to our care; and though it bring suffering and sorrow, let us count it a small thing for us to endure, in view of that eternal weight of glory which lies a little ahead of us. How happy we should be as counted worthy to suffer for *His* sake.

J. B., JR.

THE ISSUES OF LIFE.

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. iv. 23.

GOD'S love rests upon all His own alike because they are all alike linked with Christ by one Spirit; all possessors of the same eternal life with and in Him; all alike washed from their sins by His blood.

But there is a vast difference in the pleasure which God may find in the different individuals of His peo-

ple. "Greatly beloved" is not His message to many of them. It was to Daniel who, from his youth, had set his heart to please God. He had realized that the *heart* must be right if the issues of life were to be right. He had sought that diligently, through self-denial, and had found it.

Moses was another. He had discarded all personal advantage and ease, and, entering into God's heart about His people, had cast his lot with them. Viewing them with God's eye, in the light of God's purpose toward them at the end, he suffered at their very hands all manner of opposition and reproach, and fulfilled his service. He had a single eye, and the issues of life manifested it. Therefore "th Lord spake unto Moses face to face, as a man speaketh unto his friend."

The apostle Paul was another. He had sincerely believed Jesus to be an impostor, and he had accordingly pursued to the death His followers. But now all is changed. He knows who and what Jesus is, and he is at His feet. No reserve, no division of interests. Christ for that heart and that heart for Christ, henceforth Christ may do with him as He likes. The heart is right, and the issues of life, long and arduous as it may be, prove it. He will be honored therefore with marks of special favor, and the highest of all dispensations committed to him.

How God encourages us in these and many other instances of men like ourselves, to keep our heart with all diligence, knowing that out of it are the issues of life.

The circumstances of one life are never repeated in another. What God has committed to one is not the same in another, even in the same dispensation.

This frees God's men from being mere imitators of each other, save in the devotedness and moral qualities seen in the former ones. Mere imitation is but fanaticism. It is the *heart* God wants. "My son give Me thy heart." When He has that, the defects in His servant will be overcome; the weakness of the vessel will but serve God's strength; in the anxiety to please the Lord in everything, the knowledge of His mind will be acquired in such a fashion as to give understanding to the simple, power to the weak, and wisdom to the foolish.

OUT OF THE DEPTHS HAVE I CRIED
UNTO THEE, O LORD.

I will set thee up on high.

LORD, unto my soul Thou art
All, my all.

Yet, when I would fill my heart,
Oh how small

Its capacity I find,
And my narrow, finite mind
Shrinks before the infinite;
Lord, my God, Thou'rt very great.

Thou the holy, I th' unclean,
Yet, how blest!

Thou hast made my head to lean
On Thy breast.

'Tis Thy pierced hand doth lead,
Yea, supplieth all my need;
And I'll soon behold Thy face;
Lord, my God, What wondrous grace!

Thou my Lord, my Saviour art
Near, so near;

To my lonely, longing heart,
None so dear.

Yet, the ground on which I tread
Fills me with a holy dread,
That for me Thou'st stooped to die;
Lord, my God, Thou'rt very high.

Thou my Saviour, couldst not rest
Up on high
While my soul was still unblest,
Thou must die.
That alone Thou shouldst not be,
But, throughout eternity
Thou might'st have Thy loved ones there,
All the joys of heaven to share.

When I try to measure love—
Love like Thine,
And remember Thou hast proved
It is mine—
Tho' I know Thy holy word
Never could deceive me Lord—
Yet, I own Thy love to me
Is a strange, sweet mystery.

Oft I ponder o'er Thy words,
Sweet to me,
And the meeting on the clouds
Soon to be:
And it seemeth hard to wait,
And Thy coming groweth late—
Will this longing ever cease?
Never, till I see Thy face.

Tho' Thou art so great, so high,
Lord, my God,
Through Thy deep humility
And God's rod,
I was drawn from out the deep,
Dark abyss of Satan's keep,
Up to Thine own heart and home,
Henceforth nevermore to roam.

H. McD.

THE MAN OF GOD.

HIS DISCIPLINE.

1 Kings xvii. 2-9.

THE way the Lord would have us spiritually is that He never gives us a stock of anything—of grace or of gift—so that we can say, “I have got enough to last me so long at least.” That would be taking us out of the place of faith, and depriving us of the blessing God has for us. He covets to show us what He is: His power, His love, His unforgetfulness of us. As it is said of the people whom in His love and His pity He redeemed: “He bare them and carried them all the days of old.” It is a great thing to get this in a real and practical way for ourselves with God. If He keeps us low down here,—and you know it is His way in more senses than one to call and choose the poor,—it is not because His hand is niggard, God forbid, but that we may not miss realizing this great blessing of His care. Often, all we think of is having our need met; but how little a thing is that with God! It would cost Him nothing, we may say, to meet the need of a life time in a moment; and a lesser love than His, would supply it at once and get rid of a constant burden. But that is not His way. To supply the need is a small thing; but to supply it in such a way as to make us feel in each seasonable supply the Father's eye never withdrawn from us, the Father's heart ever employed about us,—that is what He means. “Give us day by day our daily bread,” is the prayer the Lord taught His disciples; and thus we ask Him continually to be waiting on us. Is it not much more than to ask, Give us now, that we may not have to come again? F.W.G.

A LOOK BELOW.

THERE is no need for man to be proud. The wisest among them could never even find out of himself who are his own father and mother. He has to be told.

No more can he tell of himself what is his origin unless he is told. Adam himself, fresh from the hand of God, could no more have told how he got there than a babe just born. Man was not made self-sufficient.

All the thinkers put together could never think out the origin of one atom. All therefore who refuse to be told how the things that are have come into being, are doomed eternally to be "truth seekers" and never truth *finders*.

So it comes to pass that it is after all the "babes"—those who can trust God, who alone knows—that are wise, that have the true science which needs not to shift its base every few years.

How painfully foolish, not to say silly, does the "science falsely so-called" seem which, turning its back to the light, wanders about in the dark to ever come back to its starting point without having found what it seeks.

Then see the troop of traitors who call themselves "higher critics," trying to pose as superior minds because they have made shipwreck of faith and are groping in the same darkness.

It is a pitiable sight!

THE ABUNDANT LIFE AND THE FULNESS OF THE SPIRIT.

(Continued from page 20.)

THE defect in Mr. McC.'s ideal of the fulness of the Spirit is seen, also, in another way. We should expect in one who is seeking for himself and for the saints a higher plane of practical life, an approximation at least to the example of the apostle Paul. For instance, in the epistle to the Ephesians he sets before us the truth concerning Christ set at the head of all things in heaven and earth, and of our inheriting all this vast domain in Him, i. e., jointly with Him, and then prays (chap. i. 16-18) that the spirit of this truth, of this "wisdom and revelation in the knowledge of Him"—the full knowledge of Christ thus bestowed upon us, may be given to us to be the enlightenment of the "eyes of our hearts" to enable us to realize the "hope of our calling." The reader of Mr. McC.'s books will look in vain for anything of this. There is not so much as a hint that he knows such truth has been given us. Of course, if he does not know it, he cannot insist on it as being a part of the "fulness of the Spirit." If we turn to Col. i. 9-11, we learn that the saints need to be "filled" with *this* knowledge in order to "walk worthy of the Lord unto all pleasing," to bear fruit "in every good work," to grow by the "full knowledge of God": and, further, to find *in* this knowledge a power—the power of that sphere of glory of which Christ is the centre—adequate to sustain in patient endurance in the midst of the trials inseparably connected with the path to the hope set before us. How defective is the teaching of Mr. McC. in the light of this! How far short of the "fulness of the Spirit" his ideal comes! What a loss, to give up the scriptural ideal for his! In his system we may have *some* knowledge of Christ, but not "*full* knowledge." Under

his system we may have enough wisdom by which to please the Lord in *some* things, but not in "*all* things." In that truth which the apostle speaks of as completing the word of God (Col. i. 25), filling out the list of its subjects, we have a wisdom adequate to enable us to "walk worthy of the Lord unto *all* pleasing." Under his system there may be bearing fruit in some good works, but the scriptural system furnishes us for bearing fruit "in every good work."

I am not saying whether any one does, or ever did, walk unto "all pleasing," or bear fruit in "every good work." That is not the point. Mr. McC.'s system does not *furnish* for this, but the system of Scripture does. The failure of those who believe in it is not because of any defect in the wisdom it furnishes, but in their dependence upon it. But it is important to have the right furnishing, and this Mr. McC.'s teaching does not supply.

Other scriptures might be quoted to still further show the *insufficiency of the teaching* we are considering, but considerations of time and space forbid. Besides, it is not necessary: it would only be accumulative evidence. But we have shown that Mr. McC.'s ideal of the Christian life is deficient. It is not God's ideal as revealed in His Word.

We further judge that the teaching is dangerous. It holds out delusive and false hopes. It presents the hope of the "whole life" being

"brought into that perfect alignment with God's will for us which makes not only isolated acts, but the whole course of our life, *always well pleasing unto Him and a constant joy to ourselves.*"—"The Surrendered Life," page 13. (*Italics are mine.*)

"The whole course of our life" "a constant joy to ourselves"! How easily possible this, if we are ignorant of God's ideal, and fancy we have attained our own! But are we sure we are "always well pleasing unto" God? Ah, that is a different matter. Will He not hold

us responsible to learn what His ideal is? Can He be pleased with our lives when they are so far below the level of His own ideal, or with our ignorance that permits us to be so self-satisfied? Surely not. Then the hope held out in Mr. McC.'s teaching is a delusive hope. The effect of it will be to turn the feet from the true scriptural path into one in which, while there is the promise of a high plane of spiritual life, and a "course" of life that is "a constant joy," there is, notwithstanding, no apprehension of the truth of which Paul was "made the minister." Such a teaching cannot be sanctifying. Our Lord teaches in John xvii. 17 that it is through the truth we are to be sanctified. A system like this, which at least ignores essential and important truth, must fail of sanctifying its adherents. It may enable them to be satisfied with their practical lives, to constantly look at them with elation and joy, though they are barren of all the fruit that depends upon the knowledge of Christ *as Head* over all things and their relationship to Him as such. The fruit of the knowledge of the mystery of which Paul was the minister—Christ and the Church—is this to be abandoned? Are we to give up in practice those ways that this truth teaches us? Are we to be satisfied with our lives, find them "a constant joy," while we are walking in disobedience to the truth of Christ as Head of His body? Are we to consider we have attained to the "fulness of the Spirit," and yet be lacking in so much? Plainly, this teaching is erroneous, and dangerous. It is destructive, hides the truth, and robs the soul!

Mr. McC. has not thought it necessary to enter upon the subject of growth. He makes certain statements, however, which make it clear that his ideas on the subject are not in accordance with Scripture. I invite the reader to study well certain utterances of the word of God on this matter, because it is very important to be clear about it. I will turn first to 1 Peter ii. 2. "As

new-born babes, desire the sincere" (unadulterated) "milk of the Word, that ye may grow thereby." It is evident the apostle desired to see growth in the saints. But this is not all. It is also manifest that his idea of the way in which we are to grow is by drinking in the pure word of God. Growth, then, is growth in the apprehension and enjoyment of the Word which God has given us. It is not that certain parts of the Word only belonged to us yesterday, and then, because we have surrendered, certain other parts become ours to-day. Every word God has spoken is ours, and ours, too, from the moment we first believe. We have not understood it all, we have not realized all that is expressed by these divine statements; but as we have fed on the words of God, studied them and meditated on them, the Spirit in us, having full knowledge, has given us enlarged understanding. He has deepened in us the enjoyment of the truth that we have received from God. He has been in us all the time with the fulness of His own knowledge; and as we have listened to His voice, drunk the waters He gives, fed on the words of God as He ministers them to us, He has increased our enjoyment of what He enjoys fully, and deepened our sense of what He perfectly knows. Growth thus has been growth *in* the fulness of the Spirit. It is not that our inheritance has enlarged, but *we have enlarged in it*: it is not that our fountain has been augmented; but we have learned to drink in with an augmented measure.

But let us look at another passage. 2 Peter i. 5-7 is well known as a passage treating of growth. "And besides this, giving all diligence, add to" (or, perhaps, better, have in) "your faith virtue," and so on. Now the idea here is development, not accretion. The bud contains the flower. As the bud develops, the flower is manifested. So faith that is given of God has in it, potentially, what at first has little or no manifestation; but,

nourished by the word of God, it enlarges, like the bud, through internal activities, until it unfolds to display its beauteous characteristics. These characteristics are in the faith that introduces us into those things in which we are "partakers" with God. They "abound" more or less in all who believe. The being neither "barren nor unfruitful in the knowledge of our Lord Jesus Christ" is in the measure in which they abound, but the measure of their abounding depends on the measure in which we are nourished by the "great and precious promises;" that is, the word of God, in which we have the knowledge of God—the God who has "called us by glory and virtue." It is, then, as the knowledge of God deepens in our souls that the characteristics of faith are developed. So, then, growth is in the word of God. But this, as we have already remarked, belongs to every believer. The entire word of God has been given to him, and the Spirit, who has perfect divine knowledge of every word that has proceeded from the mouth of God, is dwelling in him. The fulness of the Spirit, then, is always with the Spirit, who dwells in the body of the believer, but the believer grows in the apprehension of that fulness. The sense of it deepens in his soul as he drinks in the Spirit's gracious ministries.

Let us turn now to Col. i. 10, where we read of "increasing in," or rather by, "the knowledge of God." We have already seen that the revelation of "the mystery of" the will of God concerning Christ completes our equipment for walking "worthy of the Lord unto all pleasing," and "being fruitful in every good work." It is the knowledge contained in this revelation that gives that full knowledge "in all wisdom and spiritual understanding" that we need in order to be completely furnished for the path the will of God has appointed us. It is the knowledge of God, of His thoughts, mind and will, concerning Christ. Now this knowledge we have in the

word of God—the written word of God. By this knowledge we increase. Increase in what? In walking “worthy” and in “being fruitful,” clearly. But that means that the more we grow in the knowledge of God the greater will our apprehension be of that which is the only means by which we can “walk worthy of the Lord” and be “fruitful in every good work;” and as our apprehension deepens, we increase in walking worthy and in fruitfulness. Thus it is that we increase “by the knowledge of God.” But here again we see that growth is growth in the word of God. It is growth, therefore, in that which is in the hands of the Spirit in divine fulness. There is never any deficiency in His possession of the word of God or in His knowledge and enjoyment of it. He is in us, and, from the very first of His being in us, fully equipped to fill us with His own fulness. We have seen why we are not always filled. We sometimes cease drinking of His water, or drink too sparingly. But the more continuously we drink, and the larger the draughts we take, the more we find ourselves deepening in the sense of what is already ours, and the deeper is our joy in Him. Growth is thus in the knowledge of God, and this is by growing in the knowledge of His Word.

It is because this is so that we are told to “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter iii. 18). But where do we find this knowledge of “grace” and of “the Lord and Saviour Jesus Christ”? Nowhere except in the written Word. To grow in grace and in the knowledge of Christ, we must grow in the Word. It is always by the Word—the pure word of God.

It scarcely needs that we should consider other passages, such as, “I pray that your love may abound yet more and more in knowledge and in all judgment,” or intelligence (Phil. i. 9); and “The Lord make you to increase and abound in love one toward another and

toward all men" (1 Thess. iii. 12), and many more of similar character. It should be perfectly clear that these desires of the apostle are only realized in us as we grow in the apprehension and intelligence of the word of God.

C. CRAIN.

(To be continued.)

EXTRACT OF A LETTER TO AN EVANGELIST.

WE are very thankful to see how the Lord has been working in leading you on in the knowledge of the truth. We trust the way may be opened, by the Lord's good hand, that your desire as to fellowship may be fulfilled.

There is one thing however which we feel led to bring before you, not knowing whether it has been a subject of exercise with you or not. It is the matter of the temporal support of those devoted to the ministry of the gospel.

We have no humanly organized method of supporting those who labor in the gospel and in the Word and doctrine. In this matter we seek to follow the teaching of Scripture as jealously as in the fundamental truths of salvation.

It has happened sometimes that, coming into the position of our fellowship, those who had been in the ministry in the organized systems, have experienced considerable trial and disappointment as to this matter. They had not perhaps learned the truth as to this subject as well as they had learned some other lines of truth; consequently, when trial came in this line they were inclined to blame their brethren for not ministering to them of their carnal things, and, indeed, in some instances have turned away, and followed a course in which they could have the guarantee of something tangible as to support.

In saying these things we do not wish it to be understood that nothing is done amongst us for the help of those who minister in the Word. On the contrary there

is a great deal done; but it is done in such a manner as not to hinder the development and exercise of faith in the living God as the one who is able and willing to supply all our need according to His riches in glory by Christ Jesus.

Thus it will begin to appear to you, dear brother, that in receiving you into fellowship we could only receive you as a fellow-member of the body of Christ. As to your gift for ministry and the exercise of it, we believe it would in due time find recognition according to the measure of it, according to the principles that govern us in such matters; but in the meanwhile you might experience trial of faith and patience.

Some of us who have been years on the way can call to mind our early exercises in connection with Phil. iv. 6. "Let your requests be made known to God," and under the guidance and power of this word it has been our studious aim to keep our needs a sacred matter between ourselves and God, and we can bear abundant witness to how He has honored this confidence.

Beside this matter of support, our path abounds with trial, and it is only love of the truth, for the truth's sake, that enables us to continue.

* * * * *

A MAN may preach from false motives. A man may write books, and make fine speeches, and seem diligent in good works, and yet be a Judas Iscariot. But a man seldom goes into his closet, and pours out his soul before God in secret, unless he is in earnest. The Lord Himself has set His stamp on prayer as the best proof of a true conversion. When He sent Ananias to Saul in Damascus, He gave him no other evidence of his change of heart than this,—"*Behold, he prayeth*" (Acts ix. 11).

ANSWERS TO CORRESPONDENTS.

QUES. 2.—Can you give me some light on the seventh of Hebrews particularly the seventeenth verse, and where can I find who this Melchisedec is, any farther than the king of Salem? Where did he originate from? It is so often repeated throughout Hebrews, "Thou art a priest forever after the order of Melchisedec," but I fail to find who he is.

ANS.—Hebrews is an epistle of contrasts; Christ contrasted with angels, with Moses, with Aaron; Christianity with Judaism; the new covenant with the old—all to bring to view the fulness of blessing which is in Christ.

Thus in chap. iii. 5, 6, Moses is but a servant in God's house, Christ is Son in His own house. In chap. viii. 23, 24 the great high priests of Israel—Aaron's family—were unable, by reason of death, to carry the people committed to their charge all the way through, "but this one (Christ) because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost (i. e., to the very end) that come unto God by Him, seeing He ever liveth to make intercession for them."

This unchangeableness in Christ our great High Priest, and in the sacrifice which He offered for us, by virtue of which the end is sure for all who come to God by Him, required therefore another beside Aaron to illustrate it. Melchisedec serves this purpose—a personage without known beginning or ending.

If his origin, his birth, his death, were given, the purpose for which he is introduced in Scripture would be destroyed. We may see in this a perfection of Scripture in what it *omits* as well as in what it reveals. As you say, he is much spoken of in Hebrews, not for his own sake however, but because God desires to call our attention much to the character of the priesthood of His dear Son. Great things for us depend upon it, as chap. x. bears witness.

If you will read the NUMERICAL BIBLE on the subject of Melchisedec we believe you will find help which will increase to you the value of Christ.

"THE BRIDE, THE LAMB'S WIFE," WHO IS SHE? *

TO the above question there seems to be various answers. It is not so many years ago there would have been but one; students of the Word would have replied at once—the Church. To-day, other answers being given, it becomes us to know what Scripture teaches on the subject, for it, and it alone speaks with authority and settles the question; and until we have learned for ourselves what it teaches we shall be affected more or less by the various conflicting statements that are advanced by one and another to-day.

It has been taught by some that Israel is the Bride. One or two passages of Scripture will, I trust, clear the minds of any who are subject to the Word. I will also quote the words of another which puts the matter in a clear and concise way. "The Bride is 'the Bride of the Lamb,' not the Bride of Jehovah, though He who is the Lamb is Jehovah. Both Israel and Jerusalem are viewed as the *wife* of Jehovah. He being a Husband to *both of them*, though for a time, because of their sins, they had been cast

* While this article reaches us as a contribution for our pages from one end of the earth, a question on the same subject comes from another end. This made it manifest to the Editor that there is a stir on the subject, and he therefore put the question above mentioned to several brethren whose minds are much in the word of God, and who live in different places. Their answers are given in full in the "*Answers to Correspondents*." The Scripture says, "Let the prophets speak two or three, and let the others judge." A brotherly examination of any questioned truth of Scripture can do us all but good, even though, as the present one, it be of minor import. *Editor.*

off. (See for Israel Hos. i., ii.; and for Jerusalem Isa. liv. 5.) The term Bride, too, necessarily suggests to us a relation to the Bridegroom very different from that of a divorced or cast off woman, with whom her husband resumes nuptial relations. In this last case, of course, they have been interrupted, broken off; in the former they never existed. Now what Jerusalem's relations were with Jehovah, and what Israel's were likewise, the prophets have told us (Ezek. xvi., and Hos. ii. 2). The Bride *never was* in such a relation to the Lamb, and *never will be* to Jehovah."

Again, "The marriage of the Lamb takes place *in heaven* (Rev. xix. 6-9); the renewal of nuptial relations with Jehovah and Israel takes place *on earth*. Israel will not be a *bride*; the Church is not a *wife* for a time cast off."* Several other points of difference might be noticed, but this clear distinction will surely satisfy any subject mind.

Others there are who teach that *all the heavenly saints* form the Bride. That is, Old Testament saints, the Church, and those saints martyred after the Church is gone; making up the companies mentioned in Rev. xx. 4. Now there are two words translated "lamb" in the New Testament and applied as titles to the Lord Jesus. "*Amnos*" is a title connected only *with the past*, and occurs but four times in that part of Scripture. John i. 29, 36; Acts viii. 32; and 1 Pet. i. 19. It was given to the Lord Jesus on earth and connected with earth, and relates to sacrifice, dealing with sin, and redemption by blood. He was the *Amnos for God and for us*; but

* From article on "The Bride of the Lamb" by the late C. E. Stuart "Words in Season" Vol. 3.

as such He has no bride. Jesus was *alone* as the sacrificial Lamb, and it is important to remember this.

But there is another word translated Lamb—" *Arnion* "—a title of *the future*. It occurs twenty-nine times in the book of Revelation, and is found no where else. It means *a little lamb—a lambkin*; and denotes insignificance and rejection; not the thought of the Lamb for the altar, but the *rejected Lamb*—now raised to the throne, and kingdom, and glory. The world-rejected One, despised and slain, is there seen in the highest heaven, given the highest place in glory, and a kingdom and a Bride, in connection with the world to come—the Millenium—in answer to His rejection and shame.

The present is the time of His rejection, while He is *on high*. The present is likewise the time that His Bride is being brought, blessed, and fitted to be His wife hereafter. Here it is she shares His rejection, as there she will share His glory. Now such a place and portion, I judge, could not correctly be attributed to saints of a *past* dispensation. We could not speak of them as associated with Him as the Lamb; nor could we speak of them as the objects of Christ's present, unceasing love and devotion as His *espoused* Bride, in order to fit them for the position of wife hereafter (Eph. v.). It will not fit with the general tenor and teaching of the New Testament on the subject.

It is well to remember that Paul in his ministry in connection with the Church as the espoused chaste virgin (2 Cor. xi. 2; Eph. v.), presents her as being fitted *here* in order to be presented *there*. He takes the Church *up* to heaven. John, on the other hand

brings her *down* and presents her in her displayed beauty and glory to the world in the character of the holy city. He does not, however, see her in her relations to the Bridegroom, nor does he describe the marriage; none are permitted to do that. That is a sight reserved wholly for those who are *in* heaven. He describes her as she is seen coming *down from God out of heaven*. She must therefore have been taken up previously. It is the same blessed Person, our Lord Jesus Christ, and the same Bride in each case, only spoken of in keeping with the ministry of each of these apostles. We do not therefore expect to find in Paul's epistles the Lord set forth as the Lamb (Arnion), nor the Church spoken of as *His* Bride. At the same time we *do* find teaching about the Bride as the Bride of Christ, though the word *Bride* is not used: as likewise the Bridegroom is *supposed*, though not mentioned. But are we to reject the *truth* because of the absence of the words? If so, we shall find ourselves compelled to reject some foundation truths for the same reason; a thing for which I think, none are prepared.

We read "Christ loved the Church and gave Himself for it." That does not include Old Testament saints. It is the Church. Not even the individuals who form it are here viewed as the objects of His love (though each one can say, "He loved *me* and gave Himself for *me*"). It is the whole Church—the concrete idea, and the Church exclusively. And what is the actual state of the Church that He has set His affections on and given Himself for? Is she suitable to Him? Does she answer to the desires of His heart concerning her? Is she fit to take her place as His wife? Far from it. There is a moral

fitness and an education so to speak, required for the position she is destined to occupy as the Bride of Christ; hence the need of His present ministry and service.

Objection has been taken to the use of the term "Bride of Christ" because of the absence of the words. But what have we here? It is *Christ* who loved the Church and gave Himself for it. It is *Christ* who is sanctifying and cleansing it. It is *Christ* who is going to *present it to Himself*, a glorious, unspotted, unwrinkled Church, holy and without blemish. Are we then to reject the truth because of the absence of the word? Why is the figure of husband and wife used here, if bridal relationship is not contemplated in the "presenting her to Himself" in the future? Why the evident reference to Adam when Eve was brought to him? It is not the truth of the one body that is in view. The Lord does not present His own body to Himself. In that character it is *part* of Himself. A man does not marry his own body; nor is a man's wife his body: though he ought to *love* her *as* his own body. If this does not teach that the Church is the Bride of Christ, what can it mean? And if it does, then it excludes all others, for none others can have a place in the Church, and therefore cannot form part of the Bride.

At present she is viewed as *espoused* to Him as a chaste virgin (2 Cor. xi. 2); not yet seen as ready, but being made ready; and made so by Himself, and for Himself; the joy of doing it a joy peculiarly His own, as the joy of anticipation of the marriage day—the day of presentation to Himself must be likewise specially His own. As before noted, we do not expect to read here of "the Bride, the Lamb's wife;"

that is a title of the future, taught only by John and connected with earthly display: whereas, as the Bride of Christ it is wholly what she is *to* Him now and *for* Him in heaven and taught by Paul. Not that there are two Brides. No, it is one Bride; and He who is the Christ of the present is the Lamb of the future.

Yes, it is Christ and His Bride the Church: she in her subjection now: He in His faithful love, cleansing and fitting her for the nuptial day. Then in the day of display to earth, it will be as "the Bride, the Lamb's wife" she will come forth. That is, the rejected One with the Bride who shared His rejection are seen together, *satisfied*. Then descending to earth, decked and dowered for display to earth, she will be seen in all her splendor and glory as the holy city New Jerusalem. Mark, not the *heavenly* Jerusalem.* How could these things be true of, or applicable to any other saints than the Church? Impossible! It is not a question of setting aside, or depriving Old Testament saints of blessing; God will see to it that they lose nothing; but the place that He has given the Church according to His eternal counsels, and in His ways as revealed in in His Word.

Then again in the words of another, "The false bride—the harlot (Rev. xvii., xviii.)—is surely the harlot of this *Christian period*, not a Jewish adulteress; and if she be the *Christian* harlot, then the *true Bride* must be the chaste *Christian* woman, or there would be no contrast; for what is the false fornicating *Christendom* a travesty of, save of the pure

* All the heavenly saints are on the burgess roll and *belong to* the latter. Only the Church of God *compose* the former.

Church of God that shall come out of the awful defection as "the Bride, the Lamb's wife." And surely this witness is true. For if the saints of the past dispensation *do* form part of the Bride, it certainly seems incredible that for 4000 years or so, Satan should have no counterfeit of her on earth, and only begin when the Church is on the scene. In fact it is so opposed to the ways of the enemy in his hatred and opposition to all the ways and truth of God, that that one fact alone would almost settle the question.

Then we might ask again, can such language be applicable to heavenly saints after the Church is gone? From what has passed before us we are compelled to say no, it cannot be; they form no part of the Bride any more than saints of the past dispensation. They partake in the first resurrection and live and reign with Christ as do all the heavenly saints (Rev. xx. 4). They are *not*, however, "partakers of the heavenly calling:" neither were Old Testament saints before them. They, like them, have an earthly calling, and because of their faithfulness they are slain, and obtain heaven instead of earth. They are not losers in being slain, but gainers; hence we read, "Blessed are the dead that die in the Lord *from henceforth*" (Rev. xiv. 13). They lose *earth* but gain *heaven*.

There is one company, however, that some might feel inclined to look upon as part of the Bride because it says of them, "These are they that follow the Lamb (Agnion) whithersoever He goeth" (Rev. xiv. 4). But it will be observed these are a company *on earth*, who pass through the awful horrors of that time of tribulation and are blessed with the Lamb *on*

Mount Zion. They are not a company of heavenly saints. It is therefore evident they cannot form part of the Bride.

The more we examine the language used in Scripture and its connection, the more we see that the expression, "The Bride, the Lamb's wife" is only applicable to the Church and excludes all others. It does not deprive others of heavenly blessing, or sharing in the reign with Christ; but they have *not* that place of nearness to the Lamb as His Bride. Blessed indeed are those who are "called to the marriage supper" (Rev. xix.). Wonderful privilege surely! But who can they be if all the heavenly saints form the Bride? Where do these come from? We can hardly apply such language to the angels. Would it not rather be spoken to and of those possessed of a like nature, and like feelings, and in a like position with ourselves as saved by grace, but who are *not* the Bride, though invited to share in the joy at the wedding feast? Such invited guests, I should judge, can only be the heavenly saints who do *not* form the Church—"the Bride, the Lamb's wife."

The Lord give our hearts to apprehend more clearly the wonderful place and blessing that is ours in Christ according to His eternal purpose which He purposed in Christ before the world began, so that we may be formed by it here, while we wait His return to take us there to enjoy it in its fulness and perfection forever, and as "the Bride, the Lamb's wife."

New Zealand

WM. EASTON.

WORTHY.

Rev. v. 9.

“**T**HOU art worthy,” blessed Saviour,
 Sinless bearer of our sin!
 In behalf of all Thy people
 Thou the victory didst win.
 Thou art worthy that all glorious
 Thou shouldst over all things reign;
 Thou hast made Thy hosts victorious—
 Thou wast for Thy people slain.

Thou art worthy of all blessing,
 Power, and majesty, and fame:
 All mankind Thy worth confessing
 Shall adore Thy wondrous name.
 Nothing from Thy love shall sever
 Those whom Thou hast made Thine own:
 They shall reign with Thee forever;
 They shall stand before Thy throne.

Thou art worthy, for creation
 Waits in pain Thy face to see:
 Thou art worthy, for salvation
 Has its source alone in Thee.
 Thou art worthy that in heaven
 Homage should to Thee be paid:
 By Thy life so freely given,
 Kings and priests Thy saints are made.

Thou art worthy that unceasing
 Praises should to Thee be sung
 By that host each day increasing
 Out of every tribe and tongue.
 Thou art worthy of the station
 Highest in the realms above,
 And of deepest adoration,
 Glory, honor, praise, and love!

T. WATSON.

"THE GRACE OF GOD."

Notes of an Address by C. K.

"For the grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus ii. 11-13.

THERE are three points to notice in the passage read:

- 1st. The *salvation* that grace brings;
- 2d. The *lessons* that grace teaches;
- 3d. The *hope* that grace gives.

(1) I have read verse 11 as it reads in the margin of our Bibles, for it is undoubtedly the more correct rendering. All of us know that the grace of God has *not* appeared to all men. The world's population is roughly estimated to be about fifteen hundred millions; and of this vast multitude only five hundred millions have ever heard the gospel of God's grace. Two-thirds of the human race are still in heathen or pagan darkness.

But God's grace has brought salvation *for* all, however slow His saints may be in telling out and making known the gracious message.

It is God's *grace* that brings salvation, mark. This means that it is wholly unmerited. And it means more. "Unmerited favor"—the theologians' definition of grace—is not, perhaps, incorrect, but it is *incomplete*. For instance: you give a tramp his breakfast. That is unmerited favor, but it is not *grace*. It is philanthropy, kindness, charity, as men would say. The man had never done anything for

you to cause him to merit the favor you grant him. But suppose he steals your watch, or your purse, before he leaves the house, and in six months' time you find him somewhere starving and you feed him then; ah, that is grace, for now there is positive *de*-merit on the part of the one to whom you show the favor. And so with men: they not only do not merit salvation, but positively deserve to be judged and condemned. They have returned God only evil for His goodness, designed by Him to lead them to repentance (Rom. ii. 4). But His grace has brought salvation for them all—yes, *all*, Jew and Gentile, Greek and Barbarian, bond and free, male and female, black, brown and white, red and yellow, to men of any religion and those of no religion at all. All were dead, under the universal sentence of death, and Christ has died for all (2 Cor. v. 14).

God's grace *brings* salvation, mark. Sinners have not to make long pilgrimages to Jerusalem, Mecca, Constantinople, nor yet to Rome, to obtain it. It is brought to them. "The word is nigh thee, even in thy mouth and in thy heart" (Rom. x. 8). It is not like Ponce de Leon's fountain of perpetual youth, far away across the sea and hidden somewhere in the Floridian forests, or among its Everglades. The occupants of the top story of the burning tenement must have the fire-ladder *brought* to them. It can be of no service whatever to them in the engine-house, or on its rack on the trucks. The life-boat must be *brought* to the shipwrecked mariners. It cannot help them at its dock in the cove. Medicine must be *brought* to the plague-stricken if they are to benefit by it. It cures no one on the shelves of the apothecary. And sinners in danger of "the fire that

never shall be quenched"—shipwrecked souls sinking down to everlasting death—sin-plagued men and women ready to perish in their own corruption, all need to have the remedy, salvation, brought within their instant and immediate reach, and it has been. Hear the words of Him by whom the grace of God has come: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

Grace brings *salvation*, and this is just what lost man needs. It does not bring a sinner mere encouragement to *reform*, or strength to *perform* in order that after having done these things he may be saved, but, just right *where* and *as* he is, away from God and in his sins, it brings him—oh, wonderful truth, infinitely stranger than the strangest fiction—*SALVATION*!

"Amazing grace ! how sweet the sound,
That saves a wretch like me !"

(2) Grace saves, and then begins to teach. It always does this. It does not save a man to leave him in his sins, but teaches him to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. Law, the great antithesis of grace, could not do this. To begin with, it could not *save*; it could only condemn. It is therefore called "the ministration of death" (2 Cor. iii. 7). And it never could teach lessons of godliness like grace. It worked (because of the perverseness of man's heart) just the other way, as it is written, "The strength of sin is the law" (1 Cor. xv. 56). And the only power for holiness is *grace*.

Three spheres are mentioned: *within* ("soberly"),

around ("righteously"), *above* ("godly"). Within, imaginations are cast down, and every high thing that exalts itself against the blessed knowledge of Christ. Grace subdues the pride of our hearts, and gives us lowly thoughts of self. It checks the foolish thought, and gives one sound and sober thoughts of God and self.

Without or around are our fellow-men with whom we deal or come in contact, and with these we are to act "righteously"—justly, providing things honest in the sight of all men, owing no man anything, having just weights and balances, paying always one hundred cents on the dollar, and in every way commending ourselves to every man's conscience in the sight of God, and thus adorn the doctrine of God our Saviour. "The righteous Lord loveth righteousness," and it is only His saving grace that can make a sinner love it too. This grace does for every one it saves.

Above is God, and grace enables the saved to imitate Him—to live godly. Godly is to be like God—Godlikeness. Grace brings its subjects into a relationship of nearness with God, and the soul in communion with Him, abiding in Him, will reflect Him, and so live godly, as well as soberly and righteously, in a world where He as "the God of all grace" is wholly unknown.

Grace teaches the saved soul, then. It does not, as men suppose, conduce to looseness of conduct. It is just because the believer is not under law, but under grace, that sin shall not have dominion over him. See Rom. vi. 14.

Men may, of course, "turn the grace of God into lasciviousness," making grace an excuse for sin, but

what good thing will not the wickedness of man abuse? Rulers abuse their God-given authority, just as lawless mobs of men, on the other hand, take advantage of the liberty granted to all in the constitution of free governments. Is authority evil, then, or civil liberty? Why, then, condemn free grace because man has abused it, and made the sweet word liberty the synonym of vile license?

(3) Then there is the hope that grace gives. "Looking for that blessed hope," it says. The One who was once here, the embodiment of grace, is coming back again. The day and hour is known only to One. The times and the seasons the Father hath put into His own hands. It is not within the province of Scripture to give us any data for this event. The Christian is told to "watch"—to look daily for the fulfilment of the "blessed hope"—the Lord's return:

"And soon will come the happy day."

Sinner, this can be no blessed hope for *you*. The "appearing in glory of the great God and our Saviour Jesus Christ" can be to you but a dread expectation, with a "certain fearful looking for of judgment." Would that you were ready to be "caught up" with Him when He comes. There is only one preparation—to be saved by His grace. Accept, then, the salvation of God sent in the gospel unto us poor sinners of the Gentiles, and brought this day to your very door.

"Take salvation, take salvation—
Take it *now*, and happy be."

OPPORTUNITIES.

THE word "opportunity" is defined as "a favorable or advantageous time or occasion." It is derived from two words meaning "before" and "harbor," because it is when the ship is *before the harbor* that the mariner's opportunity has come to reach his goal.

A man's opportunities, therefore, are those occasions when the objects of his life can be attained, or when progress can be made in accomplishing his purposes.

What then are the Christian's opportunities? What are the objects of his life? Scripture speaks plainly on this question. First; toward men, he is an ambassador of Christ (John xvii. 18; 2 Cor. v. 20). Second; regarding himself, his goal is the glory (2 Pet. i. 10, 11). And third; in relation to God, the Christian's aim is to glorify Him and to know Christ (1 Cor. vi. 20; Phil. iii. 7-14).

These great objects, of course, are impossible of attainment by the unregenerate man, and are made possible only to those who are partakers of the divine nature. On the other hand, the degree to which these objects are attained depends on the faithfulness with which the Christian "redeems the opportunities" (Col. iv. 5, J. N. D.)

Think for a moment of the vast difference that exists between Christians in this respect. One is scarcely to be distinguished from a worldling, while another ministers Christ to men on every side and is a channel of eternal blessing to precious souls. One is a half-hearted Christian, "saved so as by fire;" another is a good soldier of Jesus Christ, marching

on to an abundant entrance in the glory, where a crown of righteousness awaits him. One has little practical acquaintance with God; another suffers the loss of all things in order to win Christ.

In the light of these truths we conclude, therefore, that a Christian's opportunities consist of every occasion which may be used to foster these blessed objects.

What then are we to think of the saying, "I never get any opportunity"? It does not sound like the language of faith. "If I could begin," "If my circumstances were different," are too much on the lips of God's people. Scripture says, "All things work together for good to them that love God;" and if this be true, the circumstances of every Christian must be the best suited to his needs.

Circumstances may not be pleasant, but God loves His own too well to let temporal ease rob them of eternal blessing. It is a blessing in disguise when "we are chastened of the Lord that we should not be condemned with the world." Even such a time of humiliation is an opportunity to be restored in soul; to be exercised as to our path, and cultivate the peaceful fruits of righteousness.

Opportunities, then, are ever present with us: they may not be the kind we would choose, but they are those that God sends in perfect wisdom. In times of trouble we learn our weakness; in deliverance, we see God's power; in sorrow we experience His comfort; and in joy His grace.

Some one may still insist that they have few opportunities, and quote in support of this, "Ye lacked opportunity" (Phil. iv. 10). This relates to a particular object—ministering to the apostle;—we see,

in ver. 16, that they had in the past been conspicuous in ministering to him, and were again sending by the hand of Epaphroditus. Doubtless, it was for a very good reason that God did not give them another opportunity in the meantime, possibly that they might minister to others, but we should carefully note that this passage does not teach that opportunities were lacking to do the will of God in the fullest way. When therefore we purpose to do something which we believe is according to God, and no opportunity is presented, let us patiently wait God's time and see that we do not neglect those things that are at hand.

It is a great mistake to slight opportunities because they are small. The greatest born of women esteeme himself unworthy to do the most menial service for Christ. The majesty of the One we serve transform the humblest office into one of highest honor. We get God's estimate of small opportunities used for Him in the story of the widow's two mites, and in the reward for a cup of cold water given in Christ's name.

When a Christian manifests a restless, dissatisfied spirit, it is because he does not realize the manifold opportunities which God has set before him. The apostle said, "I have learned in whatsoever state I am therewith to be content;" and he states as the mind of the Spirit, "Let every man abide in the same calling wherein he was called." What peace of mind this truth would foster if we gave it full place in our thoughts; and what joy and courage would be ours if we always realized the blessed fact that "His divine power *hath* given to us *all* things that pertain unto life and godliness" (2 Pet. i. 3).

As we have to watch against the evil of discontent-

ment with our lot, so also we need to avoid carelessness in our conduct. It is true that we always have opportunities which may be used for God, but it is also true that opportunities may be lost. "The poor ye have always with you but Me ye have *not* always." In view of the brevity of life, the thought of neglected opportunities is very sad. Many Christian death-beds are touched with sorrow because of a life mispent. So much good to others not done; so much treasure laid up on earth and missed in heaven—so little done for God's glory! It has been said that one who serves Christ only near the end of his life is making an offering to God of the devil's leavings.

A few practical examples of neglected opportunities will help us. A young brother has been for years where there is sound teaching and gifted ministry of the Word, but for lack of exercise lets it pass with little profit and spiritual growth. Circumstances then place him at a distance from his brethren, where he is hard pressed by evil teaching, and keenly realizes his ignorance of the Scripture and lack of spiritual power. Another is listless in prayer-meetings and perhaps perfunctory in his private reading, and he wonders why his ministry is not appreciated, or why so few doors are open. The reason is that opportunities for gaining power and freshness have been neglected. Still another feels his lack of usefulness, but when a chance to speak for Christ is presented, courage fails, and another precious opportunity is gone. We will invariably find that those who sigh for opportunities are those who refuse to improve them when they are at hand. If we enter every door, no matter how insignificant, we will find much blessing inside. If we redeem the smallest oppor-

tunities, we will be given greater: "to him that hath shall more be given." Brethren, little do we think of the eternal riches which we are letting slip, which might be treasured up in heaven.

Just one more thought. There are opportunities before every one of us so glorious that the archangel well might covet them. All have the privilege to bear testimony to Christ and confess Him in the scene of His rejection (Matt. x. 32). We can "suffer for His sake" (Phil. i. 29) "and if we suffer, we shall also reign with Him." We can now walk by faith (John xx. 29). We can stand fast in a day of declension (Rev. iii. 11) and have sweet communion with the Lord (Rev. iii. 20).

May the Lord open our eyes to these things and encourage us to press on until we see His loved face, and hear Him say, "Well done . . . enter thou into the joy of thy Lord." A. S. L.

It is a constant thing now to see men "handling the word of God deceitfully." They are conscious of its holy power over them who reverently use it, and they want to destroy that power for purposes of their own.

Next to that supreme wickedness is the making use of the writings of men of God for purposes different than they intended—for leading souls into paths which they would have solemnly condemned.

Oh, for the prevailing mind of that dear man of God who wrote, "But we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2).

THE ABUNDANT LIFE AND THE FULNESS OF THE SPIRIT.

(Continued from page 54.)

MR. McC. tells us the secret to "our heart-longings for the fulness of the Spirit being satisfied" is "surrender," and he calls surrender "consecration." It will be necessary to consider his thoughts about "consecration," to see how far they are scriptural.

Now my point is that when we believe, the whole word of God is given to us. It is all ours—all for us. At the same time the divine Spirit is given to us to dwell in us, and He dwells in us with all the fulness He has. As we give Him our ear, submit to Him, obey His voice, we grow, but it is growing in what is already ours. We grow in the knowledge of the truth that has been given to us, in the sense of the grace of which we are the subjects, and of the love of which we are the happy objects; in the apprehension of our sanctification and consecration; in the knowledge of the God to whom we have been brought and with whom we have to do, and of Christ whom He has given to us to be our portion, and with whom He has linked us in blessing and inheritance. We grow, too, in the sense of obedience, of submission, of surrender. We increase in faith, in trust, in hope. All this is by the Word, by increasing in the Word. This is the scriptural idea of growth. We will turn now to see what Mr. McC.'s idea seems to be.

We have seen that he teaches that the Holy Spirit comes to dwell in us at conversion, yet He is in us "*only* as a trickling stream," not as a fountain of abundant supply. Between conversion and surrender, while the Spirit is in us, we do not have His fulness. He does not say we do not apprehend His fulness, but, "because we have not His fulness" (see page 38, "The Threefold Secret"). To have the Spirit's fulness there is a "secret" to be

learned, and this secret is "surrender." Does he mean there was no surrender at conversion? His doctrine really implies this. But he speaks of surrendering "our sins" at conversion:—so the principle of surrender is present even at conversion. With him, however, surrender after conversion is not growth in surrender, is not the principle of surrender enlarging in the soul, but a new and distinct thing. He constantly contrasts the surrender at conversion, (which he calls the surrender of "our sins," as we have seen, and speaks of as "for the forgiveness of our sins," or "salvation") with the later surrender (which he calls the "surrender of our lives") with which he connects *having* the fulness of the Spirit. In his system surrender at conversion is not the definite submission of the soul to the claims of Christ, and then learning more and more the extent of those claims. It is not the definite taking Christ to be Master and Lord, and then learning more and more what that mastership and lordship means. Manifestly his idea of growth is that of accretion! A certain kind of surrender is present at conversion, another kind of surrender is added afterwards. But this, as we have seen, is not the scriptural idea.

But we must consider some further statements. On page 48 of "The Threefold Secret" we read:

"Thus the absolute yielding of our lives to God is the first great step after conversion urged in His Word."

Now we have seen that Mr. McC. connects with this "first great step after conversion" the having the fulness of the Spirit. On page 91 he says:

"How needful that he" (the child of God) "should press on to learn that final secret of abiding in Christ which alone can teach him how these 'breaks' in communion shall become fewer and fewer, until at last he has learned to *walk* in the Spirit, and reaches the glad consummation where 'the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.'"

Then one who has the fulness of the Spirit as "God's response" to his surrender or his consecration of himself to God, may still have "breaks" in his "communion." What is this, after all, but "the trickling stream"? "The first great step after conversion," elsewhere spoken of as "the first great step of the walk in the Spirit" ("Surrendered Life," page 13), has been taken, and yet there is no change from previous conditions! On this same page 13 he says:

"Without this" (the first great step) "we may, and do, have times of blessing, in so far as we trust and obey God in the acts of our daily life, and thus carry out the principle of obedience involved in our surrender."

How we can "carry out the principle of obedience involved in surrender" *before* we have surrendered is not explained. The "principle of obedience" *is* "involved" in the "first great step after conversion." This "first great step," he tells us, "puts us under the control of the Spirit." Now we may, and do, to a certain extent, before we take this step, act as if we had already taken it! Are we under the control of the Spirit while we so act? If so, what puts us under His control? If it is considered that we are not yet under His control, then we have times of blessing apart from the control of the Spirit! Can this be true? Whatever way we look at it, we are involved in difficulties that are irreconcilable with the theory. It is plain it is the theory that is at fault. Scripture is self-consistent.

But again, there are "breaks in communion" before the "first great step" of "surrender" is taken, and there are "breaks in communion" after. Before "surrender" the "fulness of the Spirit" is not possessed, but it is after! Do we have the "fulness of the Spirit" during these breaks? The theory, as developed by our author, breaks down again here. Indeed, it breaks down everywhere. The principle of growth by accretion, somehow

does not seem to be growth really. For some reason, not at all accounted for, it is not true that through consecration "our *whole* life can be brought into perfect alignment with God's will" and "become a constant joy to ourselves."

But Mr. McC. will say, It is "needful to press on" and "learn" another secret—a "final" secret—the secret of "abiding in Christ." This, he assures us, will teach us how the "breaks in communion become fewer and fewer." It is then still the "trickling stream," more or less, only there is slow, gradual improvement. The reader will confess, surely, to much disappointment here. We naturally anticipated we were being shown a stage of experience in which the promised life of "constant joy" is an actual realization, but, alas! it is not so. Instead of this, we are told that what we are to expect is a gradual improvement. There may be some comfort in this, but not much. We wonder how long it will be before this slowly improving stage will end in the longed-for blessing. Mr. McC., it seems, is not able to tell us. He tells us that these "breaks" become "fewer and fewer, until at last" we learn "to walk in the Spirit," and reach "the glad consummation." How eagerly we listen for what is to follow, fully expecting to be told that now we have got to the "fountain" of unremitting flow, that the life of "constant joy" is at last our blessing! But does he tell us this? Reader, he does not. Why? Does he shrink from the pretentious claim. Does he feel it is too much to assert? Well, whatever holds him back from the bold declaration that logically and consistently he should make here, we do not know. The "glad consummation" is a condition in which "the *law* of the Spirit of life in Christ Jesus hath made me free from the *law* of sin and death." This is all that Mr. McC. is prepared to say. His system once more breaks down. Not only is it utterly unscriptural, but his own statement of his

doctrine lacks consistency. His arguments are not harmonious. One destroys another. In this way it is manifest his system is not of God.

But if we compare it with Scripture, it is clearly antagonistic to it. This we have already seen in looking at several of its features. It antagonizes the scriptural doctrine that the Holy Spirit is in us from the first of His being in us with all His fulness. It opposes what the word of God affirms, that all believers now have life in them as life "more abundant." It ignores altogether the teaching of Scripture that it is God who sanctifies and consecrates us. It conflicts with the word of God as to the time when sanctification and consecration take place. It insists on our accepting as consecration what never once is called that in Scripture. It also falsifies the scriptural representation of what worship is, and it entirely fails in the setting forth of scriptural ideas of growth. And now we have to add that it represents what Scripture asserts to be the blessing of every one who is in Christ, to be a blessing *only* attained at the end of a course of struggle to learn the "secrets" of surrender and abiding. According to the quotation we have taken from page 91 of "The Threefold Secret," until the "final secret" is learned, there has been *no* walking in the Spirit and no enjoyment of deliverance from the law of sin and death during a period more or less long, in which there have been "times of blessing" and numerous seasons of communion notwithstanding the frequent "breaks;" "until at last he has learned to walk in the Spirit"! When does the walk in the Spirit begin? When does the Spirit's leadership commence? Does not Rom. viii. 9 assure every believer that he is in the Spirit? Mr. McC. teaches that the Spirit is in the believer from his conversion. The apostle uses in this verse the fact of the indwelling Spirit as proof that the believer is in the Spirit. If it be said that is standing, not state, I answer

there is a state attaching to the standing, or connected with it. With the Spirit this state is always fully realized. He is never short of it. The measure in which we are entering into it is the fruit of His work in us. If it be asked, Can we ever reach His measure? The answer is, He "is able to do exceeding abundantly above all that we ask or think." Yet while this is ever true, we may be assured that by His working in us our measure enlarges. There is growth in the understanding and enjoyment of the state that is connected with our standing. With the Spirit, state is always real and perfect. It is only as being in Him that we can in any measure realize it—realize what it is.

If the Spirit's measure is ever greater than ours, if "is able to do exceeding abundantly above all that ask or think," is it possible, then, for us to reach such measure of the enjoyment of what the Spirit enjoys perfectly that we ourselves are fully satisfied? Surely not. To be content with the measure we have attained is to ignore the fact that the Spirit is able to enlarge our measure.

The believer indeed *is* free from the law of sin and death. Christ has set him free. His apprehension and enjoyment of the deliverance that is his may not be very deep, but as being in Christ the blessing is his. It is true there may be many an outburst of the flesh, which Mr. McC. allows is still in him. These outbursts will emphasize the truth that "in the flesh there is no good thing." The final result of all the exercise these fleshly outbursts give occasion for, will be a deepening in the soul of the deliverance and liberty the believer has as being in Christ. There is growth in the apprehension of "the liberty wherewith Christ has set us free." There is growth in the sense of what the power of the Spirit is, and thus also growth in the ability to "stand fast in the

liberty." It is not getting more power, but learning better what the power is we already have.

The difference between Mr. McC.'s system and the truth of Scripture may be put strikingly thus: His teaching occupies souls with themselves; while the doctrine of Scripture occupies them with Christ. In his system attention is drawn to the idea of how to attain, but the word of God fixes our attention on what God has given in Christ.

(To be continued.)

C. CRAIN.

ANSWERS TO CORRESPONDENTS.

QUES. 3.—What authority from Scripture have we for the common expression, "*the Bride of Christ*," used in reference to the Church?

Answer 1.—In Gen. ii. 22, we read, "And the rib, which the Lord God had taken from man, made He," or rather, builded He, (into) "a woman, and brought her unto the man." It was the *bringing* the woman to Adam that formed the union, not the making the woman. Union, or marriage, is the joining of a man and a woman together—the making them one. Eph. v. 22–32 clearly applies this to Christ and the Church. It is by the Spirit that union is effected. Hence union, or joining to the Lord *began* at Pentecost. It is *still* going on and will continue until the complement of the members of Christ is filled up. When that is accomplished, the wedding feast will follow. At this feast the one who is united to Christ—the woman—will be ready—she will have her adornments on (Rev. xix. 7, 8) so that Christ will present her to Himself a glorious Church, not a spot or a wrinkle on her. Now Eve, in Gen. ii. 22, when brought to Adam became a bride, a wife. So, too, the Church of Eph. v. 22–32, when Christ presents her to Himself will be a bride, a wife, and thus it is perfectly according to Scripture to speak of the Church as the Bride of Christ.

Christ loved the Church and gave Himself for it. He is now building it, and sanctifying and cleansing it. She is preparing herself for the wedding feast, for the place she is going to occupy

when the marriage is consummated—the place of a bride and a wife. Then she will be displayed in the adornments she is now through grace preparing for herself. God, in manifesting her as thus arrayed, will “show the exceeding riches of His grace in His kindness towards us” (Eph. ii. 7). In that eternal wedding day, the Christ so long despised by men and whose sacrifice has been, and still is, disowned, will have abundant glory and honor as the hosts of heaven and earth gaze on the glorious beauty of the Bride (Eph. iii. 21; Rev. xix. 7). Christ, the Lamb, Head over all things, will have a partner to share His glory, but whose place in His affections none out of His Church, whatever their blessing may be, shall have part in. The tribulation martyrs will reign with Him (see Rev. xx. 4), but will not be a part of what is called “the fulness of Him that filleth all in all” (Eph. i. 23). This is reserved for His body. It alone will be the Bride. C. C.

Answer 2.—The Christian, like a married woman who has been set free from her first husband by death, has been freed from law by Christ's death in order to be “joined” (R. V.) to Another, the risen Saviour (Rom. vii. 1–4). Again, Christians have been “betrothed” to Christ, to be presented, “a chaste virgin,” unto Him (2 Cor. xi. 2). Both these views are emphasized in Eph. v. 22–32, and there applied to the whole Church, which (1) already stands in the relation to Christ that a wife does to her husband, and (2) in another aspect is like one “betrothed” to Him.

1. The Church is already Christ's “bride” because already united to Him (Eph. v. 30–32; comp. 1 Cor. vi. 17). Hence the Church is “subject unto Christ” as her Head, as a wife should be to her husband (Eph. v. 24, 33).

2. But the Church is also like one “betrothed”—one whom Christ loved, for whom He gave Himself, whom He is now sanctifying by the washing of His Word, and whom He will soon present unto Himself “glorious.”

Thus even now, during her time of humiliation on earth, the Church is “joined” to her glorified Husband and is “one Spirit” with Him. But she waits till He shall have made her “glorious” like Himself, when He will formally “present” her to Himself and openly celebrate their nuptials. This public “marriage supper” we find in Rev. xix. 7: “the marriage of the Lamb is come, and His wife hath made herself ready.” But notice that she is already His “wife.” This marriage comes in between the judgment of the

false "church" (Rev. xvii., xviii.) and the return of the saints with Christ to judge the world (Rev. xix. 11-21). Thus the "Lamb's wife" here is doubtless the Church, and the invited guests are other heavenly saints.

But the "bride," "the Lamb's wife," of Rev. xxi. 2, 9, is *not* the Church, but the "New Jerusalem." The heavenly city is the Lamb's wife in His character as "the Father of eternity" (Isa. ix. 6, *Heb.*). Christians, with all saints, are viewed as the "children" of this wife, for she is that "Jerusalem which is above, . . . which is the *mother* of us all" (Gal. iv. 26). This is the great "free woman" of Scripture and of the prophets, of which Sarah was a type (Gal. iv. 21-31). It is a symbolic representation of that great bosom of grace and new creation which God, in His counsels, espoused to Himself as the fruitful principle by which He would beget all His spiritual children.

Of course there is no contradiction. The Lamb is the Husband of the heavenly city whose mighty bosom of grace claims us all as her free born children. The Lamb is also the Husband of the Church. And He will yet be the Husband of a Jewish bride on earth. In His love unto death He espoused all these and He will make them fruitful.

F. A.

Answer 3.—The expression "the Bride of Christ" does not occur in Paul's Epistles and he is specially the minister of the mystery of the Church; but that Christ regards the Church as espoused to Himself is evident from 2 Cor. xi. 2, "I have espoused you to one husband that I may present you as a chaste virgin to Christ."

A consideration of Eph. v. 22-32, will also show that the marriage relation in the human family is a type of the relation of Christ and the Church. Thus the expression has sufficient Scripture warrant.

That it has been used extravagantly by some we cannot deny, but we ought not to discard it on that account.

W. McC.

THE PRECIOUSNESS OF CHRIST.

ONE very prominent truth in the word of God is the estrangement between the enlightened child of God, who walks in communion, and the world. There could be no greater proof of the moral darkness and ruin of the world than that it is absolutely impossible for the child of God to be conformed to this world and to the image of Christ at the same time. It is either one or the other. This truth is found in both the Old Testament and in the New. A noted instance from the Old Testament is referred to in Hebrews xi. 24-26. And a like example is found in 1 John ii. 15-17.

One of the first effects of the truth is to wean the heart from the world by making Christ precious to it. Men of necessity set their minds and hearts on what is to them of most worth, or which appeals to them the strongest, and since everything that pertains to this life has a relative value, most any thing can possess the heart, according to each person's environments. By the new birth, God changes the purposes of the heart, giving a new object for our affections. He lessens the value of all there is here by presenting something of greater value. Surely no one will continue to seek that which to them has no more value by reason of what they have now found of so much greater worth!

By revealing Him to us as our Saviour, the Scriptures set Christ before our souls in such a way that He supplants all other objects. He is made so precious to the soul that the value of other things is taken away. That is the way we are sanctified through the truth, as mentioned in John xvii. 17.

The truth operating in the soul makes Christ precious, and as a necessary consequence, takes away the charm of this world.

The preciousness of Christ is to those that believe. In 1 Peter ii. 6 the Lord Jesus is set forth as the precious chief corner stone, and in verse 7 it is "unto you therefore who believe is the preciousness." (J. N. D's. translation.) There is no higher experience for the child of God than the preciousness of Christ, and in consequence, to have the heart set free from the things which are highly esteemed in this world. May God in that grace which is all His own make these things real to our souls and characteristic of our lives.

F. H. J.

"THERE will be no divisions in heaven, and there ought to be none on earth among Christians." True, but the reason why Christians will all be one in heaven is that every one there will have confessed and judged all sin, and be filled therefore with the mind of God. That will make them of one mind and of one heart.

Let it be so here, and all divisions among the people of God will be at an end. How solemn is the thought! How responsible it makes *each one* of us! Our most secret individual ways have to do with the most public failures of the people of God. It is often, alas, when we walk in the greatest self-indulgence that we can most vehemently condemn the divided condition of God's people. To *weep* over it, and minister acceptably to God in the midst of the ruin, is quite another thing

THE SON OF GOD.

THIS is the mystery. It is the same Jesus, Emmanuel, the Son, and yet the Kinsman of the seed of Abraham. And here I would say—for there is a call for it—I know we are not to confound the natures in this glorious and blessed One. I fully bow in faith to the truth that the Sanctifier took part of flesh and blood. I avow with my whole soul the true humanity in His person; but it was not an *imperfect* humanity, in the condition or under the results of sin, in any wise. But I ask, with that, Is there not some unsuspected and yet real unbelief touching the mystery of the Person in the minds of many? Is the *undividedness* of the Person throughout all the periods and transitions of this glorious, mysterious history kept in the view of the soul?

I would have grace to delight myself in the language of the Holy Ghost, and speak of "the Man Christ Jesus." The "Man" that is risen is declared to be the pledge of resurrection to us (1 Cor. xv. 21). The "Man" that is ascended is the great assurance to us that our interests are, every moment, before God in heaven (1 Tim. ii. 5). The "Man" to return from heaven by and by will be the security and joy of the coming kingdom (Ps. viii.). The mystery of the "Man,"—*obedient, dead, raised, ascended, and returned*, thus sustains, we may say, the whole counsel of God. But still, again I say, the Person in its undividedness is to be kept in the view of the soul. "The perfect and complete work of Christ in every act of His office, in all that He did, in all that He suffered, in all that He continueth to do, is the act and work of His whole person." Yea, indeed,

and His whole Person was on the cross, as everywhere else. The Person was the sacrifice, and in that Person was the Son, "over all, God blessed forever." He "gave up the ghost," though He died under God's judgment against sin, and though He was by the hands of wicked men crucified and slain. And this is an infinite mercy.

It was *Himself*, beloved, from first to last. He trod the mysterious way Himself, though He trod it unaided and alone. None other than He, "God manifest in the flesh," could have been there. The Son became the Lamb for the altar here; and then the Lamb that was slain reached the place of glory, far above all heavens. It is the *Person* which gives efficacy to all. Services would be nothing; sorrows would be nothing; death, resurrection, and ascension, all would be nothing (could we conceive them), if Jesus were not the one He is. His Person is the "Rock;" therefore "His work is perfect" (Deut. xxxii. 4). It is the mystery of mysteries. But He is not presented for our discussion, but for our apprehension, faith, confidence, love and worship.

Extract from "The Son of God" by J. G. B.

THE OCCUPATION OF THE PLACE OF SERVICE.

5. MOSES, AARON, AND THE PRIESTLY HOUSE.

(Numbers iii. 38.)

(Continued from page 42.)

WE have brought before us in this verse the position occupied by the priestly house in association with Moses and Aaron, in reference to the tabernacle. "But those that encamp before the tabernacle toward *the east*, even before the taberna-

cle of the congregation *eastward*, shall be Moses and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death."

Our attention is here particularly called to the east, and those influences of this world which it may speak of to us. It is noticeable that this direction is spoken of twice in the verse—"east" and "eastward." In the original a different word is used in the second case from that employed in the first, and we get from this two very distinct thoughts. In the first case it is from a root meaning "to project," or "precede;" so that there is the thought of a preventative obstacle to advance toward the desired object. By this, hostility comes in. The character of the east wind agrees with this. "Its effects are thus described by a traveler in the desert: 'When this wind blows, the atmosphere assumes a yellowish appearance, fading into gray, and the sun becomes of dusky red. The smell is nauseating and sulphurous, the vapor thick and heavy, and, when the heat increases, one is almost suffocated.'" (Ency. Biblica.) We can easily see how, in a natural way, these influences would be hostile to advance and continued progress in wilderness travel. But it has its spiritual meaning also. It speaks of the hatred, or enmity, of the world under Satan's power and control, which he desires to use in preventing all progress and development in a spiritual sense. He would use the adversity which so often besets us, and those things which are the needed trial of our faith, as a means to drive us back and out, if possible, from the maintenance of all faithfulness to God.

In this connection Israel met her enemies as she traveled eastward toward the promised land, and so do we.

This is one side of what the east speaks of; but in the second case the word used means "sunrise." It presents to us the thought of that bright sunrise of glory which lies just a little beyond—our portion and eternal rest. Eastward is the direction in which our advance must be made; hence the enemy's malign power to oppose us; but the goal is God's glory; and without a doubt we shall reach it in spite of all.

Let us put these two aspects of the east together. For us undoubtedly there should be only one thing filling our eyes, that is the glorious light of the sunrise, God's glory. We have been taken out of the kingdom of darkness, and translated into the light of God. His glory, which is all light tempered for us by the rays of infinite love, is the portion for our faith, while, also, the ultimate end of our journey, our eternal abode. It is this, with all its connected blessings, that God would have in all its lustre fill our eyes and hearts. A sky without a cloud, filled only with light. But then the east wind of adversity, trial, or, it may be, in the form of failure, and its consequent sorrow, blows upon us. What then? How soon the atmosphere changes! The light, with its brightness and joy, which we have been delighting in, seems to wane. There is that "fading into gray, and the sun becomes of a dusky red;" its brightness is deadened. How simple to translate this into the language of our spiritual experiences. And then, how the vapors of this world's noxious condition press one down with their nauseous fumes until, soul-sick and heart-racked, escape

must be made. Then it is that Satan will seek to draw the heart away, for relief, to some other and fairer side of the world and its influences—perhaps westward or southward. But is our refuge, or way of escape, to be found in this way? And if the soul will not yield to his lies and false ways, the fiery trial of persecution will be felt, with its hot and withering blast—"the heat increases," says the traveler before quoted, "one is almost suffocated." The heart and soul writhe under the intense pressure, while Satan seeks to press in his evil wedge and turn the oppressed one into his destructive ways. Whither shall the burdened soul flee? Where is the avenue of escape, and the refuge of peace and calm repose? The brightness of the sunrise is dimmed: darkness has come in: the joy and previous sense of favor is gone. What is the way of recovery, and how obtained?

Our answer is to be found in those who confront and face the east,—the priestly house,—who go in and out of the sanctuary, feeding upon the sacrifice and the "presence bread." Their charge, and the burden of their service, is all in connection with the sanctuary. Beloved, our way of triumph over eastern powers and their influences is abiding in the sanctuary, occupied with our priestly service therein. Thither must we ever flee. It is not a question of battling with those influences we have been describing. To do this would be but to feel their power the more: thus we would become weaker, and more easily fall a prey to the enemy's devices. We must ever turn to that blessed Presence from whence comes all our light and joy. The moment this is done the atmosphere is cleared, the sun shines as bright as ever. "We

rejoice in hope of the glory of God." Well indeed will it be for us to maintain our priestly character and its associate blessings, as occupying the place of service eastward. And no fear need there be in turning to the sanctuary after failure has come. No smiting rod awaits us, but only the welcoming love of the Father. Christ now appears in the presence of God for us, and in His value we can ever enter without fear or doubt. Blessed, wondrous grace !

But let us notice the blessed association in which we are placed as occupying our priestly position. The priestly house encamps eastward *with Moses and Aaron*: they are typical of Christ as "the Apostle and High Priest of our confession" (Heb. iii. 1). Moses was the appointed and faithful servant in God's house (the tabernacle) set over it all to govern and direct. The tabernacle pictures for us the Church of God in a double way. The court represents it in the individual aspect of the saints bearing before the world the testimony of the truth in practical righteousness. And it is this which blessedly introduces through the "One Way" of entrance to the Altar of Burnt-offering, where that sacrifice, wholly burnt and all sweet savor, was offered for the acceptance of the offerer, speaking of the one sacrifice of Christ; then to the Laver, the word of God, the means of practical sanctification and holiness. The boards, etc., speak of the Church in its corporate aspect, as seen by God in the glory Christ has given to it. Thus, the coverings which speak of Him cover all the structure, and the Church before God is in Christ, hid, as it were, under His wondrous perfections. Within this God dwells. Thus the Church is the temple of the Lord, and a habitation

of God through the Spirit. In a broader sense, also, the tabernacle is a type of the whole universe of God. Moses, in connection with these typical meanings of the tabernacle, is the type of Christ as the Head over all things to the Church—"the Apostle," God's representative, who has been set in authority over all.

Aaron is the high priest ordering the priestly ministry—type of Christ as the great High Priest over the house of God, under whose leadership the whole universe will be filled with the sweet odor of praise and worship resulting from His service.

The other Levitical families, Gershon, Kohath, and Merari, are not in the same immediate and close relationship with Moses and Aaron as the priestly house is. Their service is especially toward men, but dependent upon, and flows out of, the performance in the first place of the priestly office. This is toward God, and in the sanctuary—thus in immediate association with the governing and priestly heads, since it was done in the place with which they are especially connected. Likewise with us in our priestly activity. It is in special connection with Christ, the governing Head and great High Priest, it being carried on for faith in the place where He now is, that is, in heaven, in God's presence. Our service typified in Gershon, Kohath, and Merari, is like theirs towards men, and entirely dependent upon the priestly service under the leadership of Christ being, first of all, properly fulfilled. Thus, the priests keep "the charge of the sanctuary," and upon the carrying out of this charge depended all other Levitical service. We see from this, that as priests in the sanctuary we are in the nearest rela-

tion to Christ of any; yea, all other relations flow from it. How blessed, then, to know we are in this position, and to maintain it in all its fulness! In this lies the secret of our progress and further advance, while also, alone, as occupying the place of service eastward in this character, can there be proper enjoyment of the glory and blessing God has made our own, and the victory gained over every hostile power or influence. May it be so with us to the glory of His grace!

J. B., JR.

(*To be continued.*)

UNCHANGEABLE.

"I am Jehovah, I change not."

UNCHANGEABLE! How strange it seems—

And yet how blest.

Amidst the fitful changefulness

Of life, what rest

Unspeakable! Here, hearts we trust

May change with changing years,

Requiting bitterness, and tears,

For all our love—

Not so above.

We know *ONE* faithful *HEART* is there,

Who loveth, and will ever care.

Unchangeable! Alas, we know

Indeed too well

The changefulness of *human* hearts.

Who but could tell

Of trust betrayed, ingratitude.

Yea, serving man, how oft we reap

The bitterness which makes us weep.

Ah, well indeed

The heart should bleed,

If thus it learneth to confide

Full trust in Him, Who doth abide.

Unchangeable! tho' I may change
 From mood to mood,
 From warm to cold, and ofttimes brood,
 And must be wooed
 Afresh by mercy, love, and grace.
 O, heart of mine, with shame I move,
 That thus thou couldst requite such love.
 Unchangeable!
 I know it well.
 In that He loveth me to-day,
 I know He'll love eternally.

O heart bowed down, and sore distressed,
 What would'st thou now
 Not give, that God might thee endow?
 How would'st thou vow
 To toil and slave, for love like this.
 Ah, *thus* His love thou couldst not have.
 Thou needst not for this love to slave.
 Unchangeable!
 O, hear Him tell—
 To him who asketh life of Me,
 Is life eternal, full, and free.

But thou must own that thou art dead—
 In need of life—
 Beyond the power of prayer, or strife,
 To win thee life,
 But dead in trespasses and sin.
 Could Christ so suffer, die and bleed,
 Had there not been the deepest need?
 'Twas for the lost
 He paid such cost.
 He said it, the Unchangeable,
 "Come unto Me, whoever will."

Unchangeable—that haven sweet,
 The haven of His breast.
 Let go thy fears, thy heart's unrest,
 And be thou blest.
 He'll chase all doubts and fears away,

And give thee such a resting place
As only can be found by grace.

Thy sorrow tell
Th' Unchangeable:
He'll heal thee with life's waters pure,
And speak a peace that shall endure.

Yea, Lord, Thou art th' unchanging One,
I bless Thy name,
Thy love is evermore the same.

None ever came
To Thee for life, and was refused.
I rest me on the Riven Rock,
Tho' men may laugh, or scorn, or mock,
Unchanging One,
Th' Eternal Son,
Thou art eternally the same,
Thy love, Thy power, Thy gracious name.

H. Mc D.

"HE IS LORD OF ALL."

" . . . I bow my knees unto the Father of our Lord Jesus Christ" (Eph. iii. 14).

THE truth of God, and especially that part of it which has to do with the honor and dignity of our blessed Lord, cannot be too much insisted upon and guarded in these days of widespread departure from the truth and the principles that flow from it. Assuredly every true-hearted child of God desires their maintenance. It is with this in view that I desire to dwell upon the significance of the three great titles that belong to Him; and may the Holy Spirit guide us as we tread such holy ground, ever remembering that He is holy that inhabiteth eternity. With what reverence should we approach such a subject! He is the Holy One of God, whose

"throne is forever and ever," the Lord of glory; hence we cannot be too clear upon such a momentous and sacred subject.

There is, alas, on the part of a great number of God's people, a growing carelessness and indifference as to our Lord's claims as to this; not, seemingly, realizing how deeply His honor and name are affected by it; and therefore no pains should be spared to make clear all that it involves. "Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so" (Josh. v. 15).

We will therefore, first of all, consider His titles, and then their significance, allowing the word of God to interpret them for us. I am well aware that in handling such a subject as this—one that so closely concerns the whole glory of the incarnate God, the whole weight and dignity of His person—jealous care must be taken not to, in any wise, make less of His manhood than of His Godhood; and this is what I am most earnestly desirous of maintaining; for this, I know, the Scriptures themselves bear out.

In Matt. i. 20, 21, we find the angel of the Lord instructing Joseph in a dream as to the name of the child about to be born of the virgin Mary. "And thou shalt call His name Jesus; for He shall save His people from their sins." This name is but the Greek form of the Hebrew word "Joshua," or "Jehoshua" (Num. xiii. 16), and means "Saviour;" but, as though to guard our blessed Lord against being considered as *merely* a human person, with a merely human name, the Holy Ghost adds the quotation from Isa. vii. 14—of course, as well to show the fulfilment of that prophecy—"And they shall

call His name Emmanuel, which being interpreted is, God with us" (verse 23). This at once settles His divine identity, and introduces Him to the world as the incarnate God—Deity revealed in man, God manifested in flesh—*sinless* flesh, of course. Truly human, but absolutely without sin, and utterly incapable of it. No spot within, no stain without, internally spotless, externally pure, no trace of sin in Him, no trace UPON Him—the Holy One of God (Luke i. 35). Well might the apostle exclaim (by the Spirit), "and confessedly the mystery of piety is great. God has been manifested in flesh, has been justified in [the] Spirit, has appeared to angels, has been preached among the nations, has been believed on in the world, has been received up into glory" (1 Tim. iii. 16—J. N. D., R. V.). Let us pause here for a moment, and with reverent hearts bow before Him. The little Babe that lay in a manger was the *fullest* expression of eternal life, the omni-existent God, God incarnate, God come down in LOVE to man. So, also, when He returns to His Father, in the glory whence He had come, He is still the same Man who had been "crucified through weakness," had emptied and humbled Himself to the lowest depths (Phil. ii. 7, 8). What glory in all this grace and love! This is our Saviour, the One who bore our sins in His body on the cross, enduring to the full the awful blast of the judgment of a holy and sin-hating God!—settling FOREVER the question of *sin*, and putting away forever our *sins*—God having laid them on Him. This One, then, is He whom the angel announced *before* His birth, and heralded afterwards; of whom Mary His mother could say, as she burst forth into an ecstasy of song, "My soul

doth magnify the Lord, and my spirit hath rejoiced in *God* my Saviour"—He is "Jesus," "Emmanuel," the Saviour, God with us, and, blessed be His holy name, *ever* with us, His own blood-washed saints. Let us bow low before Him, and praise and magnify His name (1 Chron. xxix. 13).

And now let us look at another title given Him, or rather, more correctly speaking, belonging to Him—that of "Christ" (Matt. i. 16). It is from the Greek word "Kristos," meaning the "Anointed One," or the "Messiah." This latter term is only found in four places in the Scriptures—Dan. ix. 25, 26; John i. 41; iv. 25. It was applied principally by the Jews to that sovereign Deliverer whom they expected (but, alas, whom they rejected when He *did* come—John i. 11). It is used in the Old Testament, and speaks of Him as the One to come (1 Sam. ii. 10; Psalms ii. 2; Psalm xlv. 7; Isaiah lxi. 1, etc.): the One prophesied of in the Old Testament and revealed to man in the New. Just here let us remember that this was no after-thought of God's because sin had come into the world and ruined man; or, later still, because of the failure of His people Israel, calling forth from Him new plans or purposes. No, but because He had purposed this according to His own counsels or ever the world was (Eph. iii. 11; 1 Peter i. 18-20). Our God has *never* had to formulate *new* plans to offset old or miscalculated ones. All was pre-determined in the eternity of the past, i. e., before creation.

Let the false critics hurl themselves against the word of God in their insensate folly, and in their endeavors to give the lie to it; it only recoils upon themselves, and makes "their damnation" all the

greater, and the word of God stands majestic in its divine entirety.

Scripture never seeks to vindicate itself; it is the written word of God, bearing testimony to the eternal Word who was made flesh.

The last title to be considered which concerns my subject—though, as we may well know, not the last of His titles—is that of "LORD." It is upon this one that I would seek particularly to lay emphasis, as it involves solemn considerations. It may not be amiss to define it in some of its varied forms in the Old Testament before proceeding to enlarge upon it. "Jehovah," the first one that we will consider, is used seven thousand times, and means "He who is"—the "I Am that I Am" of Ex. iii. 14. See, also, John viii. 58, in which our Lord discloses His glory as the Ever- or Self-Existent One—"Before Abraham was, I am."

Another term is that of "Jah," meaning *the* LORD. It is found forty-nine times in the Old Testament, and, being briefly interpreted, means, "The Eternal One." Then comes "Adon" (singular), meaning, simply, *Lord*, which signifies "master, possessor, proprietor," and is used thirty times.

Lastly comes "Adonai," the same as Adon, but plural form, and is used two hundred and ninety times. These terms are all translated "Lord" and "LORD," in our Authorized Version, but will be found as stated in various revised versions. (See Numerical Bible; J. N. D.'s trans., W. Kelly, etc.). In the New Testament the word used is *Lord* all the way through.

Now we have these titles linked together in their complete form, "Lord Jesus Christ." They will be

found placed in various ways in the Epistles, and not without a purpose, as the Holy Ghost writes nothing in a haphazard way—thus: "Lord Jesus Christ," "Christ Jesus," "Jesus Christ," "Lord Jesus," "Christ Jesus our Lord," and "the Lord Jesus Christ;" and in every case it is in order to present our Lord in some particular way, and which their contexts explain.

And now, as to this last title of "*Lord*," how frequently do we hear Christians, especially those uninstructed in the truth, speaking of Him as "Jesus"—"Jesus said this," "Jesus did that;" and, in fact, in some quarters He is alluded to as "Dear Jesus," "King Jesus," and even as "our elder brother Jesus," etc. Beloved, our *Lord* is risen, is ascended, and seated at the right hand of God the Father, on His throne; is crowned with glory and honor, and saluted of Him as *God* (Heb. i. 3-8). When in this scene, He was the lowly Jesus, the "Man of sorrows and acquainted with grief," the One who could weep in the presence of suffering humanity, identifying Himself with man in his sorrows. He ate, drank, slept, etc., and was wearied (John iv. 6). But now, in the glory, He is crowned "King of kings, and Lord of lords," the "Alpha and the Omega," with the keys of hades and death hanging at His girdle. He is the *Lord* Jesus, our Lord and Master (John xiii. 13, 14). And we need to remember that the title of "Lord" implies authority on His part, and full subjection on ours. Thus—"the Lord's day," "the Lord's table," or, "Table of the Lord;" meaning that at that table His authority, and consequently Himself as the Divine Centre, must be fully owned. It is the *Lord's* table, not the Father's, or

the Saviour's, or the King's; thus implying that it is not only as children, saved people, or subjects that we have a place there, but as truly *in subjection to Him*. Remember, I am not saying that it is the amount of ecclesiastical light that a saint has that entitles him to that table; else where would the babes be? but simply what the Lordship of Christ involves in connection with His table; neither do I set up barriers that He has not set up; but if holiness befits His house, is it not needful that that which characterizes that table should be clearly recognized?

Again, as to marriage, it is to be "only in the Lord" (1 Cor. vii. 39). It may not be sufficient that both of the contracting parties be believers, and all else be waived, for there might be a great breach, even, between them. How can one truly subject to Christ be united "in the Lord" to one who is walking in a path contrary to the Word, and thus ignoring the Lordship of Christ? And now the question arises, Should we not, when speaking *of* Him, give *to* Him all that the Scriptures claim *for* Him?—should we not speak of Him as the *Lord* Jesus? I have no desire to hinder the fullest freedom of the Spirit of God in any one of His people; but were He personally before us on the earth, could we do less than give Him the title which belongs to Him? Would we *think* of addressing Him simply as Jesus? Surely not. I am not now alluding to quotations from the Scriptures, nor even as to the question of thus speaking of Him when preaching the Word (Acts viii. 35), but refer to our habit of speaking of Him, or addressing Him, in a general way—what should characterize us when mentioning that blessed

name among ourselves. He will always be our Lord and Saviour, both for time and for eternity, even when united to Him in spiritual wedlock. Brethren, all around us the holy name of our adorable Lord is being spoken of in a rude and irreverently familiar manner, as though He were a mere man—even if not compared unfavorably with some of the so-called great men of this age. He is looked upon by some as a sort of a Prophet, or a great Exemplar, a Philanthropist, a social Reformer; by others, as having been shut up, in a great measure, to the ignorance of His times, and consequently unable to know as much as men of our times. They have even gone to the extent of linking Him with such as Shakespeare and Mohammed. His holy name is made the subject of a lecture by some sordid-minded orator. He is impersonated by an ignorant Romanist; or, worse still, by a professional actor in the Passion Play, and His holy person pictured by exhibitors of the cinnemetograph. Thus is the adorable name of our glorious Lord handled by unpriestly, wicked and impious hands; and the sorrowful part of it is that *Christians* seem to grow indifferent to such base indignities against their Lord.

We live in perilous, yea, in blasphemous times; and just as heresies have always originated from amongst the people of God, so do all these things find their conception amongst the ranks of *profession*—a bastard protestantism, neither true in letter nor in spirit to its name; and so, quite aptly can a scriptural question be put to-day, "Do not they blaspheme that worthy name by the which ye are called" (Jas. ii. 7)? Men render to their earthly monarchs and potentates a reverence and homage that they fail to

accord to Him who is "King of kings and Lord of lords."

Beloved, may our hearts be so stirred as to all these things that there may be kindled afresh among us a holy desire to ever give to our Lord Jesus Christ the full honor due His holy name! Let there be no hint of irreverent familiarity. Let us gaze upon Him with hearts filled with admiration and love. "But we see Jesus, who was made some little inferior to angels, on account of the suffering of death, crowned with glory and honor" (Heb. ii. 9—J. N. D.). O beloved, what an Object *we* have, in the glory, to contemplate! Surely the heart longs for the moment when waiting will be changed to seeing, and failure will be a thing of the past for ever.

But whilst here, let us allow nothing to slacken. Let us stand fast for the maintenance of all that that blessed Person calls for—His honor, His name, His glory, His work, His present as well as His future exaltation, when "every eye shall see Him, every tongue confess Him, and every knee shall bow to Him."

My prayer is that this little paper may have the effect of "stirring up our pure minds by way of remembrance," and of stimulating us to renewed desire to exalt that One "who is Lord of all" (Acts x. 36).

F. J. ENEFER.

THE ABUNDANT LIFE AND THE FULNESS OF THE SPIRIT.

(Continued from page 82.)

ON page 43 of "The Three-fold Secret of the Spirit," Mr. McC. says:

"What then is the secret of His *fulness*, of His abundant life of Peace, Power, and Love? We answer: THE ABSOLUTE UNQUALIFIED SURRENDER OF OUR LIFE TO GOD TO DO HIS WILL INSTEAD OF OUR OWN . . . *when we surrender our LIVES and believe, we are FILLED with the Holy Spirit, . . . THE FULNESS of the Spirit is God's answer to SURRENDER and faith, . . . at SURRENDER the Spirit, ALREADY ENTERED, takes FULL POSSESSION. The supreme, human condition of the fulness of the Spirit is a life WHOLLY SURRENDERED TO GOD to do His will.*"

Also on page 15 of "The Surrendered Life:"

"What is the Surrendered Life? Or, rather, what is the act of surrender which opens the portals of the life of surrender, of consecration to God?"

Then on page 16:

"The word consecrate means 'to fill the hand.' Just as the Jewish worshiper filled his hand with the best, richest, and choicest of his own, and brought it as an offering to the Lord, so is the redeemed child of God to offer himself to God as the highest expression of grateful worship he can possibly make to the Lord who has redeemed him."

There is much more of like import. But it is not necessary to quote more. In what we have extracted Mr. McC.'s ideas are sufficiently clearly expressed. It devolves on us now to examine them in the light of Scripture. We shall consider, first, the statement that "at surrender, the Spirit, already entered, takes *full* possession." Mr. McC. insists that the Spirit comes to indwell at conversion, but that He does not take full possession then; that depends on our surrender. Now 1 Cor. vi. 19 reads, "What! know ye not that your body is the temple of the Holy Ghost?" He is in the body, then. If He

has not taken "*full* possession," what part of the body is it He has not taken possession of? Is it the eyes, the ears, the feet, the heart? Surely, in entering the body to dwell there, He claims the *whole* body. The whole body belongs to God; and when God gives His Spirit to dwell in the body, by that very fact He claims the whole body. The Spirit's coming to indwell the body is then His taking possession—full possession of the body. If it be asked, Can it be possible that the Spirit is in full possession when there is so much, as is often the case, in the practical life that is inconsistent with His presence and even antagonistic to Him? Is He there in the fulness of His powers? I answer, Yes, certainly. The inconsistencies of our lives, our lack of surrender, our insubjection to His control, is no more a denial of His being in us in the fulness of His energies than it is a denial of His presence. If He is in us, indwells our bodies, as the scripture we have quoted affirms, He is in us as possessing infinite wisdom, power and love. He is in us in the fulness of the divine resources that are in His hands.

But it will be said, He is not filling many. True. A family living in a house in which there is city water complains of not having good water. They are drawing the water they use from a well nearby with very inferior water, and yet good city water is in their house, in ample abundance, in the power of the reservoir from whence it comes. Too true a picture this of too many Christians. Nevertheless the Spirit is in them as "able to do exceeding abundantly above all that we ask or think." I am not denying the need of surrender. I am not saying that any who have not surrendered are "filled with the Spirit," but I do urge that the lack of being "filled with the Spirit" is not evidence that the Spirit is not there with His fulness. He is there *to* fill. He is there Himself with all fulness, with divine knowledge of the word of

God, with absolutely perfect divine competency therefore to unfold it and build up in the knowledge of it, and in all fruitfulness.

On the other hand, however truly "filled with the Spirit" one may be, he cannot truthfully say he knows or enjoys all the "fulness of the Spirit." The Spirit's measure of the knowledge of God is immeasurably beyond ours. And this is true even in those in whom surrender has the fullest expression. The most devoted saint, the one most fully consecrated, even in Mr. McC.'s sense of the term, does not "ask or think" the exceeding abundant fulness of the Spirit.

It is not the truth, then, to say that "at surrender the Spirit, already entered, takes full possession," or that "the fulness of the Spirit is God's answer to surrender and faith." While it is indeed a "supreme" condition of much blessing—of the enjoyment of blessing, it is not the secret of the Spirit's being in us in the fulness of His resources and powers for us.

In answer to the question, "What is the act of surrender which opens the portals of the life of surrender?" Mr. McC. says on page 15 :

"Surrender, or consecration, is the voluntary offering of ourselves unto God to do His will instead of our own."

It is clear that in his mind "surrender" and "consecration" are identical. Does the word of God teach that surrender and consecration are one and the same thing? If it does it should be shown, not assumed. Since Mr. McC. assumes it—does not refer to any scripture—it becomes necessary for us to inquire whether there is ground in Scripture for what he assumes. Let it be distinctly understood that I am not denying that surrender *is* taught. It is insisted on, not only in the passages Mr. McC. quotes, but many more. The question is, Is *our* surrender, or *our* devoting ourselves to God, the same thing as consecration?

For answer to this question we have but to turn to Lev. viii. The consecration of the priests is the great subject of this chapter. Let every one as he reads this important passage ask, Who consecrated the priests? and, What was done to consecrate them? One reading the chapter, even in a cursory way, can not fail to see that it is Moses who acts all through. Moses consecrated the priests. It was Moses who took "Aaron and his sons," "the garments," the "oil," the "bullock," the "rams" and the "basket of unleavened bread" (vers. 2-4). It was Moses who "brought Aaron and his sons, and washed them with water" (ver. 6). This washing with water is a type of "our bodies washed with pure water" (Heb. x. 22). But whose work is this? Our own, or God's? It is certainly God's, because Peter tells us, 1 Pet. i. 2, it is "through sanctification of the Spirit," that is, through the Spirit working in us with the word of God, giving the word effect in us, that we are brought into the path of the obedience of Jesus Christ and under the shelter of His blood. It is not, then, *our* washing ourselves. It is the "washing of regeneration and renewing of the *Holy Ghost*" (Titus iii. 5). Further, it was Moses who put the garments upon the priests (vers. 7, 13). These garments speak of the ways of Christ in obedience, the outward effect of the Spirit's work within us. It was Moses who "brought the bullock for the sin-offering and slew it," and with the blood "purified the altar." True, the priests "laid their hands upon the head of the bullock" in token of, and as confessing, the need of an "offering for sin," but it was Moses who "brought," "slew," and "burned" the offering (vers. 14-17). How precious a type of our standing before God, cleared from the full due of our sins and accepted on the ground of a sacrifice He Himself has provided, and which His own Son has made in offering Himself! The full measure of our acceptance is witnessed to in the "ram for the burnt-offering" which

follows, and which is also "brought" and "killed" and "burnt" by Moses (vers. 18-21). No works of righteousness of ours, no obedience of ours could possibly be the measure of our acceptance if it be, as it must be, that we are accepted in the Beloved. How plainly all question of anything that we do, however right, however much it is enjoined on us, disappears here!

Again: Moses "brought the other ram, the ram of consecration," "slew it," and applied the blood to the "ear," the "thumb" and the "toe" of the priests (vers. 22-24). How this tells us that it is the knowledge of God given to us in the atoning work of the cross of Christ that commands our ears, our hands, our feet! It is not in surrender, right as surrender is, that we find our power to live for and serve God. It is by revealing Himself to us as a Saviour-God that He has laid hold of our members to control and use them. Reconciled to God by the blood of Christ, it becomes our joy to be His; and joying in Him we find sufficient motive to do His will.

Now Moses takes certain parts of the ram, an "unleavened cake," a "cake of oiled bread" and a "wafer" and "puts" it all upon the "hands" of the priests and "waved them" before the Lord and then "burnt them" on the altar upon the burnt-offering (vers. 25-28). What a delightful type this of our communion with God! He puts Christ into our hands, gives us His own thoughts about Him—His joys and delights in Him. How perfectly He knows Him! How fully He enjoys Him! True, our hands are too small to measure Him, but it is God's thoughts we have, however short of His measure ours is. It is not our thoughts of Christ that He uses our hands to wave before Him, but His own which He graciously gives to us. Then, too, how He delights in these thoughts of His concerning Christ as they come back to Him from our hands! How He links all the value of the absolutely perfect devotedness of Christ with

them! What absolutely perfect satisfaction He has in the One we wave before Him, a satisfaction that is measured by His own estimate of the perfections of His person and work—not our measure, so immeasurably inside of His!

We read yet again that Moses took “the breast” of the “ram of consecration” and “waved it before the Lord,” and then took both “oil” and “blood”—“the blood which was upon the altar,” and “sprinkled” the priests and their garments (vers. 29, 30). Aaron had already been anointed with oil without blood (ver. 12)—a type of Christ as not needing to make a sacrifice for Himself (Heb. vii. 27). *Now*, both Aaron and his sons are anointed together and in connection with blood. In this is shown that Christ’s sacrifice is the ground of our being linked with Him in the possession of all that is founded on that sacrifice.

Finally, we have Moses directing Aaron and his sons to “boil the flesh” and “eat it” with the “bread” of the “basket of consecrations” (ver. 31). This speaks of our satisfaction in the obedience of Christ—that obedience so precious to God; satisfaction realized now in our souls as in the presence of God we feed on Him who in perfect devotedness to God did His holy will, laying down His life.

We have seen that it was Moses who consecrated the priests, and also what he did to consecrate them. We have seen also what the interpretation of it all is. The conclusion is plain. *We do not consecrate ourselves by “surrender,” by “yielding,” by giving up our wills.* It is God Himself who consecrates us. God by His Spirit working in us with the word of God, separating us thus from the mass of men and to Himself on the ground of the sacrifice of Christ, linking us with Christ in the place where He is appearing for us, and with Himself in the satisfaction He has found in the Christ who is ever be-

fore Him. But this satisfaction which we are given thus to participate in is *satisfaction in Christ*—in what He is and has done—not in our own lives—not in our surrender, nor in what we feel to be a higher plane of life reached by surrender.

C. CRAIN.

(To be continued.)

ANSWERS TO CORRESPONDENTS.

QUES. 4.—Kindly state in "*Help and Food*" the teaching of the New Testament regarding capital punishment.

ANS.—First of all, "There is no power but of God: the powers that be are ordained of God" (Rom. xiii. 1). But for what *purpose* are they ordained of God? "He beareth not *the sword* in vain: for he is the minister of God, a *revenger to execute wrath* upon him that doeth evil" (Rom. xiii. 4).

The expression "the sword" used here is quite sufficient to establish capital punishment, for the sword is for death and nothing else.

The cross of Christ itself establishes it, for while it is the place where the repenting sinner finds salvation, he finds salvation there because it is the place where the just punishment of sin was executed upon our adorable Redeemer. The just government of God is perfectly upheld by the cross, and therefore the grace to all that repent and believe the gospel.

But to seek to set aside the power and the *duty* of the government to execute murderers, which is now being done by many under the plea of Christianity, is utterly to confound the differing characters and purposes of both government and Christianity, and to destroy both.

Let the government faithfully execute all murderers; punish, and terrify every evil-doer, and let Christians, in the love of Christ, seek the souls of *all men alike*, to bring them at the feet of Jesus, and all will be in its proper place.

Having now answered your question as to the New Testament, we would remind you that government is no more of New Testament origin than creation, marriage, sin, death, etc., etc. are, though the New Testament affirms all. Its origin is in Gen. ix. 5, 6, where "capital punishment" is clearly ordained of God. We

are not aware of one line in Scripture where He has ever revoked this.

We were astonished beyond measure lately in reading the report of an interview between a Mr Sweitzer and the governor of Pennsylvania concerning a Mrs. Kate Edwards condemned to death for murder. The governor, who is opposed to capital punishment, is reported to have said, "If it is wrong for one man to kill another, it is wrong for one thousand to kill one person."

We take his meaning to be that "one thousand" means the government. If such doctrine be true, then has each man the right to avenge himself against his neighbor for all individual wrong and is in no need to appeal to the government. The awful results of this no thoughtful man can fail to see. What a mercy of God therefore is government, even in its lowest forms! The sense of this excites the Christian to prayer for all who compose it, as the New Testament bids us.

QUES. 5.—Is there any scripture proof that the Rahab of Josh. ii. 1 and Matt. i. 5 are the same?

ANS.—According to Usher's chronology there were about 150 years between the taking of Jericho and the marriage of Boaz with Ruth. Though Boaz was then an old man (Ruth iii. 10) and Rahab probably a young woman at the taking of Jericho, 150 years is rather a long time for Rahab to have been the mother of Boaz. Yet, we cannot understand why an unknown woman (we know of no reference in Scripture to any other Rahab) should be introduced in such a place as Matt. i. 5; and considering the spiritual fitness here for the Rahab of Josh. ii. 1, we believe she is that. If the accepted chronology be right, the difficulty in the matter of age is yet no harder for God to overcome in Rahab and Boaz than in Sarah and Abraham. If God could specially strengthen Abraham to manifest faith, how much more Boaz to illustrate the great "kinsman," our Lord Jesus Christ.

QUES. 6.—Is it scriptural, to say the Lord Jesus is not Lord of the Church, but Lord of individuals?

ANS.—Yes. We are not aware of any instance in Scripture which teaches otherwise.

SUBSTANCE OF A LECTURE

ON FIRST EPISTLE TO THE CORINTHIANS.

(*Lately given at Duluth, Minn.*)

MY purpose, brethren, is to seek to give you a fair insight into this Epistle *as a whole*; as when one receives a letter of a dozen pages from a friend, he reads it all through at once, then returns to details one by one. When we thus possess the general drift of any of these Epistles, their details are better understood and full of blessing.

The occasion of Paul's writing this Epistle was that the assembly had gone wrong in some things, and his object is to set it right before God. This he does by first pointing out the things which had brought them to that low condition.

Of old, God planted a garden and set man in it to dress it for fruit. So now Christ in the midst of His people is cultivating them with a view to their being made fruitful to God, and our wilderness journey is His instrument to that end. The assembly here on earth is the garden of the Lord to produce for Him fruit that will abide forever.

The apostle, as Christ's servant, sets to work here weeding out what has intruded itself in this garden, then carefully fences it in—separates it to the Lord, and therefore from all that is contrary to His mind.

When we remember that Satan is the prince of this world, the great enemy of Christ and His people, instead of its being a surprising thing to us that he should seek the ruin of the assembly, indeed we should expect that it would be the special object of his attack.

It is solemn to notice his method of attack, as well

as how thoroughly it succeeds with God's people, when he first of all succeeds in throwing them off their guard: he has a wedge to drive into the assembly, the point of which is the world, the host of evil following after. You cannot help noticing in the first four chapters how the wisdom of the world had been imported into the assembly, and general worldliness with it. That being successful, the flesh in its shameful immorality follows in the fifth chapter, so that the fifth, sixth, and seventh chapters are devoted to ministry called for by that fact. Then the thick end of the wedge is plainly seen in the eighth, ninth and tenth chapters, where the apostle has to point out that communion at the table of demons in idol-temples had already ensnared some of them.

Satan well knew that if he could introduce the world in the form of worldly wisdom it would so weaken their souls that the other steps would be easy. It is ever so; he does not bring in at once that which would shock their moral sense, but rather that which the world around them would smile upon; then what dishonors them and the gospel; then what displaces Christ. The snare is so gradual, they hardly detect it.

The way it manifested itself in them was, that they were following man *as man*, even though these men might be servants of God. There, out in the world was this great man, and that great man—great thinkers, whose wise thoughts were adopted and followed by their disciples, and the same had come to pass among them. It is in this connection that he reproaches them with walking *as men*. Notice, he does not say *as wicked men*. To walk as men was

to walk in the mind of the world, and whether it be the world in its respectable wisdom, or in its gross immorality, to follow the world is practically to be against God.

Fulllest provision was made for them in this matter of wisdom, as all else, in Christ, and the Spirit of Christ given to them to lead them into all truth, as well as to minister all needed power to follow it.

If even the thinnest veil comes in between the soul and God, God loses His place in the soul, and it is thus prepared for any amount of departure from God. We find therefore that the world's wisdom having come into the assembly, there is now tolerated among them "that wicked person" (see chap. v.) whose wickedness was so gross, that *out in that world*, whose wisdom they had adopted, it would be regarded as shameful. The assembly, under the leading of her cunning enemy, is now outdoing the world in wickedness. What a triumph of Satan; what a fall for the assembly!

The apostle not only gives the needed instruction for the assembly to clear itself of this wickedness, but adds, continuing up to the end of the seventh chapter, that which is the mind of God for maintaining holiness among His people.

In chaps. viii.-x., it is no longer the assembly bringing in something *from* the world, but, instead of the Lord's table being understood and fully satisfying their souls in the blessed communion it expresses, there is the going *out* and partaking of the cup of devils. This, of course, as the apostle shows, cannot be. The one destroys the other, for they are opposite. "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers

of the Lord's table and the table of devils." Moreover in the eleventh chapter, they were turning His supper into something for themselves, so that one was hungry and another satiated. It would seem that they had a supper—a kind of love feast, before the bread and wine in remembrance of Christ were passed; but instead of its being really a love feast, here was a group of them forming a social circle which excluded their poorer brethren; feasting themselves to excess, while the others were despised and went hungry. Thus despising their brethren, they really despised the Lord and His supper.

Having now brought them face to face with the Lord Himself unto whose name they gather together, and led them to realize what was due to Him, they are now brought where they can be helpers one of another. That is God's order for us; if the Lord has His proper place in our souls, depend upon it we will give one another his due.

Out of sixteen chapters, eleven close before the subject of ministry is touched upon. What a lesson for us, dear brethren, as to where we should put ministry. How can ministry be what it ought to be if the Lord is not revered and obeyed in His assembly?

What a striking figure is used in chap. xii. to set forth how the Head of the Church can minister through each one of His people. I once asked the question in a meeting at a certain place, "How many ministers are there in this assembly?" A brother thought "there were three." Just three brothers in the assembly who opened their mouths! I said, "How many parts of my body are to be of use to me, to minister to me?" Why, all, of course,

was the only answer to be given. Now, how many parts of the Lord's body are to be of use to Him? Two or three out of a whole assembly? Brethren, do we *know* the truth of our common membership in the body of Christ, or is it to be a truth which will put us to shame, as we show how little we act upon it, in seeking, all of us, to minister as the Lord has appointed?—whether it be publicly or quietly, each in his or her place, seeking to contribute to the blessing of the whole body.

Isn't it an unsightly thing when some member in a man's body is out of proportion to the rest, or any feature unduly large or unduly small? Now, when one brother, or a few brethren, in the assembly are either allowed or compelled to be, and do, everything almost, is it not something much like that? Let us, then, covet proportion in the body of Christ in its members, as we would covet proportion in the members of the human body. Let me add that while ministry *outside* the assembly, say in preaching the gospel, is not touched upon in this case (for it is ministry to the body *itself* I am now speaking of), yet it will certainly follow that if ministry have its full flow in the assembly, there will be also activity in reaching out to others, as we know there should be.

In the thirteenth chapter, love is shown to be the *motive* which will rightly set all these parts of the body in action. "Love seeketh not her own" is the grand secret of all true and effective ministry.

Then, in the fourteenth chapter, he shows how all these gifts are to be governed when the whole assembly is together. All must be done decently, and in order. All must be governed by the thought that

it *edifies*. Then, as God in creation has given to the man a certain place, and to the woman another, so, in the assembly, men are there, as everywhere, to be men, and women to be women. Not that this debars women from ministry, for be it remembered that though the prophesying spoken of in this fourteenth chapter is in the assembly and by the men only, in the eleventh chapter he has already spoken of *women* prophesying—outside the assembly, of course; not in a public, but private way.

The fifteenth chapter gives us the foundation of the assembly, and its hope; Christ crucified and risen, is the foundation. "If Christ be not raised, your faith is vain; ye are yet in your sins." Then Christ's return is the hope—the time when God will complete His glorious purpose in us: "Christ the firstfruits; afterward they that are Christ's at His coming."

In the last chapter he has a word to say on a commonplace matter, which, nevertheless, is in the line of ministry too. Temporal need is referred to, and temporal ministry therefore receiving regulation also: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." No mere impulse on some great occasion, as when the apostle would come and there would be a general stirring up of heart, but a deliberate purpose of heart before God to tax the weekly income. The proportion is left to the heart of each one—not the rich only, remember, dear brethren, but "*every one of you*."

Coming back to the beginning again for a brief word in closing. Here is an assembly that came behind in no gift. They had knowledge, they had utter-

ance, but, with all that, they were not spiritual. They were walking as *men*. They were not growing as they should grow. They were in a condition of childhood. Let us learn wisdom from the apostle's example in dealing with them. He does not give them what might be termed something grand, some heart-thrilling unfolding of truth, but gives them that which, if they take it, will bring them right with God, and where, therefore, they can receive further truth. It indeed does this in effect, as his second epistle to them bears witness.

Thus the Lord's garden has been weeded; its wall repaired and strengthened; fresh seed sown in; and an increased harvest in prospect for that blessed eternity, in view of which everything has been done.

"How good is the God we adore!"

THE SHEPHERD'S VOICE.

(To the Editor of the "Witness," Montreal.)

SIR,—The letter of Mr. H. on the "Higher Criticism," in your issue of last Saturday, has suggested some thoughts to me for which I crave a small space in your paper.

The writer has given us some of his experiences in connection with the Bible, from the loyal belief of childhood through the struggles of later years, till he has reached what I suppose he would call the "solid ground of reverent higher criticism." May I give the experience of Another from early youth up to the time of His departure from this world, and crave for it the careful and prayerful attention of the reader?

Your correspondent speaks of not being able to remember when he expected to lead other than a

Christian life, and of having made a public profession at the age of twelve years. The Lord Jesus could say, "Thou didst make Me hope when I was upon My mother's breasts" (Psa. xxii. 6). When He was about twelve years of age He went up with His parents to Jerusalem, and on their returning He remained for a time, and was found by them in the temple with the teachers of the law, "both hearing them, and asking them questions" (Luke ii. 46). In answer to the solicitous question of His mother, He replied, "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" Here is one whom, I would fain believe, your correspondent would recognize in the fullest way as having an experience as far beyond his as the heaven is above the earth—Jesus, the Son of God.

No one can question, who has thoughtfully read the four Gospels, that absolute faith in the word of God as being that, and only that, marked our Lord's attitude towards the Scriptures. When He was tempted by Satan His only and sufficient reply was from the Scriptures, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). In enunciating the principles of the Kingdom of heaven, He rests all that He has to say upon the law and the prophets. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 17, 18).

Thus the time of temptation with Him was not a period of unrest about the word of God; it was the assault of Satan against One who never for one mo-

ment had a thought of self-will or unbelief. Therefore, when the time of His public ministry came, He reiterated and emphasized the absolute and divine authority of the word of God. That which your correspondent calls "Christ's higher criticism" was not a denial of the Word written, but an amplification of it: hatred was murder; a lustful look was adultery. For the hardness of their hearts Moses, in the law, permitted divorce under certain limitations. Our Lord reasserts the original word as to man and wife (Matt. xix. 3-9). This was not a denial of the inspiration of the permission given by Moses, but showing that under the rule of the kingdom of grace a still closer conformity to God's will was to be had. And so with all the contrasts between law and grace. The holiness secured by the latter was deeper and wider reaching than that even demanded outwardly by the law. This is a wide subject, and will repay prayful, reverent study. If the purpose of God is seen in it all, there will be no difficulty, only an adoring sense of His wisdom and goodness and love. But, if with higher critics, men begin by denying the inspiration of the word of God, they put out the light divine which love has given to be our guide.

Your correspondent rightly says the writers of the Scriptures were men separated from each other by time, circumstances, and knowledge, and then wrongly argues that they could not be expected to speak without human error. Our Lord quotes freely from Moses, David, and the prophets, without a hint of anything but divine truth being in their writings. The life of Abraham was a reality to Him, and so was the account of Jonah in the whale's belly. He

quotes a rather obscure passage from the Psalms (lxxxii. 6): "I said ye are gods," and in explaining it declares, "The Scripture cannot be broken" (John x. 34-36). And this absolute faith in every word of God marked His entire life, never more so than when about to go to the cross for our redemption, He refuses to ask His Father for defence (Matt. xxvi. 54), and as He hung there upon the cross said, "I thirst," "that the Scripture might be fulfilled" (John xix. 28).

Nor does this loyalty to the word of God stop there, but after His resurrection He still turns His disciples to it: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets and in the Psalms' (the well-known threefold division of the Hebrew Scriptures) "concerning Me" (Luke xxiv. 44).

This briefly is the "experience" of the Lord Jesus Christ in connection with the Bible. The writer speaks as though he loved Him; is there not an appeal from Him, the Saviour and Lord, to hear only the Shepherd's voice, and not that of "sages of the latter day," who refuse His testimony: "If ye believe not his (Moses) writings, how shall ye believe My words?" (John v. 47). S. R.

I spoke last night from the nineteenth psalm. It is, like all God's holy Word, a wonderful portion—beginning with God's glory in the heavens, His greatness, majesty, wisdom, and power—all in connection with the *sun*, a type doubtless of Christ (vers. 1-6). Then he passes to the Scriptures, which are also a divine display of righteousness, wisdom, and goodness (vers. 7-11). But what does this twofold

testimony of creation and the word find in man? SIN, secret or hidden, and presumptuous sins, which need indeed cleansing and divine restraint. This reaches not only to the words, but to the meditation of the heart. Then the closing word seems to give the key to all blessing—"O Lord my strength (or rock) and my Redeemer." It is striking and blessed that such a word should close the psalm.

In the beginning, heavenly glory; in the middle, the Word convicting of *sin*; and at the close, the *Redeemer*, through whom alone it is possible ever to have a share in that heavenly glory. S. R.

"TO HIM THAT IS ABLE."

THERE are three occasions on which the Scriptures use these words, "To Him that is able," in linking up the blessing of the saints with the glory and praise of God. They are (1) Rom. xvi. 25-27, see New Translation, (2) Eph. iii. 20, 21 and (3) Jude 24. They are exceedingly interesting in their connections, and most profitable in their application. I merely draw the readers' attention to them in a brief way and leave them to ponder them for their own profit and blessing.

Rom. xvi. 25-27, "Now unto Him that is able to establish you, according to my gospel . . . the only wise God, through Jesus Christ to whom be glory forever. Amen." How beautiful this is! Think of what He is able to do—establish His saints according to Paul's gospel as connected with "the mystery." And what a magnificent unfolding Paul had given them of that gospel in the letter he had sent them. But it is God he counts on to establish them

in it. Paul might teach it, and teach it never so clearly: but God must make it effectual in their hearts and lives. He only can establish the soul in the truths which He communicates by His servants. God alone can give men eyes to see, and then *root* them, and *ground* them, and *establish* them in that which brings highest glory to Him, and greatest blessing to them: and to that God Paul commends and commits them, with the desire that to Him through Jesus Christ may be glory forever, Amen. To which we willingly and heartily add our "Amen."

In Eph. iii. 20, 21, we read, "But to Him that is able to do far exceedingly above all which we ask or think, according to the power which works in us, to Him be glory in the assembly in Christ Jesus unto all generations of the ages of ages. Amen." This is the fitting close to that beautiful prayer of the apostle to the *Father* for the *state* of the saints. His heart counts only on Him to make it all good in them, and not only that, but "to do *far exceedingly above* all we ask or think." What a God! Able to do not only exceedingly, but "*far exceedingly*" above what we ask or think.

Then what a wonderful truth comes behind that, "To Him be glory in the assembly in Christ Jesus unto all generations of the ages of ages. Amen." It lets us see that the assembly of God will hold its own distinctive place forever. In the eternal state nationalities may be done away, but the Church will continue to exist forever and ever as the Assembly of God—the dwelling place of God; and glory will ever be ascribed to Him, and praise well up from the hearts and lips of those who form that Assembly, who are to be through the eternal ages the display

of "the *exceeding riches of His grace*" (Eph. ii. 7).

Jude says, "But to Him that is able to keep you without stumbling, and to set you with exultation blameless before His glory, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might, and authority, from before the whole age, and now, and to all the ages. Amen." There is something so majestic, so grand, and glorious in this burst of worship, that one delights to repeat it again and again; and it is to that blessed God that Jude likewise commends the saints. Can *they* keep themselves from stumbling? Oh no! But He can keep them. How blessed this is. Here we see human weakness counting on Almighty strength. "To Him that *is* able" Jude commends them: the One who not only can keep them but can and will present them faultless, or "set them with exultation" before His glory. Who can imagine the exulting joy that will be His when He does it?

As we think of His ability, and the absolute certainty that He will do all this for His own, we wonder not at Jude's outburst of worship: and our own hearts join in and say, "To Him"! "the only wise God our Saviour, through Jesus Christ our Lord, be glory and majesty, might, and authority from before the whole age, and now, and to all the ages. Amen." It looks backward — embraces the present — and stretches out to the ages of eternity. To Him that is able to establish us. And to Him that is able to do exceeding abundantly for us above what we ask or think. And to Him who is able to *preserve us blameless and present us faultless*, our own Saviour-God, be all that glory and every other glory, both now and forever. Amen.

WM. EASTON.

ON THE APPROACHING DEATH OF A YOUNG CHRISTIAN.

OUR Father, the wilderness way
Is strewn with rock and with sand,
And the feet are oft sore with the journey,
For the grass is dried up in the land.

And the sky overhead has been darkened,
The day's light e'en turned into gloom;
Its colors so fair have all faded,
And the air has lost its perfume.

No more does the rivulet's singing
Bespeak the flocks on the lea,
For its course is dried in the desert,
Long e'er it reaches the sea.

Our Father, if we are astonished,
If hushed our voice on the air,
And our eyes cast down in their sorrow,
Thou knowest 'tis not in despair.

In that hour of sorrow transcendent,
In that desert of withering drought—
In that night round a Soul all-resplendent,
We hear the words of His mouth:

"Thou art holy, O Thou that dwellest
The praise of Thy people among."
That assent to God's holy reproving,
Turned soon all His terror to song.

To the needs of Thine own in their weakness
Thy heart holds Thee ever close bound;
And the strength that o'ercame the destroyer
Now waits and attends us around.

Thou went'st into death to redeem us, [blood;
Thou hast pledged Thine own love with Thy
Let us feel now the touch of Thy hand
Which we know will bring us to God.

Above all clouds and the darkness
 Abides the blood-sprinkled Throne;
 And clouds and darkness shall vanish,
 The day Thou receivest Thine own.

December, 1904.

E. R.

WHAT IS DISCIPLINE?

A LITTLE pamphlet called "*Forgotten Truths*," by Mr. C. H. Bright, was sent us lately, from which we quote the following:

"The assembly has to decide if one is to be received, or if an evildoer is to be expelled. The assembly has its elders to direct it, but the DECISION rests with them. The divinely given rule for receiving is, 'Receive ye one another, as Christ also received us to the glory of God' (Rom. xv. 7). And for expelling the rule is equally simple: 'Therefore put away from among yourselves that wicked person' (1 Cor. v. 13). It should be noticed that it does not say, 'that naughty Christian,' but, 'that wicked person.' HE IS NO LONGER RECOGNIZED AS A CHRISTIAN. Whether he may be, after all, no brother presumes to judge; THAT is for GOD to say, but the assembly cannot RECOGNIZE him as a Christian. Just as Paul will not suppose that one really a brother can be guilty of heinous sins, and simply says, 'if any man who is CALLED a brother be' so and so (1 Cor. v. 11). The normal idea of an assembly of God is this—a place where ALL true Christians are joined in fellowship and none else. No assembly really of God puts out (except by mistake) any person who has scriptural claim to be recognized as a believer in the Lord Jesus."

Is this teaching true? Is the getting rid of unsaved persons the only discipline God enjoins upon His Church? To prove this assertion reference is made to the case of discipline in 1 Cor. v. It is as-

serted that because the offender is called "that wicked person" he was therefore no longer recognized as a Christian at all.

Let the sober Christian but read carefully 1 Cor. v. 3-5, and see if he can come to such a mind. He will there find conclusive proof that "that wicked person" had no more ceased to be a Christian in the mind of Paul and of the Corinthian assembly than Peter in the mind of Christ on the night of his awful denial.

Further proof of this will be found in 2 Cor. ii. 6-8, where the true character and object of discipline are plainly seen: "Sufficient to such a man is this *punishment*" . . . "Forgive him, comfort him." He had been *restored* through the discipline.

In the same article we read such expressions as, "We are glad to be able to say that our Father never PUNISHES His children." What then means 1 Cor. xi. 30-32?

We all know well that there is chastening from our Father which is not punishment for evil committed, but for prevention; all for our profit of course: but in the scripture just referred to prevention is not the case, but commission.

There was a time when one never heard of the true grace of God; when scriptures which apply to the government of God among His people were set before us as the way of salvation. It was the enemy depriving us of the bread of life and thus keeping our souls in starvation and our lives from fruition. But now it is grace abused, the holy government of God in His house annulled, and the sanctification of His people hindered. It is another means, but the same enemy.

BE CONTENT.

THERE is a gain which many of God's dear children have not yet obtained, and a lesson some have not learned. Paul had both found the gain and learned the lesson. May we follow him.

Godliness *with contentment* is great gain " (1 Tim. vi. 6). "I have learned, in *whatsoever* state I am, to be content " (Phil. iv. 11).

Many of the people of God manifestly lack the peace, and rest, and satisfaction which there is for them in this. While learning many and wonderful lessons from our Teacher, the Holy Spirit, how slow we are apt to be to learn the great lesson of being content, no matter what our state, or condition, or position in the world.

Paul had learned how to be abased, or to abound to be full or to be hungry—to abound and to suffer need. *Everywhere* and *in all things* he was instructed in this (Phil. iv. 12). Oh, that we all might learn this lesson, on which so much depends for the formation of our Christian character. How often alas, if things do not go according to our ideas, if business or household cares trouble us, and plans do not mature as we expected, how often there is impatience and worry, then hasty or angry words. If to "get on in the world" possesses the mind, there follows a struggle for those things, which prove unprofitable even when obtained, and the destruction of spirituality. Alas, that many of God's dear people should be struggling for place, or favor, or money, or enjoyment, in the scene in which the blessed Saviour we confess was "a Man of sorrows and acquainted with grief."

The children of Israel burned incense to the brazen serpent because God had put power in it for a little while. Hezekiah broke it in pieces, calling it "Nehushtan—a piece of brass." Such are the things of this world—they have value but for a day; yet people struggle and fight for them. Should the "heirs of God" do so?

Solomon drained to the dregs the cup of this world's enjoyments, honors, and glories. He made him great works, built houses, planted vineyards, gardens and trees; had great public works and buildings; had servants, and cattle, gold, and silver, and the peculiar treasure of kings; he proved his heart with mirth and pleasure; he gave his heart to wine, while yet acquainting himself with wisdom as well as folly; so that he became great and increased more than all who had preceded him in Jerusalem: in fact whatsoever his eyes desired he kept not from them and withheld not his heart from *any* joy (Eccl. ii.); and with what result? Was he happy, content, satisfied? Nay, it was all *Nehushtan!* Behold, all was vanity and vexation of spirit, until he hated life.

"This world has nothing true to give;
No pure, unchanging, fresh delight,"

and therefore the child of God can find nothing in it to satisfy the soul. "For *all* that is in the world . . . is not of the Father, but is of the world. And the world passes away" (1 John ii. 16, 17).

The Lord Jesus Christ alone is sufficient to satisfy; to fill with contentment, and joy too, the souls of God's people.

A tired worker—a believer—this week, in a large store, mentioned to one of the managers her weary and worn state of mind. Wearied with the petty

slights of uncongenial associates, anxious about the salary that did not seem to grow as it should—how her heart warmed and her sadness left her as he spoke to her of the Lord Jesus and the blessed hopes and prospects of His coming!

A trusting saint said lately, "I am going to try to live just from day to day trusting God. My income has been cut down this year and I have been worried and full of care about making ends meet, and tried to rush things along in my own impetuous way. I am in the habit of pushing things along by myself when I want them done, and accomplishing everything for myself. This year I could not succeed. I seemed to be up against a stone wall. Now, when I have given up and left it with God, here to-day comes just what I wanted and could not obtain for myself."

Ah, why do we not know with the apostle "*th*
all things work together for *good* to them that love God," and so let God work while we look up to Him and trust? (Rom. viii. 28.) Why are we not "content with such things as we have?" when He is with us and has said, "I will never leave thee, nor forsake thee" (Heb. xiii. 5). Have we "food and raiment? (1 Tim. vi. 8) let us be therewith content." And that does not mean all the delicacies out of season, nor the latest freaks of fashion in clothing. We brought nothing into the world, and it is certain that we can carry nothing out. Why then should we be burdened with a lot of excess baggage which must be left behind?

Do we feel our wages are not enough? (Luke iii. 14.) Let us do our work, not with eyeservice as men pleasers, but conscientiously as in the sight of

God, remembering we serve the Lord Christ. Our employer *must* recognize merit where it is possessed, and prayer to God will bring increase in salary, *if needed*, quicker than any earthly means. "My God shall supply all your need" (Phil. iv. 19)

Why should we worry about the things we miss here, when "all things are yours, and ye are Christ's?" Ah, that is it—we forget Christ. In the multitude of cares and worries we heap up for ourselves, we forget Him. "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. cvii. 9), and no one and nothing else can. He not only satisfies us, but "*abundantly* satisfies" (Psa. xxxvi. 8).

"Will the Lord indeed care for me?" some one may ask. "It seems as though I am such a feeble, stumbling child of His, that He might not care much about me." But yes He does. He cares for every member of His body, even the weakest.

There is sweet assurance in the thirtieth verse of Eph. v.; "We are members of His body, of His flesh and of His bones." Here is the closest, most intimate connection between the feeblest member of the Body and its great and powerful Head. As long as you are His, the care of you is His care; and right well will He do it if you will let Him have His way to it. It is when we take that care for ourselves and put Him aside that we run into difficulty. What then shall we do? Simply rest in Christ.

God finds His rest and satisfaction in His beloved Son. "This is My beloved Son in whom I am well pleased" (Matt. iii. 17). Would that we all might say as to our experience, "Christ is all" (Col. iii. 11), and be,

Careful for nothing;
Thankful for anything;
Prayerful in everything.

“The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. iv. 5-7). The Lord lead our hearts into the patient waiting for His dear Son, for His name’s sake. F.

THERE are some who say that one must be born again *before* he can exercise faith in the Lord Jesus.

The word of God says, “And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that *believing ye might have life through His name* (John xx. 30, 31).

One plain word from God is light, dispelling all darkness, and making an end of all controversy in them who are subject to Him.

The prophet Ezekiel did not cavil about the command given him to prophecy to “dead bones.” He obeyed, and under his preaching the dead bones were made alive by the power of Him that had commanded him to preach (Ezek. xxxvii.).

How wise is faith!—how foolish man’s reasonings!

THE ABUNDANT LIFE AND THE FULNESS OF THE SPIRIT.

(Continued from page 111.)

IF, as we have seen, Mr. McC. confuses "the Spirit's fulness" with "being filled with the Spirit," and "surrender" with "consecration," he is also mistaken, as we shall now see, as to what is "the highest expression of grateful worship." He says, "The Jewish worshiper fills his hands with the best, richest and choicest of his own, and brought it as an offering to the Lord," and then declares that the offering of ourselves to God is "the highest expression" of "worship" that we can possibly make to the Lord." Now we have seen that it was not the priests who filled their own hands. It was Moses who filled them. We have seen, too, what he filled them with. It was not "the best, richest and choicest of their own" things he put into their hands. It was what God had appointed to be types of Christ. So, too, with us. It is not the bringing to God "the best, richest and choicest" of what we have that is worship. It is not the giving of ourselves to Him that is worship. Of course, I am not arguing against giving our best to God. We certainly should. We should give Him all we have: He has a good claim upon it, which we should own. But what I am pressing is, that this is not "the highest expression" of worship. We should surely give ourselves to God. He has a claim upon us, and we ought to acknowledge the claim; but "the highest expression" of worship is something far greater than this. Beloved reader, what do you think it is? From what we have seen in looking at the consecration of the priests in Lev. viii., am I not fully warranted in saying that "the highest expression" of worship that we can "possibly" bring to God is His own joys, delights and satisfaction in Christ which He gives to us—puts

into our hands? We are taught that He dwells "in the midst of the praises" of His people. He is seeking worshipers. That His people may have the praises He delights in, He gives them His own thoughts of Christ. That they may be the worshipers He seeks, the worshipers He desires them to be, He brings them into communion with Himself, into the enjoyment of His own joys in Christ. What an immensely greater expression of worship this than the gift of ourselves, or the best of what we have! How defective Mr. McC.'s idea of worship!

Dear reader, I appeal to you. What do you value most? What do you prize the highest? Your joy, your delight in your life, your triumphs and successes; or, the blessed knowledge of the perfections of the person and work of Christ—God's own knowledge of Him wrought in you by His Spirit?

It will be said, We do not know Christ as fully as God does. True, but the Spirit in us does; and God knows the mind of the Spirit in us (Rom. viii. 27). God, sitting upon the throne, looking down upon us as we give expression to His joys in Christ, however inadequate our expressions are, says, I know the full meaning of that joy so imperfectly expressed. I know the full mind of the Spirit who is working in the soul. Our utterance is the utterance of what the Spirit is working in us. We defectively express the Spirit's mind or thought, but God knows it—what the Spirit's mind is. It is His own thought, and though it is insufficiently expressed by us, yet the thought has in His eyes, nevertheless, the fulness of His own measure.

It may be asked, When are we consecrated? Is it when we believe? Or is it on the occasion of some subsequent act—some act of fuller submission to God? The answer must certainly be when we believe, for Heb. x. 10 teaches us that "we are sanctified through the offering of

the body of Jesus Christ once for all." We participate in this sanctification from the moment we believe. All believers have the sanctification, and of course the consecration that is connected with it. The sanctification is "once for all," and so too is the connected consecration. Let it be remembered that it is as linked with Christ that we are both sanctified and consecrated, and there will be no difficulty. It is faith that gives us this link. It is as a company of believers that we are a "holy priesthood"—a company of sanctified and consecrated priests.

There is such a thing as growth in the apprehension of our sanctification and consecration, but this we will look at, if it please God, later. What we are urging now is that in the Scriptures there is a distinction between surrender and consecration, and that consecration is the privilege, portion and blessing of every child of faith, and that the system of Mr. McC. is the denial of it. He makes consecration to be something that takes place some time more or less subsequent to faith, and to consist of our own act in surrendering our wills to God to do His. His system is therefore antagonistic to Scripture.

C. CRAIN.

(To be continued.)

CURRENT EVENTS.

A REMARKABLE religious movement has for some months been proceeding in Wales. The Rev. G. Campbell Morgan—an eye witness—writes:

"Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. Everything was so quiet and orderly that we had to ask where the meeting was; and a lad, pointing to a chapel, said, 'In there.' Not a single person outside. Everything was quiet. We made our way through the open door, and just managed to get in-

side, and found the chapel crowded from floor to ceiling with a great mass of people. What was the occupation of the service? It is impossible for me to tell you finally and fully. Suffice it to say that throughout that service there was singing and praying, and personal testimony, but no preaching.

"As the meeting went on, a man rose in the gallery and said, 'So and so,' naming some man, 'has decided for Christ,' and then in a moment the song began. They did not sing, 'Songs of Praises,' they sang, 'Diolch Iddo,' and the weirdness and beauty of it swept over the audience. It was a song of praise because that man was born again. There are no enquiry rooms, no penitent forms, but some worker announces, or an enquirer openly confesses Christ, the name is registered, and the song breaks out, and they go back to testimony and prayer.

"In the evening exactly the same thing. I can tell you no more, save that I personally stood for three solid hours, wedged so that I could not lift my hands at all. That which impressed me most was the congregation. I looked along the gallery of the chapel on my right, and there were three women, and the rest were men packed solidly in. If you could but once have seen the men, evidently colliers, with the blue seam that told of their work on their faces, clean and beautiful. Beautiful, did I say?—many of them lit with heaven's own light, radiant with the light that never was on sea and land. Great rough, magnificent, poetic men by nature, but the nature had slumbered long. To-day it is awakened, and I looked on many a face, and I knew that men did not see me, did not see Evan Roberts, but they saw the face of God and the eternities. I left that evening, after having been in the meeting three hours, at 10:30, and it swept on, packed as it was, until an early hour next morning: song and prayer and testimony and conversion and confession of sin by leading church-members, publicly, and

the putting of it away; and all the while no human leader, no one indicating the next thing to do, no one checking the spontaneous movement.

"There is no preaching, no order, no hymn-books, no choirs, no organs, no collections, and, finally, no advertising. Now, think of that for a moment again, will you? Think of all our work. I am not saying these things are wrong. I simply want you to see what God is doing. There were the organs, but silent; the ministers, but among the rest of the people, rejoicing and prophesying with the rest, only there was no preaching. Yet the Welsh Revival is the revival of preaching to Wales. Everybody is preaching. No order, and yet it moves from day to day, week to week, county to county, with matchless precision, with the order of an attacking force."

Various other reports speak in the same way; one and another mentioning features which give the Christian heart the fond hope that there is in it a real work of God—a fresh visitation of that patient love which, from time to time, has revived spiritual life among men; a flood-tide of the river of God's grace which, like the Nile to Egypt, has ministered life and fruitfulness all along its course through the world. Is it an answer to the prayers which have gone up to God from them who have felt and mourned over the spiritual dearth of the times? May God grant it. May prayer ascend up to God continually for a work of His Spirit to be wrought everywhere, bringing sinners prostrate in repentance at the feet of Jesus the Saviour, and saints in subjection at the feet of Jesus the Lord.

There are features in the Wales movement which make one afraid. The word of God is practically left out. Yet we know that any real work of the Spirit of God produces genuine love of, and return to, the Holy Scriptures. A work of the Spirit of God where men and women are

all free to have their say, and God no room to have His! This seems incredible. It is by the word of God that the worlds were brought into existence (Heb. xi. 3); by the word of God that men are born again (1 Pet. i. 23-25); by the preaching of the Cross that those who believe are saved (1 Cor. i. 17-21).

We are not criticizing. We are in no mind for this. Life and death, the issues of eternity, are too solemn for that. But it is because they are so solemn that we dread anything which, while promising men something, would still leave them without foundation for the day of judgment. All true work of God, shedding light in the soul of man, of necessity produces a deep sense of sin and guilt, and consequent upon it, the exaltation of the cross of Christ, for it is there alone the convicted sinner find deliverance from the judgment to come.

"Preach the Word" we are commanded. "They were everywhere preaching the Word" we are told. May we only water the incessant preaching of the Word not with earnest, persevering, supplicating prayer, remembering that "labor" is not only toward men, but also toward God; as Epaphras, "always *laboring* fervently for you *in prayers*" (Col. iv. 12).

ANSWERS TO CORRESPONDENTS.

QUES. 7.—In 2 Chron. xi. 20, the mother of Abijah is called Maachab, the daughter of Absalom. In xiii. 2, she is called Michaiab, the daughter of Uriel of Gibeon. What is the explanation of this difference? Is there any special teaching connected with it?

ANS.—Absalom and Abishalom (1 Kings xv. 2) are variants of the same name. Some have tried to explain Maachab and Michaiab in the same way, but without good grounds for it. The Septuagint has Maachab in 2 Chron. xiii. 2, which implies that Michaiab was substituted for Maachab by some copyist of the

Hebrew after the Septuagint was executed. There is evidence of an early date for this substitution as both Josephus and the Vulgate are witnesses. There is another point to be borne in mind. The Hebrew word for daughter may also be used for grand-daughter. It often is. Mother is also used for grand-mother. So also queen may be queen-wife or queen-mother. In 1 Kings. xv. 10, 13 and 2 Chron. xv. 16, mother should be taken as grand-mother, and queen as queen-mother. Queen-mother was an official title, which could be forfeited.

Now Absalom had a daughter whose name was Tamar (2 Sam. xiv. 27). It would seem that she became the wife of Uriel of Gibeah, and by him the mother of Maachah, who was married to Rehoboam and became the mother of Abijah. She was thus the grand-mother of Asa, and, supposing the mother of Asa to be dead, would hold under him the office of queen-mother, which he took from her. Josephus calls Maachah "daughter of Absalom by Tamar," i. e., he considered her to be a grand-daughter of Absalom.

Now as to the special teaching connected with this, Absalom represents an influence operating in the days of David quite inconsistent with one form of his name (Absalom, "the father of peace") but strikingly consistent with the other form (Abishalom, "my father is peace"). We have here the principle of traditionalism as the basis of peace, yet in practical effect a source of conflict. Tamar means palm, palm-tree, and suggests in this connection, I think, the prosperity of traditionalism. But the fruit of the prevalency of the principle of tradition is oppression, tyranny. This is what Maachah means. By the usurpation of authority, a false worship has been established which requires the faith of an Asa (healer, restorer) to destroy.

C. CRAIN.

QUES. 8.—In 1 Kings ix. 28, we read that 420 talents of gold were brought to king Solomon, while in 2 Chron. viii. 18, it is stated to be 450. In what way is this difference to be reconciled?

ANS.—Some have thought there was a double standard, a sacred and a royal. Others speak of a sacred and commercial standard. I am not able to find satisfactory evidence of it; but if true it is a possible explanation of the difference in the two statements; if not, we must suppose a copyist's error. I cannot say which verse is to be regarded as containing the error.

C. CRAIN.

HIS NAME.

Phil. ii. 9-11.

Our Lord and King,
 To Thee we cling
 While we Thy promise claim:
 Our brightest hope
 In all its scope
 Is centered in Thy name.

Through changing years
 Thy love appears
 Forevermore the same:
 In earth and heaven
 To Thee is given
 By right the highest name.

And we draw near
 In faith sincere
 As first Thy loved ones came:
 Thy smile is sweet
 To all who meet
 Alone in Thy great name.

Our hearts we raise
 In grateful praise,
 Touched by devotion's flame:
 When in our need
 For aid we plead
 We know alone Thy name.

Though other themes,
 Like fleeting dreams,
 May end in fear and shame:
 In light divine
 Will ever shine
 Thy one exalted name.

For truth revealed,
 For spirits healed,
 For souls set free from blame,
 We evermore
 Praise and adore
 And glorify Thy name.

T. WATSON.

Dalesville, Que., 1905.

QUESTIONS FOR HONEST "HIGHER CRITICS."

(To the Editor of the "Witness" Montreal.)

SIR,—I desire to reply, as briefly as the importance of the subject will permit, to the letter of Mr. E. H. in last Saturday's issue of the "Witness."

1. He draws a distinction between the "Word of God" and "the word of man," both, he says, contained in the Scriptures. Will he give a single instance where this distinction is made by our Lord, or by His apostles, or by any Old Testament writer? Can we imagine our blessed Lord "disentangling" the true Word of God from the "errors" of Moses? Of course, we may be referred to Matt. xix. 7-9, where our Lord shows that Moses "suffered" a modified divorce, "for the hardness of your hearts." But it was not merely Moses, but the permission of God, for whom Moses spoke, and it only furnishes an illustration of the partial and temporary character of much of the Mosaic ordinances, because it was a time of spiritual infancy. (See Gal. iv. 1-7.) A sober, prayerful study of dispensational truth will enlighten those who desire light upon this whole matter.

2. Let the "Higher Critics" honestly answer this

question: Do they absolutely indorse every word spoken by our Lord Jesus as true and divine? And do they accept what He says as to the Old Testament Scriptures as final? If so, then "Moses wrote" of Him (John v. 46, 47); Isaiah wrote his prophecy (Luke iv. 17; the Evangelist here states what our Lord read); David spoke of Him (Matt. xxii. 43, 44); *Jonah was the veritable history of a veritable person* (Matt. xii. 38-41); the flood was an actual judgment, and no "myth" (Luke xvii. 26). Now it is notorious that these and other scriptures which space will not allow me to quote, are all denied by these "sages of the latter days." I therefore point out that they deny the word of Christ, and the word of His inspired apostles. What fair-minded person will contradict this?

3. Would our Lord have allowed His disciples to think that what they had been taught to believe was the absolute truth—the Scriptures they held in their hands—were not so, but full of myth, error, and human teachings? No! "If it were not so, I would have told you," states a principle of wide application. Either our blessed Lord was ignorant, or "Moses and the prophets," are "the Scriptures of truth." Christian, was the Son of God ignorant? and if not, did He wilfully conceal the truth from us? "Ye have not so learned Christ."

4. But look at these "words of man," and "words of Satan," too, scattered through the Scriptures. Is there any doubt whose words they are? "Ye shall not surely die;" "Ye shall be as God." Is there any danger of confounding these words with the words of God? And yet God has recorded them for our instruction, admonition, and to lead us to Christ. So

with the words of Cain, Esau, Pharaoh and many other wicked men, or men ignorant of the true ways of God, as Job's friends. But God has recorded these in His inspired Word, and along with them He has given us His truth as the remedy. There is a great difference between inspiration and revelation. God has given us an exact account of the wicked words and deeds of men. We know exactly what they have done and said. Does that mean we are to follow what they have said? But is it fair to say that the "Higher Critics" are simply pointing out the words of wicked men, which God recorded in His Word? None know better than themselves that this is not the case. Any babe knows that when the Pharisees said of our Lord, "He hath a devil and is mad," it was awful blasphemy and wickedness. But when we are told that the Scriptures are full of error, and of false statements which pass with people for truth, let the plain fact be stated—these people are making our Lord Jesus to be an ignorant person or a liar.

5. Let the issue be faced plainly:—What do the "Higher Critics" teach—

(1) As to the narrative of the Creation?—that it was a myth.

(2) As to the Fall?—that it was not historical.

(3) As to the Flood?—that it did not occur, but was a legend.

(4) As to Abraham?—that he may not have existed.

(5) As to Moses?—that he did not give the law.

(6) As to the books of Law?—that they were written many centuries after the time stated on their pages.

(7) As to David?—that he did not write the

lms he is said by our Lord to have written; in , never wrote any of the psalms ascribed to him.
 3) As to Isaiah?—that he did not write the latter of his book.

4) As to Jonah?—that the whole story is a fiction.

5) As to Daniel?—that his book is no prophecy, a forgery.

. What does this involve?

1) That the Bible is a tissue of error and falsehood, mixed with truth.

2) That our Lord did not know this, but was as ignorant as any other pious Jew.

3) That the apostles and inspired men had the same errors.

. Let it not be thought that all this is put before the public as bluntly as the above. It is ever the policy of Satan to introduce error insidiously. He is transformed into an angel of light, and we need no marvel if men speak in a pious tone of the Lord while denying His deity or His atoning work. But even in the professors' chairs in theological schools teaching these errors; the younger generation of the clergy are being filled with them, and so they are passed on to the pulpit and the pew, until "the whole is leavened." Let the people of God awake to these things. The Lord is being attacked, and His Word denied. Do not be deceived by the apparent sincerity of these men. They may be deluded themselves, but we are responsible to refuse and turn away from error even though it were taught by an angel from heaven."

S. R.

A TIMELY ADMONITION.

THE Lord's Supper, then, was instituted for the Church of God—the family of the redeemed. All the members of that family should be there; for none can be absent without incurring the guilt of disobedience to the plain command of Christ and His inspired apostle; and the consequence of this disobedience will be positive spiritual decline and a complete failure in testimony for Christ. Such consequences, however, are the result only of wilful absence from the Lord's table. There are circumstances which, in certain cases, may present an insurmountable barrier, though there might be the most earnest desire to be present at the celebration of the ordinance, as there ever will be where the mind is spiritual; but we may lay it down as a fixed principle of truth that no one can make progress in the divine life who wilfully absents himself from the Lord's table. "ALL the congregation of Israel" were commanded to keep the Passover (Ex. xii.). No member of the congregation could with impunity be absent. "The man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin" (Num. ix. 13).

I feel that it would be rendering really valuable service to the cause of truth, and a furtherance of the interests of the Church of God, if an interest could be awakened on this important subject. There is too much lightness and indifference in the minds of Christians as to the matter of their attendance at the table of the Lord; and where there is not this indifference, there is an unwillingness arising from imperfect views of justification.

Now both these hindrances, though so different in their character, spring from one and the same source, viz., selfishness. He who is indifferent about the matter will selfishly allow trifling circumstances to interfere with his attendance: he will be hindered by family arrangements, love of personal ease, unfavorable weather, trifling or, as it frequently happens, imaginary bodily ailments—things which are lost sight of or counted as nothing when some worldly object is to be gained. How often does it happen that men who have not spiritual energy to leave their houses on the Lord's day have abundant natural energy to carry them some miles to gain some worldly object on Monday. Alas that it should be so! How sad to think that worldly gain could exert a more powerful influence on the heart of the Christian than the glory of Christ and the furtherance of the Church's benefit! for this is the way in which we must view the question of the Lord's Supper. What would be our feelings, amid the glory of the coming kingdom, if we could remember that, while on earth, a fair or a market, or some such worldly object, had commanded our time and energies, while the assembly of the Lord's people around His table was neglected?

Beloved Christian reader, if you are in the habit of absenting yourself from the assembly of Christians, I pray you to ponder the matter before the Lord ere you absent yourself again. Reflect upon the pernicious effect of your absence in every way. You are failing in your testimony for Christ; you are injuring the souls of your brethren, and you are hindering the progress of your own soul in grace and knowledge. Do not suppose that your actings are without their influence on the whole Church of God: you are at this moment either helping or hindering every member of that body on earth. "If *one* member suffer,

all the members suffer with it." This principle has not ceased to be true, though professing Christians have split into so many different divisions. Nay, it is so divinely true, that there is not a single believer on earth who is not acting either as a helper to, or a drain upon, the whole body of Christ; and if there be any truth in the principle already laid down (viz., that the assembly of Christians and the breaking of bread in any given locality is, or ought to be, the expression of the unity of the whole body), you cannot fail to see that if you absent yourself from that assembly, or refuse to join in giving expression to that unity, you are doing serious damage to all your brethren as well as to your own soul. I would lay these considerations on your heart and conscience, in the name of the Lord, looking to Him to make them influential.

But not only does this culpable and pernicious indifference of spirit act as a hindrance to many, in presenting themselves at the Lord's table; imperfect views of justification produce the same unhappy result. If the conscience be not perfectly purged, if there be not perfect rest in God's testimony about the finished work of Christ, there will either be a shrinking from the Supper of the Lord, or an unintelligent celebration of it. Those only can show the Lord's death who know, through the teaching of the Holy Spirit, the value of the Lord's death. If I regard the ordinance as a means whereby I am to be brought into a place of greater nearness to God, or whereby I am to obtain a clearer sense of my acceptance, it is impossible that I can rightly observe it. I must believe, as the gospel commands me to believe, that ALL my sins are FOREVER put away ere I can take my place with any measure of spiritual intelligence at the Lord's table. If the matter be not viewed in this light, the Lord's Supper can only be regarded as a kind of

step to the altar of God, and we are told in the law that we are not to go up by steps to God's altar, lest our nakedness be discovered (Ex. xx. 26). The meaning of which is, that all human efforts to approach God must issue in the discovery of human nakedness.

Thus we see that if it be indifference that prevents the Christian from being at the breaking of bread, it is most culpable in the sight of God, and most injurious to his brethren and himself; and if it be an imperfect sense of justification that prevents, it is not only unwarrantable, but most dishonoring to the love of the Father, the work of the Son, and the clear and unequivocal testimony of the Holy Ghost.

But it is not unfrequently said, and that, too, by those who profess spirituality and intelligence, "I derive no spiritual benefit by going to the assembly: I am as happy in my own room, reading my Bible." I would affectionately ask such, Are we to have no higher object before us in our actings than our own happiness? Is not obedience to the command of our blessed Master—a command delivered on "the same night in which He was betrayed"—a far higher and nobler object to set before us than anything connected with self? If He desires that His people should assemble in His name, for the express object of showing forth His death till He come, shall we refuse because we feel happier in our own rooms? He tells us to be there: we reply, "We feel happier at home." Our happiness, therefore, must be based on disobedience; and, as such, it is an unholy happiness. It is much better, if it should be so, to be unhappy in the path of obedience than happy in the path of disobedience. But I verily believe, the thought of being happier at home is a mere delusion, and the end of those deluded by it will prove it such. Thomas might have deemed it indifferent

whether he was present with the other disciples, but he had to do without the Lord's presence, and to wait for eight days, until the disciples came together on the first day of the week ; for there and then the Lord was pleased to reveal Himself to his soul. And just so will it be with those who say, "We feel happier at home than in the assembly of believers." They will surely be behind-hand in knowledge and experience ; yea, it will be well if they come not under the terrible woe denounced by the prophet : "Woe to the idol shepherd that *leaveth the flock!* the sword shall be upon his arm, and upon his right eye ; his arm shall be clean dried up, and his right eye shall be utterly darkened" (Zech. xi. 17). And again, "Not forsaking the assembling of ourselves together, *as the manner of some is ;* but exhorting one another, and so much the more as ye see the day approaching. For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. x. 25-27).

As to the objection upon the grounds of the barrenness and unprofitableness of Christian assemblies, it will generally be remarked that the greatest spiritual barrenness will always be found in connection with a captious and complaining spirit ; and I doubt not that if those who complain of the unprofitableness of meetings, and draw from thence an argument in favor of their remaining at home, were to spend more time in secret waiting on the Lord for His blessing on the meetings, they would have a very different experience.

From C. H. M's "*Thoughts on the Lord's Supper.*"

GOD'S SCHOOL.

THE "happy school-days of childhood" are remembered with delight by nearly every one; but comparatively few Christians realize the joy and blessing that may be found in God's school. They forget that, even now, they are students for a higher profession, with prospects far higher than this world can offer, and of an enduring character.

What earnestness marks the diligent student; what solicitude to master the lesson, and what keen satisfaction is experienced as each advance is made! There is real pleasure in making conquests in fields of human knowledge; but it is trifling compared to the joy of making progress in God's school. If the former be of temporary value and pecuniary profit to us, the latter is eternal gain.

Let us, then, consider our privileges as students in God's school, and use them to advantage.

The School-house. First, we are at school as long as we are in the world. Our Lord said, "I pray not that Thou shouldst take them out of the world." Why? Because the needs and vicissitudes of this life are used to display God's grace and character in a way that would be impossible in glory. The Master would not have His disciples lose a single experience which would teach them more of God.

This world, then, is God's schoolhouse. Its colossal proportions, its marvelous construction, and its brilliant canopy, declare the glory of its Architect. In this schoolhouse can be seen the work of students that have gone before: some are ruins which warn us to avoid their errors, and others are noble monuments which encourage us to imitate their faith.

The Teacher. There is one Teacher: none other is needed (1 John ii. 27). He is personally interested in every pupil in the school, and tutors each one individually (Rom. viii. 9). Not a point of profit escapes His notice, and He teaches "all things" (John xiv. 26).

What wonderful advantages are these! What high and holy lessons may be learned under the teaching of the Holy Ghost!

The Text-Book. There is one text-book: suited to the simplest beginner (1 Peter ii. 2); and, withal, sufficient for the thorough education of the ablest scholar (2 Tim. iii. 17). This book, moreover, contains an answer to every question of importance (Prov. xxii. 20, 21).

There is no tedium in the pages of this volume, but never-failing delight in their perusal; and besides its pleasant reading, it is wonderfully effectual in giving wisdom. Listen to the testimony of a faithful student: he had only the earliest chapters of our text-book, but had learned to love them: "O how love I Thy law! it is my meditation all the day. Thou, through Thy commandments, hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation" (Psa. cxix. 97-99).

The Scriptures, therefore, are to us the oracles of God for wisdom and instruction, and a never-failing source of joy and comfort to our souls.

The Lessons. There are many lessons—lessons for all ages; for babes and for children, for young men and for fathers (1 John ii.)—lessons for all relations in

life; for husbands and wives, for parents and children, for servants and masters, for kings and for their subjects.

A somewhat different course of instruction is given to every pupil, exactly adapted to his strength and character. Some must "study to be quiet and do their own business;" others, to "stir up the gift that is in them;" each according to his need.

The lessons are also of a progressive character, leading on to an active and useful life. "Giving all diligence, add to your faith courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter i. 5-8).

The Manner of Teaching. There are two methods that God uses in teaching His own. Of the first He says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." How blessed to be in such communion with God, and so understand His mind, that a look from His eye will teach us the right way! The second method in which God teaches is used only when the wayward pupil refuses to be instructed by the first. "Be not as the horse, or as the mule which have no understanding: whose mouth must be held in with bit and bridle" (Psa. xxxii. 9).

Can we not, dear brethren, explain many of the sad circumstances in which the people of God are found as the bit and bridle, turning them in the way which God's eye had indicated long before?

Obedience had been refused, and had to be enforced, leading to much pain and sorrow. May we earnestly seek the spirituality necessary to know God's mind, and the faithfulness to carry it out.

Discipline. How good is discipline at the Father's hands! His love is perfect, His knowledge absolute, His power supreme! *We* are prone to be either harsh or lax with our brethren, but God's government is infallibly for our good. His dealings are most considerate: every faithful service is remembered, and shall be rewarded; all that is good fully recognized. On the other hand, no sin is so small that it may pass unnoticed. God's balances are true; His justice unwavering.

We are not to suppose that discipline is only for punishment, however: it is often to check our natural disposition; but all is corrective, and it yields the peaceable fruit of righteousness to those exercised thereby. Let us not seek to build a wall about us to shut out God's governmental dealings, for we will find Him stronger than our wall, and reap sorrow for our rebellion. Let us rather humbly apply our hearts to learn the needed lesson, that we may rejoice in its rich fruition.

The Students. The students in God's school, manifestly, are God's children. No child can escape the training: his very relationship places him under the Father's instruction and discipline. On the other hand, only those born of God are taught of God, or can understand His things. The mere professor is a counterfeit student, "ever learning, and never coming to the knowledge of the truth" (2 Tim. iii. 7).

Real students, however, are far from being alike their qualities and character. There are diligent

students, and slothful students; they may be apt, or dull; willing, or rebellious. The delinquent ones have a sorry time in this life, as did Lot, and not much treasure laid up for the life hereafter. The good students gain fitness to be used of God, as did Moses in the backside of the desert, David with his sheep, or Peter with the Master. These had much joy in serving God; they learned, too, how to wait for Him, and to suffer the sorrows of the way; high honor was given to them, and great is their reward in heaven.

Let us each consider, in God's presence, what kind of students we have been, and are. Have we obtained "a good report" through faith? And let us seek grace to so apply ourselves that we may be much used in God's service.

Advancement. Advancement is the fruit of diligent or patient study, and the result, besides the actual knowledge gained, is a change in the student—a ripened judgment, an increased power, and an enlarged capacity. So it is in God's school: as we become acquainted with Him, our capacity is enlarged, and we are increasingly able to take in and enjoy His blessed fulness.

Reward. Some have wondered what will be the difference, in heaven, between the man whose earthly walk with God has been long and faithful, and another whose acquaintance had scarce begun, when taken from this scene. Doubtless the difference will be vast; similar, perhaps, to the contrast between a great cask filled to the brim, and a tiny vial likewise full. We know that every soul in that blessed place will be fully satisfied, but we also know that there will be peculiar and individual joys for those who

have been in special ways faithful to their Lord. "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a name written, which no man knoweth saving he that receiveth it."

The reward of every loyal heart is God Himself. "To win Christ" is the supremest joy of the heart who has experienced something of His matchless love down here.

Dear brethren, let us be good students in God's school! Let us get all the lessons and blessings that are intended for us.

Let us make the most of the wilderness. Rest is sweet after a desert journey.

Let us get acquainted with our God, and learn of Him in His Word and in all His dealings with us. Let us use this life, not for itself, but for the one ahead of us.

"There, no stranger;—God shall meet thee;
Stranger thou in courts above.
He who to His rest shall greet thee,
Greets thee with a well-known love."

A. S. L.

THE EPISTLE TO THE COLOSSIANS.

THE epistle to the Colossians presents believers as dead and risen with Christ: upon this ground are given the main exhortations of the epistle. The varied glories of Christ mentioned in the first chapter are also a distinguishing feature. As man, He is preeminent above all creation; for "all things were created by Him and for Him." Divine and

human glory is seen in the Son: He who was manifest in the flesh is Himself Creator of all.

As "first-born from the dead," "He is head of the body, the Church;" and the saints are warned against those teachers of false doctrine who were "not holding the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God." We have thus presented to us the truth that Christ is Himself Creator of all things, and that He is risen—first-born from the dead—the "first-fruits"* in resurrection, and Head of the Church—and that believers are risen with Him. A truth peculiar to "Colossians" is that the kingdom of Christ is spoken of as present, and believers have been translated into it: and Christ is the Son of the Father's love—"hath translated us into the kingdom of the Son of His love" (i. 13). The mention of the kingdom & all in "Colossians" arrests the attention: it is unexpected, if one may use such a term: there is no mention of it in Ephesians—that companion epistle to the Colossians.

These two epistles, Ephesians and Colossians, are akin to one another to a degree that is true of no others. There is no other such parallelism in doctrine and exhortation, perhaps, in Scripture. It is intended to strike our attention, and lead to comparison, and thus to impress the more clearly on the mind the distinctive features of each. Thus the Spirit of God would impress us, too, with the special importance of the doctrines presented in these epistles. The necessity of this, also, is seen in the ignorance that prevails in the Church in regard to them.

* 1 Cor. xv. and Lev. xxiii.

The world has blinded the Church to its exalted position and relationship.

In Ephesians, the truth is presented of the heavenly position of the saints: God has blessed them with "all spiritual blessings in heavenly places in Christ." Israel blest with earthly blessings in Canaan is a type of this.

In Colossians, as we have seen, we are "risen with Christ"—the type of which is the priests with the ark passed up out of Jordan: "dead with Christ" and "risen with Christ" as the priests with the ark halted in the bed of Jordan, and then passed up out of it, and the Jordan flowed on again in its course behind them.

We are thus instructed as to a peculiar presentation of the believer's position in relationship with Christ in this epistle. We are seen not as in Canaan—to refer to the type—and yet, as it were, at the end of the wilderness. It suggests that what answers to this position is a heart on the alert for deliverance out of the world at the Lord's coming. "Ye are dead, your life is hid with Christ in God. When He who is our life shall appear, then shall ye also appear with Him in glory." Nevertheless, it has been shown that while Ephesians is typical of the book of Leviticus in the pentateuchal arrangement of the Bible, Colossians in this way answers to Numbers, since Colossians makes prominent the "walk" just where in Ephesians we have position and relationship. How, then, does this harmonize with the type, which suggests a heart having done with the wilderness, as "dead" and "risen with Christ," and beyond the Jordan?

We may call attention at this point to what may

not have been noticed, that at the passage of the Jordan it is no longer the Levites who bear the ark, but the priests. The testimony, therefore, is priestly. May it not be, then, that we have in Colossians the walk through the world in its *priestly* character? or perhaps, rather, a testimony in the world of that character? And this may be further illustrated by the priests and their occupation among Israel during the journey through the wilderness. Their service was in connection with the tabernacle and the worship of God. So Colossians may give us a priestly testimony in the world—that side of things—more than the pilgrim journey through it. We have the two sides in the second chapter of first Peter, where Christians are appealed to as “strangers and pilgrims,” and also as a “holy and a royal priesthood;” so also in Hebrews. In the fourth chapter is the pilgrim journey, Israel as a whole, types of us as we “labor to enter into” God’s “rest;” and in the tenth chapter we are priests;* the priests only in Israel at this point, being our types. That is, Colossians gives us a priestly Godward side of the believer’s witness. He is in the world, but lifted above it. We are thus to *walk* worthy of the Lord: and who is He? He is one risen from the dead, “first-born from among the dead,” and we “are risen with Him: and He is Creator of all.

In the epistle to the Romans we have present the line of truth that is typified in Israel’s history, sheltered by the blood of sacrifice in Egypt, and brought through the Red Sea—answering to the deliverance from bondage to sin, in the old nature, in

* “We have boldness by the blood of Jesus to enter into the holiest” (x. 19).

chapters six and seven ; then journeying through the wilderness, after being presented to God at the mount. The whole nation, as pilgrims, treading the sands of the desert, typify thus what we have in Romans, rather than the priests and their sanctuary-service: though Scripture does not rigidly separate things, where, nevertheless, it may be instructive to see that one side or the other of truth is more or less prominently presented: and Colossians does seem to present this worshipful "heart at the end" side of things, as we compare thus the doctrine and the types. Note the spirit of praise throughout the epistle: "long-suffering with joyfulness, giving thanks unto the Father"—"stablished in the faith . . . abounding therein with thanksgiving"—"let the peace of Christ rule in your hearts, . . . and be ye thankful"—"singing with grace in your hearts to the Lord"—"and whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him"—"continue in prayer, and watch in the same with thanksgiving."

Twice only do we have such exhortations in Ephesians, and hardly at all in Romans.

In Ephesians, as we know, the one body and one Spirit is prominent—our exalted relationship to Christ; whereas in Colossians Christ the Head of the body is exalted, as we have seen: and so the name of Christ is prominent throughout in Colossians. We have mentioned, the "afflictions of Christ"—"Christ in you"—"the circumcision of Christ"—"the body (substance) is of Christ"—"Christ is all, and in all"—"as Christ forgave you"—"let the peace of Christ rule in your hearts"—

"let the word of Christ dwell in you richly"—"ye serve the Lord Christ"—and "the mystery of Christ." Therefore, in Ephesians we are exhorted to be "*filled with the Spirit*," where in Colossians it is said "let the *word of Christ* dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns."

Another point that shows the harmony of each part of the epistle with the whole is, that in Ephesians Christ is spoken of as "*raised from the dead and set at His own right hand in the heavenly places*," there to be "Head over all things to the Church, which is His body;" whereas in Colossians "He is the Head of the body, the Church; who is the beginning, the *first-born from the dead*." In each case in Colossians, whether as to the "Head of the body" or as to the position of the saints, the truth goes far as resurrection only; but in Ephesians, both to the "Head of His body" and as to the saints, position is "*in heavenly places*." For this we have the perfection of Scripture, to the glory of God, every part being consistently in the place where it is found just as with things in creation.

It is the handiwork of God that we see, whether the Bible or in nature. All has the divine stamp upon it: it is not of man—he is but a learner in the school of God; and he only enters that school who is born again. The priests could see the gold and the silver and the blue and the purple and the scarlet of the holy sanctuary, but the wise of Egypt lived and died in ignorance of it all. No wisdom of Egypt could enable one to see what could not be seen in Egypt.

E. S. L.

(To be concluded in our next issue.)

THE GREATER CLAIM.

THINK of human blindness:—there was Israel to whom God had given great and multiplying flocks of sheep, herds of cattle, crops of corn, and oil, and wine. The continuation of this in the future was also in His own hands. They were therefore indebted to Him for all they had, and dependent on Him for all they were to have. To test their recognition and appreciation of this He had imposed tithes upon them. Yet, they grudged Him the tithes; they made them up with the lame and refuse of their substance that they might still appear as paying them: then they held them back altogether; then they sacrificed to idols—beyond anything God had ever asked of them for Himself. Is it a wonder that He has forsaken them, and that under His righteous government they are now reaping the fruits of their doing?

Is not this a lesson for us Christians? We, too, have a debt of love to pay—a far greater one than Israel's, for He gave them only Canaan, but He has given us heaven: He gave them only sheep and cattle, but He has given us eternal life and forgiveness of sins: He gave them but corn, and oil, and wine, but He has given us the Bread of heaven, and the Holy Spirit, and eternal glory. He but called them to be His own peculiar nation among all the nations of the earth, but He has called us to be His bride—the Church which is His body—the Lamb's wife.

He has therefore a greater claim upon us—a claim which begins with our heart's deepest affection. He must have that first, and have it in truth, or every-

thing else is of little value to Him. Then follows all the rest —body, soul, spirit—and our substance.

Brethren, do we value Him enough to respond to His claims? Do we appreciate His gifts for eternity enough to sacrifice something to Him during the little time we are here? If so, we will lack no power for spiritual growth, and service, and testimony.

But if we are indifferent to His claims, unthankful "for His great love wherewith He loved us," need we wonder if we grow poorer and poorer in soul, and have to cry, "My leanness, my leanness."

O beloved brethren, "the night is far spent;" the morning is dawning; let us not drop asleep at such a time, but watch while we wait for our "blessed hope." It is at the end of the race that men are liable to be overcome. But those who keep the prize in view have their strength renewed as they go. Sweet will be the goal, glad the meeting with Him who is our Hope.

"The night is now far spent,
The day is drawing nigh,
Soon will the morning break
In radiance through the sky:
Oh let the thought our spirits cheer,
The Lord Himself will soon appear."

THE ABUNDANT LIFE AND THE FULNESS OF THE SPIRIT.

(Continued from page 136.)

THERE are a few ill-advised expressions and several misunderstood passages of Scripture in Mr. McC.'s books it may be well to take notice of. On page 45 of "The Threefold Secret," speaking of the Holy Spirit as dwelling in the body of the believer, he calls Him

"a *joint-tenant* with the flesh." On page 46, he says, "Yet every believer thus co-indwelt by the flesh and the Spirit." Now I do not desire to make a man an offender for a word. I am sure he means right. I think it is plain all he intends is, that notwithstanding the fact that the Spirit is in the believer, the flesh is still in him too. But if he means right, one may ask, why take notice of a mere slip of the tongue, or of simply an ill-chosen term? Well, there is danger of the truth being obscured in the minds of young believers, and of their adopting expressions which it is better they should learn to avoid. Now the terms "*joint-tenant*" and "*co-indwelt*" really imply fellowship. The thought of Scripture is not that they are there with common rights and interests. They are there as *opponents*. They are not dwelling together in a joint possession. They antagonize each other. The terms *joint-tenant* and *co-indwelt* should be avoided, as liable to hinder clearness in the perception of the truth.

Mr. McC. does not see the distinction between unity and union, between being *one with* Christ and *united to* Christ. I will quote a few statements from "*The Three-fold Secret*":

"Do you forget that His indwelling does not depend upon your emotions, but upon your *union with Christ*, which has been long since accomplished by God through your faith in Him?" (page 28).

"In Him is *life*, and the instant we are united to Him by faith we must receive the Spirit" (page 29).

"Now the indwelling of the Holy Ghost depends upon our *union with Christ*, through faith" (page 60).

"When we see that His indwelling depends upon an *unchangeable fact*—our eternal union with Christ by faith" (page 61).

"He has RECEIVED the Holy Spirit through UNION WITH CHRIST" (page 88).

"It is by virtue of our *union with Christ*, then, that we have received the gift of the Holy Ghost" (page 104).

"A man in Christ has the Spirit in virtue of his *union*" (page 105).

Uniformly and constantly is the confusion between

unity and union to be found in these writings. *One with* Christ and *united to* Christ are, in his mind, one and the same thing. Is it so in Scripture? First, let us look at the account of Rebekah in Gen. xxiv. In verse 4 we read, "But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." We look at Isaac here as typifying Christ. A woman is to be found to be united to Isaac. She must be of *his* kindred. She must be one of his family, a woman of those who have a community of life and nature with himself. No woman not of his blood, not of his family, will do to be united to him. In John xvii. our Lord says (verse 21), "That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." This oneness is a family unity. It is the unity of kindred. Before there can be union with Christ there must be unity with Him. In this verse our Lord is not speaking of union, but of oneness, or unity. It is what belongs to the family of Christ the family of God. The blessing belongs to every child of faith. All who believe through the word of the disciples (see verse 20) share in this blessed kinship. Unity of life, of nature, of kinship with Christ, is by faith. But is this the same thing as union with Christ? Is it the same thing as being united *to* Him? Let us see. In Rom. vii. we read of some of the family of faith who, before the death and resurrection of Christ, had been united to the law, but who now, by the body of Christ, are dead to that to which they had been united, i. e., the law (see verse 4). Being thus dead to what heretofore they had been united to, it is now possible to unite them to another, to the risen Lord Jesus Christ. By faith they had kinship with Christ already—a kinship which others who believed the coming testimony—the revelations of Christianity—would also have. But now, Christ having died for them, and thus freed them from their union to the law, they receive union to Christ risen. We are not told

here when this union to Christ is accomplished, or how or by what means it is effected. To learn this we must look elsewhere. In 1 Cor. vi., our bodies being indwelt by the Spirit, we are viewed as "*joined* unto the Lord." Here we have union, and see that, instead of the indwelling of the Spirit depending on union, union depends on the indwelling of the Spirit. Instead of receiving "the Spirit through union with Christ," it is through the Spirit indwelling us we *have* union with Christ. Again, in chap. xii. 13, we read, "By one Spirit are we all baptized into one body." Here we have the union of the members. The members being joined to each other, they are one body. Again it is by the Spirit. Union is always by the Spirit. Unity, oneness with Christ, is by faith. Union, whether it be union with Christ, or the union of the members, is by the indwelling of the Spirit. In Scripture these different things are never confused.

On page 27 of "The Threefold Secret," 2 Cor. xiii. 5 is quoted, from the Revised Version. "Try your own selves *whether ye be in the faith*; prove your own selves. Or know *ye not as to* YOUR OWN SELVES that *Jesus Christ is in you*, unless indeed ye be reprobate?" His comments are:

"How clear this last passage is upon the points named! Note the simple conditions again: 'Try your own selves, *whether ye be in the faith*.' That is, 'Are you *believers*? Are you simply trusting the Lord Jesus Christ for salvation? If so, know ye *not as to* YOUR OWN SELVES that Jesus Christ is *in you*? Unless, indeed, when you examine yourselves, you find that you are reprobate, that is, not standing the test, not trusting Christ, but something else.' "

We will quote this passage in its proper connection, simply leaving out the parenthetical part, beginning with verse 3: "*Since ye seek a proof of Christ speaking in me, . . . examine yourselves, whether ye be in the faith*." Have you the truth from God? They thought they had. Well, then, who was the divinely chosen instrument of

the communication of this truth from God to you? It was the apostle. If they had the truth then,—the “faith” God had “delivered to the saints,”—they possessed the “proof” of his being an apostle; “of Christ speaking in” him. Unless the faith they held was a false faith, then they were bound to acknowledge that he was an apostle. If they were reprobate, if what they held as truth was not a revelation of Jesus Christ to their souls, so that they had no inward knowledge of Him, no enjoyment of Him, no real sense of what He is, then they lacked the proof they, or at least some of them, were seeking for. If the truth they held was really from God, and, laying hold of their souls by the power of the Spirit, gave them an inward apprehension of Christ, the apostle was the divinely authorized communicator of that truth to them.

Beloved reader, this passage applies to us with all the force it had with the Corinthians. Unless we are reprobates, unless what we profess as truth never came from God, unless what we hold as the truth is a “cunningly devised” fable, God has spoken to us. If Christ is apprehended in our souls, if the truth that has been given to us has revealed Him to us and given us to enjoy Him inwardly, then we have heard the voice of Christ. We know what has been His voice to us. It is “the apostles’ doctrine”—the doctrine they were the authorized communicators of.

C. CRAIN.

(To be concluded in our next issue.)

ANSWERS TO CORRESPONDENTS

QUES. 9.—John v. 4, reads: “For an angel went down at a certain season into the pool and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.”

I notice it is omitted in R. V. Please say if it is in the best MSS. Some hold it to have been an intermittent spring.

ANS.—The most ancient MSS. mostly omit the passage, but the Alexandrian, and [the Vulgate retain it. The other part of the

narrative also needs it as an explanation. It is without doubt, therefore, a part of the inspired Text. As to its being an intermittent spring it is the "Higher Critics" and unbelievers who wish to have it so, that they may do away with the miraculous in this as in other parts of Scripture. Its spiritual lesson is very great. It shows how law, even when tempered with grace, as was the case with Israel since the second giving of the law (compare Exod. xx. with xxxiv.) utterly failed toward the truly impotent.

How many of us have groaned our "thirty-eight years" under the mixed law and grace kind of gospel which is well-nigh the universal gospel now preached, and found no relief till we learned the perfect grace of God come by Jesus Christ—not for men who can still do something for themselves, but for *lost sinners*.

QUES. 10.—Kindly explain through HELP AND FOOD Rom. viii. 28-30 and ix. 16-18.

ANS.—Both passages speak of the sovereign purpose of God—the first applied to His people *individually*; the second *dispensationally*.

From out of a God-hating and Christ-rejecting world, God has from eternity determined to get a people, and He has predestinated that people "to be conformed to the image of His Son." Nor will He give them up till this is fulfilled at the coming again of our Lord. Meanwhile He makes use of "all things"—the sorrowful no less than the happy things—to produce in them, already here in this life, the moral image of His Son.

The thirtieth verse of the ninth chapter clearly explains the second passage. Hardened Israel is now set aside, and the Gentiles are in favor through pure grace, for they surely deserved nothing. Of course no individual Jew is shut out of salvation though the nation as such is cast off.

God raised up Pharaoh to the throne of Egypt to display His grace and power, for Pharaoh was of determined opposition to God. As he begged deliverance from each plague, and got it, he only grew harder and harder by it to his own destruction, but to the manifestation of God's power and determined purpose to deliver His own people out of Egypt and Pharaoh's hand.

QUES. 11.—When does Rev. xxii. 17 apply? The eternal state has been all brought in; does it not apply to that time?

ANS.—It is a retrospect view. All revelation is out, and the final, eternal issues brought to light. In view of this it is the final invitation of grace turning once more to man and saying, Now that you know all about what is coming, avail yourself of the water of life while yet you may. How solemn it is.

(Other Questions remain for next issue.)

WHAT DO THE HIGHER CRITICS TEACH?

(To the Editor of the "Witness" Montreal.)

SIR,—Your correspondent, Mr. T., asks that I give proof that my statement of what the "higher critics" teach is correct. I therefore give again the summary (by no means exhaustive) contained in my previous letter together with quotations from men of recognized prominence.

But it is rather late in the day to raise the question of fact. It is a matter of common notoriety that these teachings have spread like leaven. I am asked to name professors who teach these things. Is it necessary to do so? Who will deny that many prominent professors and clergymen have openly given up "the traditional view of inspiration"? From an expression of Mr. T. as to relegating Daniel to its own age, I judge that he, too, has accepted in part, at least, some of the teachings of higher criticism.

But I will not be drawn into side issues or personalities. When the truth of God is in question, we have to deal with principles, not men, save as they come into conflict with those principles. My one object is to show that the higher critics are in direct opposition to the teachings of our Lord Jesus Christ. Some of them are honest enough to admit this and to enunciate the blasphemous doctrine that, "Both Christ and the apostles or writers of the New Testament held the current Jewish notions respecting the divine authority and revelation of the Old Testament." (Hastings' Bible Dictionary, article, "Old Testament," p. 601.) It is these "notions" which modern criticism claims to have exploded. Others would put the matter in a more reverent tone, but

with the same insult to our Lord's omniscience. "I should be loth to believe that our Lord accommodated His language to current notions, knowing them to be false. I prefer to think, as it has been happily worded, that He 'condescended not to know.' The error of statement would belong in some way to the humanity, not to the Divinity." (Dr. Sanday, "The Oracles of God," p. 10.)

This is the issue—let us not be turned from it. Did Christ endorse, ignorantly or intentionally, myths, legends, errors, false statements as to authorship, etc.? Did He declare Moses wrote of Him when he did not? Did He ascribe words to David which David never wrote? Did He refer to Jonah in the belly of the whale, when such a thing never occurred? It is to Him that I would refer all who deny the absolute inspiration of the Old Testament. Their controversy is with Him, not with man. Oh, may our hearts be drawn absolutely to Him in truest subjection!

I now add the quotations:—

1. As to the narrative of the creation—that it was a myth. Prof. George Adam Smith, Glasgow Theological College, "Modern Criticism and the Preaching of the Old Testament." The early chapters of Genesis, "in their framework were woven from raw material of myth and legend" (p. 92). "Critics are now generally agreed that the traditions reached Israel at an early age, and that along with other elements of Babylonian legend and mythology, they underwent considerable modification, and gradually became, when, perhaps, all memory of their true origin was lost, part of the folk lore of Canaan." (ibid. pp. 91, 92.)

2. As to the Fall,—that it was not historical.

Gen. iii. is a "prose poem of the Fall, composed by one who was the acute and faithful reader of his own heart." (*ibid.* pp. 93, 95.)

3. As to the Flood,—that it did not occur, but was a legend. "We are ignorant of the time at which the Hebrews received these stories," (*ibid.* p. 62.) (See also Delitzsch, "Babel and Bible," pp. 42-46,)

4. As to Abraham—that he may not have existed.

By no one, "has it yet been made probable that there was a historical individual among the ancestors of Israel, called Abram." (T. K. Cheyne, Oxford, "Founders of Old Testament Criticism," p. 239.) In the "Nineteenth Century" for Jan., 1902, he quotes Winckler, who calls Abraham "a lunar hero." See also Driver, "Book of Genesis," p. 61.; G. A. Smith, "Modern Criticism," p. 106; Pamphlet to General Assembly, p. 13.

5. As to Moses—that he did not give the law.

G. A. Smith, "Modern Criticism," etc., p. 139 "We are uncertain whether any written law has reached us from Moses himself." And yet our Lord said, "He wrote of Me." "If we cannot suppose that the Pentateuch is correct history, then we do not know precisely what Moses did for his people. . . From all that we do know we are led to believe that what Moses did was rather to organize the people and give them an impulse in religion, than to frame any code of laws, or make any great change in their institutions." (Dr. Armstrong, "Nature and Revelation.")

6. As to the Books of the Law—that they were written many centuries after the time stated on their pages.

"The written law of Israel in the three forms in which we possess it, cannot have been the work of Moses, or of the Mosaic, or immediately post-Mosaic age, but must be assigned to a much later date." (G. A. Smith, "Modern Criticism," etc., p. 52.)

7. As to David—that he did not write the Psalms he is said by our Lord to have written.

"Present criticism has tended to confirm the impossibility of proving any given psalm in our psalter to have been by David." (G. A. Smith, "Modern Criticism," etc., p. 87.) "It may be questioned whether David could have dreamed of church-hymns such as those contained in the psalter." "The only two indubitably Davidic compositions are . . . in 2 Sam. i., 19–27; the other in 2 Sam. iii. 33, 34." (T. K. Cheyne, "Bampton Lectures," pp. 191, 192). Yet our Lord says, "David in the Psalms saith," etc., (Luke xx. 42).

8. As to Isaiah—that he did not write the latter half of his book.

"These chaps., xl.–lxvi., nowhere claim to be by Isaiah, and do not present a single reflection of his time. But they plainly set forth, as having already taken place, certain events which happened from a century to a century and a half after Isaiah had passed away; the Babylonian exile and captivity, the ruin of Jerusalem, and the devastation of the Holy Land." (G. A. Smith, "Modern Criticism," etc., p. 53.) And yet this part is quoted from as Isaiah's thirteen or more times in the New Testament. (Luke iii. 4; iv. 17; John xii. 38, etc.)

9. As to Jonah—that the whole story is a fabrication.

It "is not real history, but a sermon in the form

of a parable upon the great evangelical truth that God hath granted to the Gentiles also repentance unto life." (G. A. Smith, "Modern Criticism," etc., p. 89.) "It cannot have been written till long after the time of Jonah." (Driver,)

10. As to Daniel—that his book is no prophecy but a forgery.

"The Greek words demand, the Hebrew supports, and the Aramaic permits, a date after the conquest of Palestine by Alexander the Great." (Driver, "Book of Daniel," p. 63. "Introduction," p. 476.) "The Book of Daniel is not the work of a prophet in the exile." (Dean Farrar, "The Book of Daniel.") A book that was not written for 200 years after the time purported (see Dan. viii. 1; ix. 1; x. 1; xi. 1, etc.) is a forgery.

There are doubtless various classes of men among higher critics—from the open rationalist to the earnest evangelical. But they all have this in common—the denial of Christ's absolute and perfect knowledge of the Old Testament Scriptures. Some have let this canker eat into all the Scriptures; others have only let in the entering wedge of suspicion as to a few points. So far as the danger is concerned, the earnest evangelical who holds error is in more danger of defiling others than the avowed atheist; for all shrink with horror from the latter, while they are loth to suspect the former. May we give heed to the words of the apostle, "And now, brethren, I commend you to God, and to the Word of His grace which is also able to build you up" (Acts xx. 32).

"Thou hast kept My word, and hast not denied My name" (Rev. iii. 8).

THE MANNER OF TRANSFORMING.

“Whom have I in heaven but Thee? and there is none upon the earth that I desire beside Thee” (Psa. lxxiii. 25).

MAN is fallen; he has a corrupt nature; his mind thinks not the thoughts of God; his ways are not the ways of God; there is none that understandeth; he has lost possession of the truth; he has not retained the knowledge of God; he is in darkness. Such is the human race as descended from a fallen head—the first Adam.

But when God converts a soul, this is all reversed, and the person is then looked at as belonging to a new race, of which Christ is the Head—the Second Adam. However, the remains of the old is still with the believer, and he will fall under the power of the old order of things if he is not careful. It is extremely easy to do this, and the only way to escape the old nature is to live in the things which minister to the new, for which God has given us the holy Spirit. The means used by the Holy Spirit to transform us is the renewing of our mind by the truth of Scripture. The thoughts of God are communicated to us, and they take the place of ours. They exalt Christ. They set Him before us in such a way as to absorb our minds with His perfections; and in so doing we grow like Him. Instead of the earthly, transitory, vain, and sinful thoughts which crowded our minds and developed habits accordingly, the delights, glories, and virtues God sees in His beloved Son are poured into us. We value Him accordingly, our hearts are drawn heavenward to Him, and our habits of life are transformed by this.

Beloved brethren, while recognizing in those who have gone before us the measure of this shown in their lives, and loving them for it, and following them in their faith, let us never forget the Psalmist's words: "Whom have I in heaven but Thee." They settle every question as to who, in heaven, is to be the object of my heart. Ah, yes, for those who are risen with Christ, He Himself is that blessed object. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We are to seek those things which are above *because Christ is there*, that is the reason—the great absorbing reason. It is not my dear mother, my affectionate father, my loving brother or sister, but it is the Lord Jesus—He who loved us and gave Himself for us. He is the object the Holy Spirit would ever have us contemplate. And not only is He the object in the glory, but also in the earth, "and there is none upon the earth that desire beside Thee." If we have any other object than this, we fall short of the desire of God toward us. The natural man knows absolutely nothing of this, but the renewed soul wishes not to stop until it has found in Christ its all.

O, brethren, may this be so with every one of us; so that we may truly say, "For me to live is Christ, and to die, gain."

F. H. J.

THE EPISTLE TO THE COLOSSIANS.

Concluded from page 161.

IT is a remarkable thing that it is in Colossians and Ephesians that the obligations of household relationship are set forth, as nowhere else. We might have looked for them in Romans as distinctly on the mere wilderness level. But they are not mentioned there at all, while occupying a large portion of these short epistles. By this we are taught that a lowly heart should be manifested by one who knows that he has been so exalted "in Christ;" and the day by day life—the common familiar round of things in the intercourse of the household, is a divinely arranged test of this reality; as also, surely, a divinely given opportunity to bear witness to the truth. It is the wisdom of God that such a line of exhortation should be found in these epistles.

The doctrines of Colossians, already outlined, are set forth to meet a peculiar and daring development of error, which was a combination of human "philosophy" (ii. 8), Jewish ordinances (ii. 16, 21), and worship of angels (ii. 18).

In the epistle to the Romans, Paul concludes with numerous salutations to various ones who are named. In concluding the Colossian epistle, he sends to the Colossians the salutations of several who were with him. His own salutation is brief and general, and extends to Laodicea as well as Colosse. In the epistle to the Galatians, too, Paul associates others with himself in sending salutation to the churches, where, just as here, the judaizing party was troubling the saints. A final exhortation is to an individual—the

Lord has His eye on each one of us—"Say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Evil was encroaching; an unfaithful Archippus might have a serious responsibility for disaster to the assembly.

In concluding this introductory outline, it may be in place to compare the line of truth in Romans, Colossians, and Ephesians, with that presented in the epistle to the Hebrews, in a few words. The truth in these first three epistles is typified in Israel's deliverance out of Egypt, their journey through the wilderness, and entrance into Canaan—out of one country into another, out of the world to heaven. But Hebrews answers to the truth typified by the tabernacle. The feature prominent in this case is the way of approach to God for a sinful people. Naturally, the two lines of truth present much that is common to both, but we refer to features that are prominent in the one case, and in the other, as instructive to consider. A further consideration suggests itself in this connection. If Hebrews presents in one epistle the same salvation that is presented in the three epistles we are comparing with it, will we not find united in this one epistle, that is in Hebrews, the features that, as characteristic, are distributed in the other three? If so, Romans would answer to Heb. iv.—the wilderness journey. Ephesians to the latter part of chap. xi., (where we have a type at least of the conflict of Eph. vi. as Israel in conflict with the Canaanites) thus leaving the tenth chapter of Hebrews, (in which we are told of the believer's access to the holiest, that is of his priestly character) to answer to the truth of Colossians.

We offer this as a suggestion—not dogmatically,

but for consideration. If correct, it would be an interesting confirmation of what seems to be otherwise suggested as to Colossians—that the priestly character of the Christian is there prominently presented.

But we have seen that Colossians presents the believer's walk, "that ye might walk worthy of the Lord," just where Ephesians presents his exalted position and relationship. He is a priest, but in the desert, while in heart at the end of it. This again corresponds with the tenth chapter of Hebrews, for if there we have "boldness to enter into the holiest," the type that answers to this is that of the priests whose feet were on the sands of the desert even while they served in the sanctuary. In harmony with all this, we are exhorted in Heb. x. to "draw near." We are not spoken of as in a position of nearness. *That* we have in Ephesians, where we are "nigh by the blood of Christ," but in Hebrews we may "draw near" as oft as we will—we are in the world, on the sands of the desert, even though what is presented at this point is not our pilgrimage through it, but our access to God as worshipers while in it. Christ is the true Aaron, and we His sons. "Having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," as the sons of Aaron were washed with water and sprinkled with blood at the door of the tabernacle (Lev. viii.).

Therefore, in this view of things, in Romans, we are passing through the wilderness; while in Ephesians we are already in "the land," in Canaan, that is

"in heavenly places in Christ," contending against the wiles of the devil, as Israel contended against the nations of Canaan. But in Colossians we are serving as the priests in the tabernacle in the wilderness, and as the priests around the ark, beyond the Jordan, sounding "the trumpets of jubilee."

All this agrees with what has been referred to in detail—the volume of praise and thanksgiving that characterizes the epistle to the Colossians.

One other prominent teaching of Colossians should be referred to—the doctrine that answers to the type of circumcision. "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ; buried with Him in baptism." That is, the Cross is the end of the believer's existence in the flesh.

Here again we see the exact and harmonious character of teaching that everywhere pervades Scripture: for it was when Israel had come up out of Jordan that they were circumcised; and so it is in this epistle to the Colossians, where we are shown to be "dead with Christ" and "risen with Christ," that we are also told that we are circumcised with the circumcision of Christ. That the events, or rather the successive events of Israel's history, should answer exactly and harmoniously to the successive doctrines of connected New Testament epistles, is a wondrous theme of contemplation for the man of God (2 Tim. iii. 17)—the student of the inspired Word.

We note here also a comparison between Heb. x. and Colossians. In Heb. x., the one who has "boldness by the blood of Jesus to enter into the holiest," is also called upon, as a consequence, in Heb. xiii., to "go forth to Him, without the camp,

bearing His reproach." So also in Colossians: the believer who is circumcised through the Cross, is to refuse an earthly religion that would avoid the offence of the Cross; "for if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the Cross ceased" (Gal. v. 11). Thus we have one more suggestion that in Colossians we have, presented at least, a priestly side of the believer's character; he is in the world but not of it; in the wilderness, but a worshiper with the joy of God in his soul—in a sense, as before said, at the end of the wilderness, in attendance upon the Ark, and awaiting the "shout," while sounding the Jubilee trumpet; "giving thanks unto the Father who has made us meet to be partakers of the inheritance of the saints in light. . . . For ye are dead, and your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with Him in glory." It is not here the Spirit in us as in Ephesians, but "Christ our life" and "Christ in you."

But let us keep before our minds the central point of Colossians—the wondrous glories of the person of Christ, the man Christ Jesus, creator of all, and therefore God. This is the One who is our Head—"the Head of the body," and "who is our life."

With Him we shall "appear in glory." We are therefore to seek the things that are above, where Christ is, as risen with Him, and to "mortify our members which are upon the earth."

E. S. LYMAN.

HAIL, BLESSED JESUS!

Phil. ii. 5-11.

WE hail Thee blessed Jesus!
 The King and Lord of all;
 Prostrate shall those in heaven
 And earth before Thee fall—
 Rejected, scorned, despised,
 By those Thou camest to raise;
 To God's right hand exalted,
 The theme of endless praise.

We hail Thee! God most holy,
 Who took a servant's form,
 And on the cross, for sinners,
 Endured the judgment's storm:
 In looking to Thee Saviour,
 As we, child-like, believe,
 Our sins are all remitted—
 Eternal life receive.

We hail Thee! blessed Jesus,
 Who took our place of guilt;
 When we were unclean and guilty,
 'Twas then Thy blood was spilt.
 Now free from condemnation,
 Exalted by the heavenly throng,
 To Thee through endless ages,
 We'll sing the victor's song.

We hail Thee Lord, exalted
 To God's right hand in heaven!
 Above all thrones and powers,
 A place to Thee is given.
 The Name above all others,
 At which each knee shall bow,
 Is Thine alone Lord Jesus;
 We gladly own it now.

We hail Thee Saviour, Jesus,
 Our Master, Head, and Lord!
 We render Thee our homage,
 Obedient to Thy Word.
 Our praises are but feeble
 But soon, Thee, with holy joy,
 Through endless years in glory,
 We'll praise without alloy.

L. F.

"THE MOMENT I BELIEVE"

"THE instant I believe in Jesus, I am called on to reckon myself dead. I am never told to die; but I am told to mortify my members that are upon the earth. But I am never told to die. A man under the law will be trying to die with all his might, but he will never succeed. . . . Faith takes God's testimony as true, therefore I say I am dead; and, because I am dead, I have to mortify my members, being as dead to the earth as Christ was, for I have God telling me that I am dead through believing. This is most practical as to peace of soul, for the moment I believe in Christ, I am delivered from all these things. I am not seeking to die, for I have the secret of power, and count myself dead. . . . The moment that I believe in Christ, all that He has done as a Saviour is mine, and God appropriates and applies it to me. I may have failed to realize it, but the treasure is put into my possession." (J. N. D., Coll. Writings, Vol. vii. p. 450.)

"The moment I believe, I am sealed with that Holy Spirit of promise." (ibid. p. 451.)

"It is a sweet and blessed thing, that any saint, though born but yesterday, has all in Christ that I have." (ibid. p. 455.)

EXTRACT OF A LETTER.

MY DEAR BROTHER:—

Your letter I found on our return last night from — . . . As you say, the dividing of our Lord's person seems to be a snare of peculiar attraction and danger. "No man knoweth the Son but the Father." It is blessed to see, however, that God has most jealously guarded His holy Person from degradation at just the points where He stooped in humiliation. Thus at His baptism, where He associated Himself with those who had confessed their sins, the descent of the Spirit and the voice from heaven declare plainly *He* had no sin to confess; or in Psa. cii., where He speaks of His being "cut off," God declares His eternal deity, and all things the work of His hands. In the types, too, as I have been going over them in the Tabernacle, this divine care is seen constantly. The Manna which tells of His humiliation to be the food of His people, is laid up before God in a *golden* pot—divine glory. I think this is specially beautiful in the acacia wood: the various articles, boards, etc., are made of it: it give form to these, but the *gold* takes the same form and overlays all. So it is *God* in human form, "Wherever we follow Thee, Lord, admiring, adoring, we see." May it be indeed ours to *worship* Him; and if we lay off the skin of the Burnt-offering and divide it into its parts, may it be ever and only for presentation in entire worship to our God. (Lev. i.)

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S. R.

COUNSELS TO YOUNG CONVERTS.

CLEAVE to the Lord with purpose of heart. Depend on Him. There is power in Christ; there is sufficiency in Christ for all He would have you do or be. Some are allowed a long season of joy on first believing. But God knows our hearts, and how soon we begin to depend on our joy, and not on Christ. *He* is our object—not the joy. Sin no longer remains *on* you, but the flesh is *in* you to the end: the old stock will put forth its buds, which must be nipped off as they appear. No fruit can come of it. It is the new nature that bears fruit *unto God*. But though the flesh is in you, do not be thinking of this, but *think of Christ*. As you grow in the knowledge of Christ, a joy comes, deeper than the first joy. I have known Christ more or less between thirty and forty years, and I can truly say I have a thousand times more joy in Him now than I had at first. It is a deeper, calmer joy.

The water rushing down a hill is beautiful to look at, and makes most noise; but you will find the water in the plain is deeper, calmer, more fit for general use. Cleave to Christ with purpose of heart. A distracted heart is the bane of Christians. When we have got something that is not Christ, we are away from the source of strength. When my soul is *filled* with Christ, I have no heart or eye for the trash of this world. If Christ is dwelling in your heart by faith, it will not be a question with you, "What harm is there in this and that?" But rather, "Am I doing this for Christ?" "Can Christ go along with me in this?" Do not let the world come in and distract your thoughts. I speak especially to you young ones.

They who are older have had more experience in it, and know more what it is worth : but it all lies shining before you, endeavoring to attract you. Its smiles are deceitful—still it smiles. It makes promises which it cannot keep—still it makes them. Your hearts are too big for the world : it cannot fill them. They are too little for Christ : He fills heaven, He will fill you to overflowing. "Cleave to the Lord with *purpose of heart*." He knew how treacherous the heart is, and how soon it would put anything in *His* place. You will have indeed to learn what is in your own heart. Abide with God and you will learn it with Him, and with His grace.

If you do not, you will have with bitter sorrow to learn it with the devil, through his successful temptation. But God is faithful. If you have been getting away from Him, and other things have come in and formed a crust, as it were, over your heart, you will not at once get back the joy. God will have you deal with this crust, and get rid of it. Remember Christ bought you with His own blood, that you should be His, not the world's. Do not let Satan get between you and God's grace. However careless you may have been, however far you may have got away from Him, count on His love. It is His joy to see you back again. Look at the sin with horror, but never wrong Him by distrusting His love. Mistrust not His work, mistrust not His love. He has loved you, and will love you to the end. Talk much with Jesus. Never be content without being able to walk and talk with Christ as with a dear friend. Be not satisfied with anything short of close intercourse of soul with Him who has loved you and washed you from your sins in His own blood.

J. N. D.

AN IDEAL.

WE have but little conception of what an assembly would be were each one distinctly led by the Holy Ghost, and gathered *only* to Jesus. We should not then have to complain of dull, heavy, unprofitable, trying meetings. We should have no fear of an unhallowed intrusion of mere nature and its restless doings—no *making* of prayer—no talking for talking's sake—no hymn-book seized to fill a gap. Each one would know his place in the Lord's immediate presence—each gifted vessel would be filled, fitted, and used by the Master's hand—each eye would be directed to Jesus—each heart occupied with Him. If a chapter were read, it would be the very voice of God. If a word were spoken, it would tell with power upon the heart. If prayer were offered, it would lead the soul into the very presence of God. If a hymn were sung, it would lift the spirit up to God, and be like sweeping the strings of the heavenly harp. We should have no ready-made sermons—no teaching or preaching prayers, as though we would explain doctrines to God—no praying *at* our neighbors, or asking for all manner of graces for them, in which we ourselves are lamentably deficient—no singing for music's sake, or being disturbed if harmony be interfered with. All these evils would be avoided. We should feel ourselves in the very sanctuary of God, and enjoy a foretaste of that time when we shall worship in the courts above, and go no more out.

We may be asked, "Where will you find all this down here?" Ah! this is the question. It is one thing to present a *beau ideal* on paper, and another thing to realize it in the midst of error, failure, and infirmity. Through mercy, some of us have tasted, at times, a little

of this blessedness. We have occasionally enjoyed moments of heaven upon earth. Oh, for more of it! May the Lord, in His great mercy, raise the tone of the assemblies everywhere! May He greatly enlarge our capacity for more profound communion and spiritual worship! May He enable us so to walk in private life from day to day, so as to judge ourselves and our ways in His holy presence, that at least we may not prove a lump of lead or a waster to any of God's assemblies.

And then, even though we may not be able to reach in experience the full expression of the assembly, yet let us never be satisfied with anything less. Let us honestly aim at the loftiest standard, and earnestly pray to be lifted up thereto. As to the *ground* of God's assembly, we should hold it with jealous tenacity, and never consent for an hour to occupy any other. As to the tone and character of an assembly, they may and will vary immensely, and will depend upon the faith and spirituality of those gathered. Where the tone of things is felt to be low—when meetings are felt to be unprofitable—where things are said and done repeatedly which are felt by the spiritual to be wholly out of place, let all who feel it wait on God—wait continually—wait believingly—and He will assuredly hear and answer. In this way the very trials and exercises which are peculiar to an assembly will have the happy effect of casting us more immediately upon Him; and thus the eater will yield meat, and the strong sweetness. We must count upon trials and difficulties in any expression of the assembly, just because it is *the* right and divine way for God's people on earth. The devil will put forth every effort to drive us from that true and holy ground. He will try the patience, try the temper, hurt the feelings, cause offence in nameless and numberless ways—anything and everything

to make us forsake the true ground of the assembly.

It is well to remember this. We can only hold the divine ground by faith. This marks the assembly of God, and distinguishes it from every human system. You cannot get on there save by faith. And, further, if you want to be somebody, if you are seeking a place, if you want to exalt *self*, you need not think of any true expression of the assembly. You will soon find your level there, if it be in any measure what it should be. Fleshly or worldly greatness, in any shape, will be of no account in such an assembly. The Divine Presence withers up everything of that kind, and levels all human pretension.

Finally, you cannot get on in the assembly if you are living in secret sin. The Divine Presence will not suit you. Have we not often experienced in the assembly a feeling of uneasiness, caused by the recollection of many things which had escaped our notice during the week? Wrong thoughts—foolish words—unspiritual ways—all these things crowd in upon the mind, and exercise the conscience, in the assembly! How is this? Because the atmosphere of the assembly is more searching than that which we have been breathing during the week. We have not been in the presence of God in our private walk. We have not been judging ourselves; and hence, when we take our place in a spiritual assembly, our hearts are detected—our ways are exposed in the light; and that exercise which ought to have gone on in private—even the needed exercise of self-judgment, must go on at the table of the Lord. This is poor, miserable work for us, but it proves the power of the presence of God in the assembly. Things must be in a miserably low state in any assembly when hearts are not thus detected and exposed. It is a fine evidence of the power of the Holy Spirit in an assembly when careless, carnal, worldly, self-

exalting, money loving, unprincipled persons are compelled to judge themselves in God's presence, or, failing this, are driven away by the spirituality of the atmosphere. Such an assembly is no-place for these. They can breathe more freely outside.

From C. H. M's "*The Assembly of God.*"

THE ABUNDANT LIFE AND THE FULNESS OF THE SPIRIT.

(Concluded—from page 167.)

ACTS ii. 38, "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," is taken as presenting "the two great conditions of receiving the Holy Ghost: repentance and faith in Christ for the remission of sins." "No other conditions," he tells us, are required. (See page 24, "The Three-fold Secret.") On page 32, this is re-asserted, and he remarks:

"But mark this, that *both of these were essential*. One was no sufficient. Men must repent *and* believe. For a man simply to repent of his sins, without faith in Jesus Christ for the remission of sins, would not bring the gift of the Holy Ghost, for *one of the essential conditions would be missing*. So also for a man to attempt to believe in the Lord Jesus Christ without repenting of his sins would not, and could not, bring the gift of the Holy Ghost, for the same reason."

Is it possible if faith in the Lord Jesus is wanting that there should be genuine repentance? Do not these two things go together?

Acts xix. 1-6, is interpreted in the light of this dogma. (See page 33.) After referring to Paul's "inquiry," Whether they had received the Holy Ghost? and the "negative" answer given to it, he says:

“‘Unto what then were ye baptized?’ said Paul; and they said : ‘Unto *John’s* baptism.’ ‘Oh, I see,’ says Paul, in effect, ‘but don’t you know that John baptized only unto REPENTANCE? Now repentance is not enough to bring the gift of the Holy Ghost; you must believe in Jesus Christ.’”

Did not John teach his disciples to believe on the One to come after him? Was it really so, that these disciples had not received the Holy Spirit because they had only repented? had not yet believed on Christ? We shall see. Mr. McC. further states, on page 34 :

“And when they heard this, *they believed on Jesus Christ*, and, baptized into His name, received the Holy Ghost.” (The italics here are mine. I have omitted his.)

I will now quote the scripture. “When they heard this, they were baptized in the name of the Lord Jesus.” There is nothing said about their believing on Jesus Christ. Mr. McC. has put that in. Further, if we read the next verse, we find that even yet they do not have the Holy Spirit. They are believers and are baptized, but still for some reason they did not get the Holy Spirit. It could not be because they had not repented. He tells us they had. Here is something for Mr. McC. to explain.

Here is a company who have complied with the “two only essential conditions” for the reception of the Spirit and yet have not received Him! He has overlooked the fact that they did not receive the Holy Spirit until Paul laid his hands on them. There was no laying on of hands in Acts ii. It was not necessary there. The company had already received the Spirit, with whom the converts in Acts ii. were connected, when they were baptized. Now here at Ephesus there is an independent company. Will the Holy Spirit own and form two independent bodies or companies? “By one Spirit we are baptized into *one* body.” This must be demonstrated. Paul, then, lays his hands on them—the sign of identification and fellowship, and then they receive the Holy Spirit.

When, as on page 35, speaking of Aquila and Priscilla expounding to Apollos "the way of God more perfectly," it is added, "doubtless teaching faith in Christ for remission of sins," it is going beyond Scripture. It is also wise above what is written, when on the same page the twelve disciples at Ephesus are called, "Apollos' mis-instructed disciples."

But I must hasten on. The comments, on page 36, in regard to "the case of the Samaritans recorded in Acts viii. 5-25" are very bad.

"There certainly was at least an intellectual belief in the Lord Jesus Christ. Why then was the Holy Ghost not received? Since, as we have seen, God distinctly says that He will be received if men but repent and believe, the fair inference would be that they had not honestly repented. We believe this to be a case where the other condition of a true heart-repentance was lacking, even though they professed faith in Christ. This was surely the case with one of them. For Simon, the sorcerer, had professed belief and been baptized at this time (ver. 13), and yet Peter declared to him, 'Thy *heart* is not right with God.'"

Where has God "distinctly" said, The Holy Spirit will be received "if men but repent and believe"? What is supposed to be this is Acts ii. 38. What *is* "distinctly" said is, "Repent, and *be baptized* every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The 7th chapter of John's Gospel, ver. 39, shows that the condition of believers receiving the Holy Spirit is the glorification of Jesus. Now here in Acts ii., Jesus has been glorified and the Holy Spirit *has been* given. Believers *have* received Him. The Spirit given to believers was a public acknowledgment of them on the part of God. The Christ-rejecting Jews were thus convicted of their sin, and, stung thus in their consciences, cried out, "What shall we do?" Peter tells them, Submit to Jesus—the One you have rejected. In submitting they became believers, no doubt. ¶ But the whole emphasis in *their* case is on

submitting. If they did so they would have the remission of their sins and partake in the gift which was God's public acknowledgment of believers.

Now the case of the Samaritans is altogether different. Philip in the progress of his evangelizing came to Samaria. The purpose of the Lord was that He should be testified of, not only "in Jerusalem" and "in Judea," but "in Samaria" also, and "to the uttermost part of the earth." (See Acts i. 8; Luke xxiv. 46-48, and elsewhere.) Philip is now in Samaria testifying of Christ. The testimony is heard, and it is seen also that it is confirmed by signs and wonders; for God gave the tokens of His attestation of His witnesses and servants. The testimony was received and submitted to by many, "both men and women." Was Simon a fair sample of all these? *He* was manifested as having no "part nor lot in this matter." Were all these so? Were they all shown to have been unreal in their submission? Not at all. Their repentance and faith, then, was not a mere intellectual belief and a dishonest repentance. Nor was it "a case" of one condition fulfilled and another lacking of having believed while yet "they had not honestly repented." *Their* repentance was "a true-hearted repentance." But why is it they do not receive the Spirit? Why does not God give them the same public acknowledgment He has given to other believers. Simply because it must be demonstrated that there is to be only one body or company. So Peter and John come from Jerusalem—from the company already owned of God. When *they* had prayed for them and laid their hands on them—the sign of identification, as we have already seen, these Samaritan believers receive the Holy Spirit.

On page 44, the new nature and the Spirit are confused. He says, "When the new life, the Spirit, came in." There are other instances of this, but I pass on to notice a statement on page 47 :

"But now being set free (Greek) from sin (God's act in Christ) and become servants to God (*your* act of surrender, needful to make you realize that freedom which is in Christ), ye have your fruits unto holiness."

I do not argue against the believer surrendering. On the contrary I join Mr. McC. most earnestly in urging it. Nor do I oppose the thought that the surrender which he insists on is "needful" in order to "realize" or enjoy our "freedom which is in Christ." But I must strenuously resist the thought that this—our "act of surrender"—is what makes us "servants to God." It is God's act in Christ, by which we are redeemed, through which we are saved, that establishes God's claim upon us and makes us His bondservants. The extent of this claim we have to learn, and practically we find, as we yield ourselves to Him, our sense of the claim He has upon us is constantly deepening.

There is a statement on page 101 that needs to be corrected.

"Christ did not raise Himself: it was not so appointed: He *was* raised by another—the Father."

Acts ii. 24 says, "Whom *God* hath raised up." Chap. iii 15 reads, "Whom *God* hath raised from the dead." The reader will find readily other passages in which the resurrection of the body of Jesus is attributed to *God*. Rom. vi. 4 teaches us that "Christ was raised up from the dead by the glory of the *Father*." In 1 Pet. iii. 18, we read that He was "quickened," or raised, "by *the Spirit*." In John ii. 19, we find, "*Jesus* answered and said unto them, Destroy this temple" (His body), "and in three days *I* will raise it up." In accordance with this, we read in 1 Cor. xv. 4, "*He* rose again the third day." The statement, "Christ did not raise Himself," denies Scripture and robs Him of glory which belongs to Him—of glory in which He shares jointly with the Father and the Spirit.

There is much more of like character in these writings, but I will not pursue the matter further. We have seen enough to refuse his system as being unscriptural. It weakens the power of the word of God in the souls of those who receive it. May the Lord keep His people from it.

In closing I think it is due to Mr. McC. that I should say there is much that is really good in his books. I join him heartily in seeking a truer spiritual state than is commonly found. While I have condemned his *system*, perhaps severely, yet I have eliminated the personal element altogether, or as nearly so as was possible. While I reject his system and warn the Lord's people against it, I can most cheerfully thank God for the evidences I have found of his personal piety, earnestness and zeal, godly purposes and a heart that is right with God.

May the truth which God has given us, in order that we may be in communion with Him, be deepened in the soul, both his and mine, and in the soul of the reader also.

C. CRAIN.

ANSWERS TO CORRESPONDENTS.

QUES. 12.—What is the king spoken of in Rev. ix. 11?

ANS.—We believe it is the "Antichrist;" the one mentioned in 2 Thess. ii. 8-10; who brings on the fulfilment of Matt. xxiv. 15-22. His name, whose interpretation is *destroyer*, and given in both Hebrew and Greek, indicates his character and work, both toward the worship of the restored Jewish nation, and of apostate Gentile Christendom. It is the christ of Satan against the Christ of God. The spirit of this is now abundantly at work, and deceiving many.

QUES. 13.—Does 1 Cor. xi. 30 and ili. 17 teach us that God takes those of us away who bring reproach upon the cause of Christ?

ANS.—The first scripture you refer to does. But mark, it does not say that God does so in every case, for the very sinful brother

of the fifth chapter was not taken away, but judged by the assembly, and thus brought to repentance and restoration. God knows each case fully and deals with each one in perfect wisdom, though we, who know but in part, may not always be able to understand His ways.

The second scripture you refer to is quite different. It is the doom which awaits the destroyers of God's temple, which is now in process of building—of which Christ is the foundation, and every child of God a living stone. The servants of Christ who are good builders bring in what will abide, and for which they will receive their reward from the Lord at the end; other servants, who are bad builders, bring in what the Lord will have to consume at the end, and though they themselves will be saved, they will lose their rewards.

Those of the seventeenth verse are not builders at all, but destroyers, as for instance, "Christian Science," "Milleennial Dawnism," "Higher Criticism," "Seventh-day Adventism" and many more which, while they profess to be builders, are in reality the defilers, or destroyers, of the temple of God.

QUES. 14—In Luke xxii. 17 the Lord took the cup. What does that refer to?

In verse 18 He says, "I will not drink of the fruit of the vine, until the Kingdom of God shall come." What time does this refer to?

Then in vers. 19 and 20, is it the rule laid down by our Lord for us to go by at this present time?

ANS.—The cup in ver. 17 refers to the Passover cup—the symbol of what He was about to accomplish. The purpose for which the Lord had established it being fulfilled, He dismisses it with the honor and dignity due to it.

The time referred to by "the Kingdom of God," is the establishment of that order of things perfectly suited to God which would result from the Lord's death and resurrection—an order of things already existing now among those who are of faith, but which will be fully reached only in the age to come.

Yes, vers. 19 and 20, are our Lord's rule for us now until He comes. It is the new ordinance, which points back to the sufferings of Christ, of which all the present grace and the coming glories are the result—the foundation upon which the Kingdom of God is established. The wine of this kingdom the Lord has been drink-

ing with us and we with Him since He rose from the dead; and if the Passover cup is empty and dismissed, we who drink of this new wine can say from our hearts, "Thou hast kept the good wine until now."

QUES. 15.—Reading Deut. xxiv. 1, in connection with Matt. v. 32, why is she not allowed to marry again while in the former scripture she was?

Can we assume from these scriptures that a wife could set aside her husband in case of his committing adultery? And would she be allowed to marry another man? Would her divorced husband be allowed to marry again?

ANS.—The answer to your first question is in Matt. xix. 3-9. Ver. 8 gives the reason why Moses permitted divorce under such circumstances. Judaism was but a temporary order of things which "made nothing perfect" (Heb. vii. 18, 19). It did not even abolish polygamy. It did not restore the order of God in creation which sin had corrupted. Christianity does; and so in Matt. xix. the Lord restores the true order in the marriage relation. There He affirms that henceforth, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." Fornication is then the only thing which breaks the marriage tie, and permits divorce; and none may shield themselves by what Moses only "suffered," after all, because of the hardness of the people's hearts.

We need not *assume* from these scriptures what is in the second question. Mark x. 12 shows that the woman puts away as well as the man. The right of each to put away the other in the case of fornication on either side is thus established.

As to the liberty to marry again, in the one who has been sinned against, Matt. xix. 9 clearly implies it; whilst it declares it adultery for any one to marry the other.

One thing, however, must never be lost sight of by the people of God in such matters: Where the husband has sinned against the wife, or the wife against the husband, if there be repentance, forgiveness is the blessed remedy—not putting away. We who have been forgiven so much, find our blessing in forgiving what others do against us.

"GOD LEFT HIM."

2 Chron. xxxii. 31.

HEZEKIAH was a man of God. "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him" (2 Kings xviii. 5). He had done much to restore in Judah the divine order of things, and undo the evil done by his own father and others.

He had been very ill a while before our present notice of him. He had besought the Lord for recovery, and it had been granted him. Moreover, as a pledge of that recovery, a wonderful sign had been given him: the shadow on the sun-dial had turned ten degrees backward. All creation bows before sovereign grace and creation-glory must stand back when "the glory of God in the face of Jesus Christ" appears.

Such great notice and favor from the God of heaven is too much for man, however. It excites his pride. So "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up" (ver. 25).

What a lesson for us! What an explanation of much, which otherwise would be but mystery, of that which happens constantly before our eyes to them who have been most favored of God, individually or collectively!

After recounting the great things of his beautiful reign, the chronicler goes on to say, "Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try

him, that he might know all that was in his heart" (ver. 31).

Here then is the secret! In all these beautiful features and works of his life he had not yet learned his heart. This is the most profound and most costly lesson with man. He will learn anything else more readily than this. It attacks the strongest and most formidable walls in his moral being. The outward works were carried when he learned he had no righteousness of his own, and found refuge in Christ, but they are by no means all. He may think that because he has learned the great and magnificent counsels and purposes of God, and can straighten many things thereby, that he has reached the end of all, but he may not know his own heart yet.

Paul knew his own heart. He had learned it with God, and so, though caught up to the third heaven and honored as none probably before him, nor since; he does not need, when he comes down, to be left to himself to be tried and learn his heart through failure. Yet he needs help against it. Hezekiah had not so learned his heart, so "God left him, to try him, that he might know all that was in his heart." Flattered by the notice of such great ones from Babylon, and the interest they express in "the wonder that was done in the land" he displays before them that in which such men, and from such quarters, could only see the glory of Hezekiah—not of Jehovah. He plumes himself with what grace had wrought. *He* is an object of admiration with men who know not the secret of the Lord, and judge as men. How sad! What a downfall for that man of God. And he drags others down with him: "There was wrath upon him, and upon Judah and Jerusa-

lem" (ver. 25). But "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah" (ver. 26). Thank God for this blessed door ever open to us.

But why so insist upon our knowing our own heart? Why "left" of God to acquire such knowledge at such cost and dishonor? Why so much government in the house of God in relation to it?

It is because God values the heart of man more than all else beside. He values more the being known by man than all the service which can come out of man, good as that indeed is. And we know God only as we know ourselves. We read into the heart of God only in the measure in which we have learned to read into our own; and we can in truth say to Him, "Thou art my hiding place," only as in truth we have been driven out of ourselves by the abhorrence of what we find there. Here lies perfection in Christian character, "He must increase, and I decrease." We "decrease" through learning our own heart. He "increases" as we learn His.

This explains the immense place which the government of the house of God has all through the Scriptures and in all true Christian experience. And it is because of the painful and distressing seasons through which the soul must needs pass from time to time, under that government, in view of its holy ends, that God has taken such pains to establish us in His grace. He must first have us know and rest in the fact that nothing whatever can turn His love from us; that His grace has put us in a place—in Christ Jesus—which nothing can ever change; that,

through the Cross, His love has found a righteous way to ever abide with us, and never give us up.

Thus established He can now proceed to form Christ in us (Gal. iv. 19), for we can then "endure temptation." We know what the trying of our faith is for (Jas. i.), and "we know that all things work together for good to them that love God" (Rom. viii. 28). We know that His omnipotent hand can grasp even the Serpent by the tail, and turn it into a rod of perfect blessing. We therefore cling to Him under the sufferings of His government, patiently endure that which otherwise would only excite rebellion in us, and at the end we shall reap unto all eternity the blessed results. Moreover, viewing those results, we can say with the apostle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18).

COUNTED FOR RIGHTEOUSNESS.

"**A** BRAHAM believed God, and it was counted unto him for righteousness" (Rom. iv. 3). Is it then that faith itself is a meritorious thing which is to do duty in the place of good works? Not at all. Were it so it would be the degree of faith we possess which would be the measure of our righteousness—of our acceptance with God. This would leave us still in bondage and self-righteousness, ever busy with our faith, and thus with *ourselves*.

Faith is that in us which clings to Another; conscious of our ruin, and of the uselessness of trying to find acceptance before God by works of righteous-

ness which we have done or ever can do, we learn that He has given His Son to accomplish a work—the work of the Cross—by which He can righteously accept us. We cling to Him therefore. We believe in His love for us, and in the gift He made us in sending His Son. We believe what His Son has done. We believe God has accepted that work, and that we are justified by it. Thus it is no longer on the principle of our having done something good that we draw near to Him, but on the principle of what He has done for us because of which our faith clings to Him. When all hope was gone in Abraham in the course of nature to have a son, God promised him one. He believed God, purely and simply because he accounted God faithful and able to do what He promised, and thus he was accounted righteous by God—"his *faith* was counted to him *as righteousness*." "Now it was not written for his (Abraham's) sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Rom. iv. 23-25).

Since this is so, have we not indeed a divine title to peace—righteous, holy, perfect, ever-abiding peace? Indeed we have! and so it is added, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (v. 1).

“NOT ASHAMED.”

“THEY shall not be ashamed that wait for Me.” Such is the veritable record of the living God—a record made good in the experience of all those who have been enabled, through grace, to exercise a living faith. But then we must remember how much is involved in those three words, “*wait for Me.*” The waiting must be a real thing. It will not do to *say* we are waiting on God, when, in reality, our eye is askance upon some human prop or creature confidence. We must be absolutely “shut up” to God. We must be brought to the end of self, and to the bottom of circumstances, in order fully to prove what the life of faith is, and what God’s resources are. God and the creature can never occupy the same platform. It must be God alone. “My soul, wait thou *only* upon God; for my expectation is from Him. He *only* is my rock and my salvation” (Psa. lxii. 5, 6).

Thus it was with Jehoshaphat, in that scene recorded in 2 Chron. xx. He was wholly cast upon God. It was either God or nothing. “We have no might.” But what then? “Our eyes are upon Thee.” This was enough. It was well for Jehoshaphat not to have so much as a single atom of might—a single ray of knowledge. He was in the very best possible attitude and condition to prove what God was. It would have been an incalculable loss to him to have been possessed of the very smallest particle of creature strength or creature wisdom, inasmuch as it could only have proved a hindrance to him in leaning exclusively upon the arm and the counsel of the Almighty God. If the eye of faith rests upon the living God—if He fills the entire range of the soul’s vision, then what do we want with might or knowledge of our own?

Who would think of resting in that which is human when he can have that which is divine? Who would lean on an arm of flesh, when he can lean on the arm of the living God?

Reader, art thou, at this moment in any pressure, in any trial, need, or difficulty? If so, let us entreat thee to look simply and solely to the living God. Turn away thine eyes completely from the creature: "Cease from man, whose breath is in his nostrils." Let thy faith take hold now on the strength of God Himself. Put thy whole case into His omnipotent hand. Cast thy burden, whatever it is, upon Him. Let there be no reserve. He is as willing as He is able, and as able as He is willing, to bear all. Only trust Him fully. He loves to be trusted—loves to be used. It is His joy, blessed be His name, to yield a ready and a full response to the appeal of faith. It is worth having a burden, to know the blessedness of rolling it over upon Him. So the king of Judah found it in the day of his trial, and so shall the reader find it now. God never fails a trusting heart. "The shall not be ashamed that wait for Me." Precious words. Let us mark how they are illustrated in the narrative before us.

No sooner had Jehoshaphat cast himself completely upon the Lord, than the divine response fell, with clearness and power, upon his ear. "Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; thus saith the Lord unto you, Be not afraid or dismayed by reason of this great multitude; for the battle is not yours, but God's . . . ye shall not need to fight in this battle. Set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them; for the Lord will be with you."

What an answer! "The battle is not yours, but God's." Only think of God's having a battle with people! Assuredly there could be little question as to the issue of such a battle. Jehoshaphat had put the whole matter into God's hands, and God took it up and made it entirely His own. It is always thus. Faith puts the difficulty, the trial, and the burden into God's hands, and leaves Him to act. This is enough. God never refuses to respond to the appeal of faith; nay, it is His delight to answer it. Jehoshaphat had made it a question between God and the enemy. He had said, "They have come to cast us out of *Thy* possession, which Thou hast given us to inherit." Nothing could be simpler. God had given Israel the land, and He could keep them in it, spite of ten thousand foes. Thus faith would reason. The selfsame Hand that had placed them in the land could keep them there. It was simply a question of divine power. "O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee."

It is a wonderful point in the history of any soul, to be brought to say, "I have no might." It is the sure precursor of divine deliverance. The moment a man is brought to the discovery of his utter powerlessness, the divine word is, "Stand still, and see the salvation of God." One does not want "might" to "stand still." It needs no effort to "see the salvation of God." This holds good in reference to the sinner in coming to Christ, at the first; and it holds equally good in reference to the Christian in his whole career from first to last. The great difficulty is to get to the end of our own strength. Once there, the whole thing is settled. There may be a vast amount of struggle and exercise ere we are brought to

say "without strength!" But, the moment we take that ground, the word is, "Stand still, and see the salvation of God." Human effort, in every shape and form, can but raise a barrier between our souls and God's salvation. If God has undertaken for us, we may well be still. And has He not? Yes, blessed be His holy name, He has charged Himself with all that concerns us, for time and eternity; and hence we have only to let Him act for us, in all things. It is our happy privilege to let Him go before us, while we follow on "in wonder, love, and praise."

Thus it was in that interesting and instructive scene on which we have been dwelling. "Jehoshaphat bowed his head, with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites stood up to praise the Lord God of Israel with a loud voice on high."

Here we have the true attitude and the proper occupation of the believer. Jehoshaphat withdrew his eyes from "that great company that had come against him," and fixed them upon the living God. Jehovah had come right in and placed Himself between His people and the enemy, just as He had done in the day of the exodus, at the Red Sea, so that instead of looking at the difficulties, they might look at Him.

This, beloved reader, is the secret of victory, at all times, and under all circumstances. This it is which fills the heart with praise and thanksgiving, and bows the head in wondering worship. There is something perfectly beautiful in the entire bearing of Jehoshaphat and the congregation, on the occasion before us. They were evidently impressed with the thought that they had noth-

ing to do but to praise God. And they were right. Had He not said to them, "Ye shall not need to fight"? What then had they to do? What remained for them? Nothing but praise. Jehovah was going out before them to fight; and they had but to follow after Him in adoring worship.

And now we have the soul-stirring record: "And when he had consulted with the people, he appointed *singers unto the Lord*, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord: for His mercy endureth forever." What a strange advance guard for an army! A company of singers! Such is faith's way of ordering the battle.

"And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten." Only think of the Lord setting ambushments! Think of His engaging in the business of military tactics! How wonderful! God will do anything that His people need, if only His people will confide in Him, and leave themselves and their affairs absolutely in His hand.

"And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped." Such was the end of "that great company"—that formidable host—that terrible foe. All vanished away before the presence of the God of Israel. Yes, and had they been a million times more numerous, and more formidable, the issue would have been the same, for circumstances are nothing to the living God, and nothing to a living faith. When God fills the vision of the soul, difficulties fade away, and songs of praise break forth from joyful lips.

“And when Jehoshaphat and his people came to take away the spoil of them” (for that was all they had to do) “they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away; and they were three days in gathering of the spoil, it was so much. And on the fourth day, they assembled themselves in the vally of Berachah (or ‘blessing’); for there they blessed the Lord.”

Such, beloved reader, must ever be the result of a living faith in the living God. More than two thousand five hundred years have rolled away since the occurrence of the event on which we have been dwelling; but the record is as fresh as ever. No change has come over the living God, or over the living faith which ever taketh hold of His strength, and counts on His faithfulness. It is as true to-day as it was in the day of Jehoshaphat, that those who believe in the Lord our God shall be established, and shall prosper. They shall be endowed with strength, crowned with victory, clothed with spoils, and filled with songs of praise. May we then, through the gracious energy of the Holy Spirit, ever be enabled to exercise “A LIVING FAITH IN THE LIVING GOD!”

From C. H. M.'s “*The Living God and a Living Faith.*”

“LORD Jesus, I have naught to plead,
In earth beneath or heaven above,
But just mine own exceeding need
And Thine exceeding love.

“The need will soon be past and gone—
Exceeding great, but quickly o'er;
Thy love, unbought, is all Thine own,
And lasts forevermore.”

FAITH.

FAITH is not a force or power which the individual can use or manipulate at his pleasure. It is not some natural force of human character that can be lessened or increased at the will of the individual. Faith does not produce any of the grand truths which it makes real to the soul. The scientist does not create a single fact nor a single atom of what he discovers; he can but seek for and point out that which *is already in existence*. And so with faith: it does not create a single truth, but it does make truths already existent good to the soul. The only thing we can hope to do is to simply discover what God has for us as a fact, and by faith receive it—appropriate it. It is so with salvation; with our acceptance in Christ; our boldness to enter the holies by the blood of Christ: the facts are there, and it is the province of faith to make them real to the soul. The blessed fact in all this is that all the precious truth has its source in God—faith neither adds to nor takes away from it—it is of God, and stands in all His stability and perfection. Well for us that it is so.

F. H. J.

HUMILITY—The only true independence is in humility; for the humble man exacts nothing, and cannot be mortified—expects nothing, and cannot be disappointed. Humility is also a healing virtue: it will cicatrize a thousand wounds, which pride would keep forever open. But humility is not the virtue of a fool, since it is not consequent upon any comparison between ourselves and others, but between what we are and what we ought to be—which no man ever was.

Selected.

ROCK OF AGES.

- “**R**OCK of Ages! cleft for me,
 I have found my rest in Thee.
 Thou, my loving Saviour art,
 Worthy Thou to fill my heart.
 All my sins were borne by Thee,
 In Thy body, on the tree:
 There we view the Smitten Rock,
 Yielding water for the flock.
- “Blessed Jesus—Thou alone
 Didst for sinners there atone,
 When uplifted on the tree
 Thou didst bear the curse for me,
 And from out Thy piercèd side,
 Flowed remission's cleansing tide.
Then was bruised the serpent's head,
 And the darkness thus has fled.
- “Christ now risen from the dead,
 Is become our living Head;
 And we wait His voice to hear,
 When *to us* He will appear:
 Sleeping saints who then arise,
 Join the triumph of the skies;
 While the saints who wait shall be
 Changed, and ever, Lord, with Thee.
- “Washed in Jesus' precious blood,
 And made kings and priests to God—
 Saints now join the heavenly throng,
 Who lift up a grateful song,
 To the Lamb who once was slain,
 But forever lives again.
 ‘Rock of Ages! cleft for me,’
 All my springs are found in Thee.”
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"CLEARING THE WAY."

UNDER this heading — in "Watchword and Truth" (Nov., 1904) the Editor contends that "it was not revealed to Paul that a new Body was formed, but that Gentiles were now admitted on equal footing with Jews into the Body that already existed" (in Old Testament times). But we learn from 1 Cor. xii. 13, that "by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles." Therefore the Jew, as well as the Gentile, is *introduced* into the Body by the baptism of the Spirit. By the baptism of the Spirit the Body *was formed*: and this baptism of the Spirit took place at Pentecost, as we learn by comparing Acts i. 5 with Acts ii. 1-4. In the former passage we read, "Ye shall be baptized with the Holy Ghost not many days hence." This was at the end of the "forty days;" and at the fiftieth day (Pentecost) the Holy Spirit came from heaven as recorded in Acts ii. 1-4; and thus the Church was formed, by the baptism of the Spirit, as announced by the Lord in chap. i. Eph. i. tells us that God "set Christ at His own right hand" and "gave Him to be Head over all things to the Church, which is His Body."

Do not these scriptures declare that the "Body" did not exist until Christ was exalted, and the Holy Spirit had descended to form that Body? The revelation of the "mystery" is *not* that the Gentiles were now to have a place in the Body, but that God was making a new thing, into which both Jews and Gentiles are baptized by the Spirit, forming thus the Body, and united to Christ, the Head of it. No such Body had existed before, either of Jew or Gentile.

Both are introduced into it by the Spirit, who could not come until Jesus was glorified: "for the Holy Spirit was not yet [given]; because that Jesus was not yet glorified" (John vii. 39) as we have seen by the passages in Acts.

Therefore, not only do the scriptures already considered (Acts i. and ii. with 1 Cor. xii. 13) refute (1) the Editor's teaching, but Eph. iii. clearly excludes his assertions as to that passage. The passage excludes the thought that the Gentile belonged to "the Body" of old; how could "the Body" have existed with the Gentile on a different level from the Jew? The nature and unity of the Church, the Body of Christ, excludes such a thought: it is a dislocation and confusion of the truth.

(2) As to the teaching of the eleventh chapter of Romans, that the Gentiles as a "wild olive-tree" were grafted in among the Jewish branches and became partakers with them "of the root and fatness of the olive-tree," that is a matter of life and salvation—not of "the Body of Christ." Old Testament believers were born of God, and New Testament believers are born of God.—all have life in Christ. But New Testament believers have something additional. Besides having life in Christ, they are joined to Him as the Head of the Body by the indwelling Holy Spirit, as we have already seen, and thus become members of His Body, the Church. We are *in Christ* by life—He is in us, and we in Him: but by *the Spirit* we are *joined to Him* and to one another as members of "the Body," and thus form the Church.

(3) What is said by the Editor under this number, is answered by what we have just presented under

No. 2. "*It is not a new family* that is formed (in Christianity) but the same family brought into the standing of full grown sons; and having an experience by the Holy Spirit that corresponds to that standing," says the Editor in reasoning from Gal. iv. Here again (in Gal. iv.) Church truth is not referred to, any more than in the eleventh chapter of Romans. Jewish believers of the Old Testament times were God's children as surely as we are. It has no reference to the subject before us. The Editor again fails to distinguish between life in Christ, and being "baptized into the one Body" "by the one Spirit."

(4) Under this number we have the following statement, "If those believers before the day of Pentecost, and also those after the Advent and resurrection, do not have Christ as their Head, then they are without a Head, without salvation, without God, and without hope." But Christ is "the Head of every man," saved or unsaved (1 Cor. xi. 3) and He is the Head of all who are saved, no doubt, as their Lord and Saviour; but He may be their Head in that sense, without their being of His Body, the Church. He is "Head over all things to the Church which is His Body" (Eph. i. 22). As we have seen this is true only of those who are indwelt by the Holy Spirit, that is true only of believers of the present dispensation. King Edward of England is head of his kingdom, but he is head of his wife also, for "the head of the woman is the man" (1 Cor. xi. 3).

No. 5. has been already answered, "How can they have the same divine life from the same glorious Head, and yet not be members of the same Body, according to the Scripture?" As already set forth, partaking in life with Christ is a different thing

from being joined* to Him by the indwelling Spirit so as to be a member of His Body. Were not Old Testament saints possessors of *life* in Him? But the Holy Spirit had not then come to dwell in the bodies of believers, which was essential to the formation of the Church according to 1 Cor. xii. 13.

(6) As to 1 Cor. xv. 49, "as we have borne the image of the earthy, we shall also bear the image of the heavenly," this is true for the Old Testament saints as well as for us. It is speaking of resurrection, but in no way denies the distinctive relationship of the members of the Body, which, as we are elsewhere told is peculiar to the present time.

The writer speaks here of the "saved Jew on earth, and the saved Church reigning in glory over the earth" in a future time. Israel's blessing no doubt is referred to; but will not saved Israelites who are on the earth in that day have life in Christ?—and yet the writer speaks of those in heaven only as the Church. What is the explanation of this? And speaking of the Church in heaven in that time, he says "that Body will be the Church of the first-born ones—all who have fallen asleep in Jesus, from Abel to Advent." But if this be true who are "the spirits of just men made perfect" spoken of in the same verse? If they are Old Testament saints in distinction from "the Church of the first-born ones" all is plain: but if "the Church of the first-born ones includes all from Abel to Advent," who are these others that are mentioned in this heavenly array?

E. S. LYMAN.

(To be concluded in our next issue.)

* "He that is joined to the Lord is one Spirit" (1 Cor. vi. 17).

A CERTAIN POOR WIDOW.

Luke xxi. 1, 6 and Mark xii. 41, 44.

HOW rich and full is the precious Word, which is the lamp to our feet! and how full the beauty and perfection it reveals in our Lord, eternity alone will show; but through His Spirit, thank God, we can enjoy a little measure here.

In the opening verses of Luke xxi., we have the "poor widow;" the "rich men;" and then Christ looking on. The Lord reads all *hearts*. On the one hand, He reads the earthly thoughts of the "rich men" in whose actions is no denial of self—only casting in of their abundance; on the other, the utter abandonment of self in the "poor widow"—her heart has an absorbing object. To the natural mind the widow's act seems insignificant indeed as compared with that of the rich men: but, saith the Lord, As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts (Isa. lv. 9). How little such an offering as hers would go toward the expense of the temple with all its costly decorations and service—and what money can do is all earthly men know. But Christ judged from an entirely different point of view, and so from His lips comes a judgment which abides eternally—"she hath cast in more than they all."

Are we, as individual children of God, like her? Is not this a pattern of what God looks for as the great, leading characteristic in each one of us? And is not the Church—the true Church of Christ as a whole—set before us in that poor widow? Surely yes. Are we then in that attitude of heart which corresponds with this? Are we in spirit "widows in

deed"—mourning for an absent Lord, and looking for His return? Is He our absorbing Object, so that we cast in our living, all of it, as she did? The eyes of the world are not attracted by such a thing—it is of little importance; but how different with the Lord. "*Two* mites;" she could easily have divided her little "all"—one for herself, one for the temple of the Lord. But she cast in her all. If Christ is, as He should be, the most precious object of our hearts, the practical life flowing from it will surely be a true testimony. Further on, the Lord points us to the day when all things shall be taken at at their true value; when the earthly shall have been cast down; and when the life in which Christ has been the object shall stand and go to adorn throughout eternity the living temple.

R. F. H.

"FIRSTBORN" as used in Scripture does not of necessity mean the one born first, though the term arises from that. The one born first was always given the place of pre-eminence; and so, if, for some reason (as in Reuben and others) the one born first lost that place, a younger one received it. Thus Christ as "Firstborn of every creature" (Col. i. 15) is not the one born first, but to whom God gives the pre-eminent place of firstborn. As *man* He is above and Head of all creation, and sooner or later, all must bow to Him.

In like manner He is "the firstborn from the dead" (Col. i. 18). Others were raised from among the dead before Him, such as Lazarus and others, but of all who belong to the first resurrection—who shall come forth from among the dead, and who will share His glory with Him, He will ever be the pre-eminent One—the chief above them all.

SEVEN DISTINCT TITLES OF CHRIST IN THE FOURTH GOSPEL.

I. CHARACTERIZED BY, AND LINKED WITH, THE THEME OF THIS GOSPEL.

THE Gospel of John is essentially doctrinal in character, as compared with the Synoptic Gospels which are so largely historical. The subject before the Evangelist, objectively, is the incarnate deity of Christ, the fact that the Word has tabernacled in flesh, and that in Him is the source of eternal life. Subjectively, he treats of eternal life communicated and dependent. As a consequence, we find that discourse forms the greater part of the Gospel, and the miracles recorded are only the text for these discourses, by which divine truth is unfolded from the lips of God among men.

In no other Gospel do we hear so often the emphatic and blessed "I am's" of the divine Son. We realize that they come from Him who is the I AM, the eternal self-existing One. What weight of authority this gives to every statement coming from His blessed lips, and how sweet to have from them that expression of the infallibility of the word of God—"Scripture cannot be broken,"—when men on every hand are striving to set it aside.

It is interesting to note that seven times Christ makes distinct and positive statements of what He is in Himself, prefaced by His immutable "I am." They are not concerning His deity, though they are related to it—for it is like a golden thread running through the whole Gospel. We may say these statements are as jewels which hang from it, and

present Him in those aspects relative to the eternal life communicated to those that receive Him; that is, with the subjective, rather than the objective, side. We may note, too, in connection with this that they are all in the second great division of the Gospel, which treats of the eternal life from this point of view. (For these divisions see Numerical Bible.)

The first of these titles is in chap. vi. "I am the Bread of Life." This presents to us Christ as the sustenance of that life eternal which He has communicated to us who believe on Him. Thus in Him, we have not only the life eternal itself, but also the sufficiency for this new life, and the secret of its perpetuity. This maintains His place of supremacy and headship over those who receive this life. They need Him continuously.

The second is, "I am the Light of the world" (chap. ix). The sense in which Christ was the light of the world is clearly developed in this Gospel. "In Him was life, and the life was the light of men," manifested here in the world—in Him who was the Word, as John declares in his epistle (1 John i. 2). The divine nature thus fully displayed must be the "Light of the world," and for men; although its shining only manifests all to be in darkness. Nevertheless it is the manifestation of God in "grace and truth." But He who is this divine manifestation, communicates this same life eternal to as many as believe on His name. Therefore from them must shine forth (in measure at least) this same blessed light which hath "shined in our hearts, for the *shining forth* of the light of the knowledge of the glory of God in the face of Jesus Christ." Thus, as Jesus declares, he who follows Him "shall have the light

of life." In other words, it means that the believing one who follows Christ, having this life and the bread of life to sustain it, will manifest the light which shines from it—parallel with the fact that the life in Christ was the out-shining of that life in the world. While He was in the world He alone was the light of it (John ix. 5). But now that He is no longer in it, He has those who, if they follow Him, are to have the light of life shining from them amid the darkness. We are "to shine as lights in the world" (Phil. ii. 15). In all this the question is plainly one of relationship to the scene in which the life is communicated—a true second place; and its connection with the first will be only the more emphasized when it is taken up in detail.

In the third place we have, "I am the Door of the sheep" (ch. x. 7); and again (ver. 9) "I am the Door. He that enters by this Door shall be saved and shall go in and out and find pasture. In this we have the thought of the *portion* that belongs to this life. We get here the *realization* of what belongs to this life—"the pasture" that it needs. Further thought connected with the third place will develop when we come to consider more particularly this title.

Fourthly, "I am the good Shepherd" (John x. 11-14). With this figure of tender loving care we have coupled that supreme act of devotion to Himself—the laying down of His life for the sheep. In this title we have expressed the watchful care over the ministering of perfect love and power to the development of the life given by its Divine Communicant. "I came that they might have life, and have it abundantly;" that is, that it should develop and go beyond the mere fact of life possessed. The Old

Testament saints had life eternal, but now that He who "is the true God and eternal life" had come, those who had this life imparted to them were to have it in superabundance, as regards the practical, actual knowledge and enjoyment of it. This is the direct result of His good shepherding. With this, the fourth place, is linked experience, testing, and failure by the way, with weakness of the creature. These are the circumstances under which the life is developed and expanded by His "rod and staff" and His tender leading.

Fifthly, "I am the Resurrection and the Life." Based on this we have the link of the creature with the Eternal—man, though he be dead, linked through Christ with life in God. "He that believeth on Me, though he have died, shall live; and every one who liveth and believeth on Me shall never die. We see here the eternal life passing under the shadow of death; coming out of it in the glory of resurrection; bringing with Him a multitude of captives who are carried in Him beyond the power of death. Thus is that divine, eternal tie established between God and man. Five, plainly speaks of this. But more of the preciousness of it when we consider the details.

In the sixth place (John xiv. 6), "I am the Way, the Truth, and the Life." Christ is the way by which alone the Father can be reached. Not only so, but He only is the One by whom and through whom the Father can be known. He is the Truth, the revelation of the Father. And then, too, He is the life, which imparted to others, is the power in which all is enjoyed and made good to them. No one can come to the Father but by Him. And here

we have imposed the divine limit of approach to God. A limit set, or a boundary line fixed, which excludes all who seek some other way of approach, but within which are all those who have accepted the divine avenue which leads from darkness to eternal light. Of such a fixed limit the numerical place of this title is a reminder. But a more important thought is that we have the manifestation of the fullness of the Godhead (3) in the Person of Christ (2). Thus the power of 3 is taken up and actively displayed (of which the act of multiplication, even in numbers, speaks) by the 2, and into the full blessing and power of this, those are introduced who follow this way. This we shall fully see when we come to it.

Seventh (John xv. 1), "I am the true Vine," and again "I am the Vine" (ver. 5). Here we reach the full and final thought as to His relation to the communicated life. Here we have the foundation thought which underlies the whole truth of Christian position as developed by Paul. We have here, therefore, perfection. It is the indissoluble oneness of Christ and His members as figured in the vine and its branches. Here we have what is eternal, and shall abide throughout endless ages the vessel for the display of God's glory.

We have thus very briefly characterized these seven titles of Christ. In them we find the circle returning into itself; with the "Bread" we commence—"abideth in Me and I in him;" with the "Vine" we end—"abide in Me and I in you." How blessed the refuge divine love has provided for those who will take it. A refuge which clothes the refugee in a beauty and glory according to the mind

and eye of God. May our hearts enter into it more fully. And if the Lord permit the taking up of these several titles, each separately, may the Spirit feed us with the living bread—Christ Himself.

J. B. Jr.

(To be continued.)

EXTRACT OF LETTER.

IT is in thinking of Him—of Himself—that one has joy. You are not a joyful Christian. I understand it, I know it: there is discipline in that. Christ has not had the place that He ought to have had in your soul. You see, I hide nothing from you. But that is not all: you have not confidence enough in His grace. Own all to Him that might be a cloud between your soul and His love. You do it, I know; but the grace, the deep perfect love of Jesus, the love which is above all our faults, and gave itself for all our sins, the love which took occasion of our very weaknesses to show its own perfection—of it you do not think enough. That love divine, but also personal of the Saviour, will fill your heart; Jesus will fill it; and you will then be not only in peace, but joyful. I attach more importance to peace than to joy. I should wish to see you habitually in a joy more deep than demonstrative; but if Jesus is in the bottom of your heart, that Jesus who has blotted out all trace of evil in us, in whom we live before God, then your joy will be deep. May it be so. Oh! that your heart may be filled with Jesus Himself, and with His love, and with the sense of His grace. He has saved you, He has washed you, He has become your life, in order that you may enjoy God. What could you have

more than Himself? You can see His goodness in the peace that He gives you, and in the way in which He surrounds you with such care and affection. . . .

How blessed, when every trace of that which has kept us bound in some way or other to this world of misery and evil will have completely disappeared, and when we find ourselves in that light where all is perfect! Therefore trust yourself to His love.

J. N. D.

CURRENT EVENTS.

THE successes of Japan in her war with Russia have been a great surprise to many. Some are raising questions which make it necessary to consider afresh the interpretation commonly put upon certain passages of Scripture. It has been generally thought that prophecy indicates that Russia will ultimately acquire supremacy over both China and India. With this thought in the mind, the present check upon the expansion plans of the Russian rulers appears to be in conflict with the expected progress of Russia.

Now, if Russia should acquire sovereignty over both China and India, would she not by that means acquire what we commonly speak of as "world supremacy"? She would certainly dictate to the world. In the book of Daniel, however, we learn there are but four Gentile powers that are to have world supremacy, and it tells us what powers they are. Russia is not one of them. Both Daniel and the Revelation agree in testifying that world supremacy will be in the hands of the fourth, or Roman power, in the time of Jacob's final sorrows. Rev. xiii. 7 expressly states that, in the last half week of Gentile times, "authority over every kindred and tongue and nation" will be held by the last great Roman head—the head that receives a wound but is healed.

Beside this, Rev. xvi. 12 speaks of a very strong confederacy of "kings from the East." This company of associated kings must certainly be contrasted with, not only the great Western power (the Roman), but with Russia, or Gog, whose quarters are expressly said to be in the North. (See Ezek. xxxviii. 6, 15; xxxix. 2.) It seems clear there are to be three confederacies—one in the West, one in the North, and one in the East.

But if we accept a great confederacy of kings in the East, we must abandon the thought of Russia extending her power until she brings China, Japan, and India under her control.

Looking upon the present struggle in the light of this, I think we may see in the successes of Japan a distinct check upon Russian aggression. God is using Japan to thwart Russia's purposes of expansion.

Another consideration seems to confirm this view. Just what role Russia will assume during the last week of the times of the Gentiles, does not seem to be revealed. The part she will play in the stirring events of that period does not form any part of the subjects of which the book of Revelation treats. What is clear is that her doom is later than that of the other two confederacies. That she will be represented in the fierce conflict, when the armies of the nations will be gathered for the battle of the great day of God Almighty, I quite believe. But evidently her entire force will not be there. While this conflict is going on the Lord Himself takes the issues into His own hand. He espouses the cause of His own people, judges unsparingly the assembled armies, and, so far as the powers of the West and the East are concerned, they are completely crushed. But Gog, or Russia, does not seem to learn the lesson of the judgments of the Lord. Of course, Israel is delivered and established in her own land, now "brought back from the sword" (Ezek. xxxviii. 8). Dwelling there under the wing of Jehovah, in safety

and rest, Russia will look upon her and will "think an evil thought" (ver. 10). After the other powers of the world have been completely humbled by the Lord, disregarding the presence of Jehovah in the midst of His people and the lessons of the judgments by which He has returned them to their possessions, Russia will swoop down upon the mountains of Israel with *all* her armies (ver. 4); but, instead of taking Israel as a spoil and prey, she will be overthrown by the hand of God. This destruction of the mighty hosts of Israel's last, or Northern foe, seems to be the last of the judgments of the Lord as fulfilling the type of David. The Solomon type, or reign of peace, follows.

Whatever the humiliation Japan inflicts upon Russia now, and whatever the outcome of her present internal struggles, Russia will continue to be a great power; and the haughtiness which has so plainly characterized her rulers will at last boldly defy the God of Israel, even after He has displayed His power in judgment in the complete destruction of the armies of the West and of the East.

In the steadily rising tide of Japanese power and influence, we may see the initial element of what will culminate in the allied kings of the East. Truly the trees are putting forth leaves; the long looked for summer is near! How much nearer, then, must be our own hope!

C. CRAIN.

THE STORY OF CORNELIUS AND ITS LESSONS.

WHY was the story of Cornelius written? What are the lessons we are to gather from it? To answer these questions it is needful to recall the commission the risen Lord Jesus gave to His disciples. Matthew tells us that He authorized them to "disciple *the nations*" (chap. xxviii. 19). Mark says He told them to "preach the gospel to every creature in *all the world*" (xvi. 15). Through Luke we learn that after He had instructed them concerning the preaching of "repentance and remission of sins *among all nations*," He told them to "tarry at Jerusalem until they received power from on high" (xxiv. 47-49). In Acts i. 8, we read He said to them, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea and in Samaria, and unto the *uttermost* part of the earth." Another passage in John xvi. must also be remembered. Speaking of the Holy Spirit whom He had promised to send to them, He said, "He will guide you into all truth" (ver. 13).

Now, these passages make it clear the risen Lord not only authorized the proclamation and establishment of Christianity in Jerusalem, in all Judea and in Samaria, but also *in all the world*; and further, that the Holy Spirit, whom He would send to them, would guide them into all the truth they would need in order to carry out their commission.

Turning now to Acts ii., where we have the account of the descent of the Holy Spirit, we find that the preaching of repentance and the remission of

sins *began* at Jerusalem (ver. 38). In chap. vi. 7 we read, "And the word of God increased; and the number of the disciples multiplied *in Jerusalem* greatly; and a great company of the priests were obedient to the faith." Up to this time there does not appear to have been any thought of *Samaria*, nor of the great *Gentile world*. In chap. viii., we learn of a great persecution breaking out, scattering the assembly "abroad throughout the regions of Judea and Samaria," though the apostles themselves still remained at Jerusalem (ver. 1). The fugitive disciples, wherever they go, carry with them the joyful message that has been proclaimed in Jerusalem (ver. 4). Thus the commission of the Lord to His disciples was carried out *in the regions of Judea*. While this was going on Philip goes to Samaria proclaiming the message *there*. Numbers, "both men and women," believed. The apostles, still at Jerusalem, hearing of the work going on in Samaria, send Peter and John, who having "prayed for them that they might receive the Holy Ghost," laid their hands on them and thus owned the Samaritan believers as sharers with themselves in the remission of sins and the gift of the Holy Spirit.

Though evangelizing many of the Samaritan villages they return to Jerusalem with no thought apparently that the Gentile world is to be invaded with the gospel of repentance and remission of sins. The converted Ethiopian returning joyfully to his own land, of which in due time they must have heard, one would think would have suggested this, but there is no hint that it did. Nor did the conversion of Saul and his call to bear the name of Jesus before "Gentiles and kings" as well as "the children of Israel".

remind them of their Lord's command to go "into all the world." It was necessary, then, that the Holy Spirit Himself should force it upon them. It was hard for them to believe that God would grant "repentance unto life" to the Gentiles. It went against all their prejudices to allow that a Gentile, even though he be a believer, was a fellow-citizen with them, and with them in the household of God. These things had to be demonstrated to them, and that, too, in a way they could not resist. This demonstration the case of Cornelius supplies. An examination of the account will make it manifest. It will clearly appear that the Holy Spirit, in all the incidents and circumstances connected with Cornelius was *guiding into the truth*. Let us, then, study the inspired record—the infallible account of how a Gentile believer was encouraged to take his place among the sanctified through faith in Christ Jesus, and the believing Jews themselves forced to own him as one with them in the household of God.

In the first place we may notice that by his name—Cornelius—he belonged to a distinguished Roman family. He could point to a long list of honored ancestors—men who had taken a conspicuous part in a history of which every patriotic Roman was proud. But this was not his title to take his place among the sons of God; nor was the honorable office he filled—the centurion, or commander, of a choice band of soldiers. But these things, coupled with his great generosity to the Jews, tended to weaken Jewish prejudice against him. He was indeed a man "of good report among all the nation of the Jews" (chap. x. 22). Nevertheless, it was not "a lawful thing for a man that is a Jew to keep company" with even so good a Gentile.

But, besides all this, we must notice that he had renounced the Roman religion and was a worshiper of the God of the Jews, to whom he continually prayed and whom he feared, guiding his family in the fear of God also. He was not a proselyte to the Jewish religion, but through the testimony of the Jews, imperfect as it was, to the one true God, he had been converted from Paganism and become a worshiper of God. Now here we may ask, what was the position of such as he under the law of Moses? What was the relation of such to Israel? Did they form part of the commonwealth of Israel? No; they were strangers and aliens. They were not sharers with Israel in her blessings. If they saw fit to dwell within Israel's gates they received the stranger's portion, but even thus were excluded from Israel's nearness. Israel had what was exclusively her own. But Christianity had now come and was being established in the world. Is this old exclusiveness to be continued? Is a Gentile worshiper to be kept in the far off place, and only Jewish believers to have the near place? No; "the grace of God which bringeth salvation to all men" has now come. Under this grace, a believing Jew not only has the knowledge of a hope of life and incorruptibility beyond death, but of a present place in the favor of God and a present assurance of the remission of his sins. But these are not blessings that belong exclusively to the believing Jew. They are the blessings and portion of the believing Gentile as well, and the truth of it must be demonstrated.

But it must be demonstrated in such a way that not only the believing Gentile will boldly claim, and take, and enjoy his blessing, but the believing Jew

acknowledge his right. An angel is, therefore, first of all, sent to Cornelius to assure him that his "prayers" and "alms" *are* "a memorial" before God. It is not that they are the ground of blessing or of the favor of God, but rather the witness of the faith that is in him—the *memorial* of a faith that is not a "dead faith"—but a living, fruitful faith. But blessed as it was for Cornelius to learn that his prayers and alms were acceptable to God, apart from the mediation and intercession of the Jewish priesthood, he needed to learn more than this. He needed to learn that it was his privilege to take openly and publicly the place God gives now to the children of God. He needed to learn that he had a God-given right to a place in the household of faith. So the angel directs him to send for Simon to receive a message from God through him. How easy it would have been for the angel to have given the necessary divine communication! How readily might the Spirit of God have spoken the needed message directly to Cornelius. But neither was the way of God. He would have those who maintained the bars by which the believing Gentile was shut out and held in the far-off place, throw down the bars and proclaim the unity of the believing Gentile with the believing Jew.

But if the believing Jew is to do this he must learn that a vessel, however naturally unclean, when God has cleansed it, is no longer to be treated as unclean. Simon Peter, while dwelling with Simon the tanner, must surely have had opportunity to become familiarized with the idea of "cleansing unclean things for holding pure water," for a part at least of a tanner's business was to prepare the skins of which the

water bottles were made. But however familiar with this process, he certainly had not thought of it as symbolizing the cleansing of the Gentiles. At this time he would not have allowed that Cornelius was "sanctified in Christ Jesus." But he must be brought to see in him a vessel cleansed of God. This is the lesson of the vision of the "great sheet" full of, to a Jew, every kind of unclean animals. Bidden to "slay and eat," he refuses on the ground that they are unclean creatures; but the divine voice rebukes him for calling unclean "what God has cleansed." That the lesson of the vision has to do with the Gentiles he soon learns, for as he is wondering what it all means, the Spirit who is guiding into the truth, tells him of the arrival of three men who are seeking for him, and that he must go with them without misgivings, as *He* had sent them.

When Peter met them he found them to be messengers from the Gentile Cornelius, who by divine guidance had sent for him to come and to give him a message from God. It was impossible to resist. To do so would be to resist God. If God had cleansed Cornelius, Peter could not oppose it.

He went, therefore, as he says, "without gainsaying." When he had arrived at the home of Cornelius, he reminds him that it is unlawful for a Jew "to keep company, or come unto one that is of another nation," and then declares that God had broken down his prejudice and scruples, and taught him to regard him as a cleansed person. But the matter could not be left there. The simple recognition that a believing Gentile is cleansed is not enough. There must be the ministry of the blessing that belongs to faith. Peter had been told that Cornelius had been in-

structed to expect a message from God through him. But before the message is given the case must be made clear. Peter, therefore, inquires, "For what intent have ye sent for me?" To which Cornelius replies that he had received, through an angel, assurance from God that his prayers were heard, and that his alms were acceptable in the presence of God; that God had a communication to make to him, and that he, Peter, had been designated as the one who was to give him the communication. He then adds, "Now therefore we are all here present before God, to hear all things that are commanded thee of God."

The case is now clear to Peter. He understands that not only is a believing Gentile a cleansed vessel, but that the fruits of faith in such are a rich odor in the presence of God, and that it is the will of God that the Jew, who has by grace obtained from the risen and exalted Lord Jesus the forgiveness of sins, should communicate his incomparable blessing to the believing Gentile, and thus openly and publicly acknowledge faith's title to the blessing wherever it is found, whether in Jew or Gentile. This he accordingly now does. He tells Cornelius that he now understands that God does not hold the person of a Jew above that of a Gentile; that, wherever there is faith, there is one who is accepted with God. Then he says, You know the word—the message—God sent to the children of Israel, which they in their unbelief rejected, hanging upon a cross the One who brought it. Now God has raised Him up from the dead—a fact of which there is creditable testimony. As thus risen, He gave a commandment that we should proclaim Him to the people, to be the Judge both of the living and of the dead. Now

the combined testimony of the prophets is that *whoever* believes in this man-rejected, but God-exalted Man, shall receive the remission of sins—*i.e.*, the believing Gentile shares, along with the believing Jew, in the grace that is in the hands of the risen Jesus to bestow. Thus Cornelius is assured that the blessing of the house of faith is his; that he is a sharer with the saints in their portion and privileges.

C. CRAIN.

(To be concluded in our next issue.)

LIKE PILATE.

HOW many on every hand are like Pilate: he did not seek the having to do with Jesus, but it forced itself upon him, and he could not avoid it. So with many; they do not seek it, but it seeks them; they would like to avoid it, but they cannot; they can no more dismiss it successfully than they can dismiss the sun that shines upon them, or dismiss the incessantly approaching hour of their death and of the judgment which follows.

When the matter was forced on Pilate, he tried to be neutral; to make others decide for themselves and leave him in non-committal. He could not succeed. He must decide *for* or *against* Jesus. He loved this world more than his soul; a place of honor for a little season, more than the glory of heaven for all eternity. He decided against Jesus, though his conscience knew better.

Now all this is not related about Pilate for Pilate's sake. There is not a man who can avoid having to do with Jesus—with Jesus now as Saviour, or with Jesus by and by as Judge. *None* can escape this.

It is God's decree. "Every knee shall bow." It matters little therefore what we think of any other, but much indeed does it matter what we think of Jesus.

Nor does this end with our having found the salvation that every one finds who believes in Jesus. It continues with the saved man with regard to *all* truth. Jesus said, "I am the Way, the Truth, and the Life." He is the embodiment of all truth, and all truth is linked up with Him as every link in a chain. Should we therefore seek to be neutral concerning any part of the truth—dismiss it because perhaps it is too costly, too disturbing an element for our easy-going life and self-love—we shall surely have to face it some day. Truth in all its parts has a claim upon us. It is not given for our choice, but for obedience. Blessed are they who, knowing it, are doers of it.

A WORD ON THE UNITY OF THE SPIRIT

THERE is "one Spirit" (Eph. iv. 4). Many and varied are His offices; but in each and all, His object is to glorify Christ (John xvi. 14). Whatever He does, in whatever way He acts, it always in accordance with what He is Himself, "*Holy Spirit*;" and with that one object ever in view—the glory of Christ. Conflict, confusion, or contradiction in His actions there cannot be, He is *God* the Holy Spirit. Therefore in His many and varied activities and operations, there is, there can be but one, united, consistent, and harmonious action on His part, and an object that is never deviated from.

On our part, to "keep the unity of the Spirit," is

to see and to act in harmony with the Spirit, and consequently with all those doing likewise. It is not merely seeing eye to eye with one another about some particular truth whatever it may be; but it is seeing eye to eye with the Spirit of God; being in His mind, and acting in harmony with Him. It is not "many men, many minds," but one mind—the Spirit's mind. Many men surely, but "all made to drink into one Spirit" (1 Cor. xii. 13), so that all may be controlled by, and in the mind of the Spirit.

We see at once that if this is really carried out in practice, then there will be a manifestation of oneness on our part, whether it be in connection with what is ecclesiastical or moral. If we fail in this, then we are *not keeping* the Spirit's unity. It is not that we have *broken* it as to actual fact, for we cannot break what He *forms*, or *does*; but we are out of harmony with His object and action, and are *not keeping* His unity. Hence we see the force of the word that is used "endeavoring;" or as the new translation reads it, "using diligence to keep the unity of the Spirit in the uniting bond of peace."

Timothy is told to "*hold fast* the form of sound words;" and to "*keep*, by the Holy Ghost, that good thing which was committed to him" (2 Tim. i. 13, 14). There was no thought of *making* or *breaking*, but simply of *keeping*, *holding fast*, not letting slip. If otherwise, then he would be out of touch with what was entrusted to him as a valuable deposit from God to keep; and although the things mentioned existed just as ever they did, yet he would be out of harmony with the Spirit about them. The Lord, it will be observed, speaks in a similar way to the remnant in Thyatira, "I will put upon you none other burden,

but that which ye have *hold fast* till I come " (Rev. ii. 24, 25). Then He commends the church at Philadelphia with "thou *hast kept* My word, and not denied My name " (Rev. iii. 8). Thus we see that *keeping*, or *not keeping*, does not necessarily mean either making or breaking, but holding fast—being true to, and acting consistently and in harmony with that which we are called upon to keep or hold fast.

Now this exhortation to keep the Spirit's unity is, I judge, very comprehensive. It is not limited to the ecclesiastical aspect or use of it, as has been so often done, but embraces *all* the truth of God revealed and communicated by the Spirit (1 Cor. ii. 10, 13; 1 Pet. i. 12). And the moment any saint of God acts contrary to the mind of the Spirit with regard to any truth revealed in the Word, no matter what it is, he is there and then out of touch, has lost hold as it were, and is *not keeping* the unity of the Spirit. There is thus call for constant exercise of conscience and faith, and constant "endeavoring," as the hindrances and difficulties are many and great.

Let us keep clear in our minds that what the Holy Spirit *forms*, and all that He *does*, stands in its absolute perfection, untouched, and unaffected by all the failure and evil on every hand. We can neither *make*, *break*, or *mar* it in any way. The body which He forms (1 Cor. xii. 13) is perfect and cannot be divided. The Scriptures which He has inspired and given (1 Cor. ii. 10, 13; 2 Tim. iii. 16) are absolutely perfect and "cannot be broken " (John x. 35). And His interpretations of those Scriptures, or application of their principles, admit of no contradiction, or possibility of saints being led by Him to opposing judgments on the same subject; neither can He

be the author of contradiction and confusion; and we must be careful, and not, either ignorantly or otherwise, father on Him the manifest results of our own weakness and failure in endeavoring to keep His unity.

Those who really and truly keep it will have the Word as the basis and guide for their action, for the Spirit ever acts through the Word. Apart from that Word as their authority for such action (and it will appeal to and command the consciences of the *godly* everywhere) it is but the fleshly activity and assumption of those whose claim to spirituality is but a mere claim for themselves.

It has been said, "The unity of the Spirit is the one mystical body on earth." Indeed this is a view held by many on the subject, that He has formed a something—the one body—which we are to keep. But I think it is a mistake to speak of it thus, and confounds the "one body" with the "one Spirit." Surely it becomes us to be in His mind and act in unison with Him in the truth of "one body:" but if the unity of the Spirit "*is* the one mystical body," seeing we are told to keep that unity, it practically means we must keep the one body; and to obey such a command would place us at once in conflict with much of the Spirit's teaching in the Word, and create confusion and contradiction making Him the author of it. We should have to walk with every member of the body no matter who they were, what they were, or where they were. Nothing would justify us in separating from any of them, let their doctrines or practice be what they may; and this certainly would not, and could not be the unity of the *Holy* Spirit, whose object is to glorify Christ, the One who is the "Holy and the True."

True, He forms the body—a divine unity, as 1 Cor. xii. 13 teaches: that, we do not question. And had there been no failure in acting on that truth, all saints would have been in harmony with the mind of the Spirit, and there would have been an outward manifestation of the oneness of the body; and the unity of the Spirit in *that ecclesiastical* connection would have been kept by all. But man is a sinful and fallen creature. Even the saints, though born again and indwelt by the Holy Ghost, have sin in them still; and the certainty of failure in responsibility was foreseen, and provision made by God for the walk and path of the godly in the midst of failure and ruin. Yea, the very fact of ruin foreseen, and now existing, necessitates the *endeavoring*, in the face of difficulty and opposition, to keep the unity of the Spirit in the bond of peace: in other words, to be in His mind, and *act* with Him and in His power *on the principle of one body*, spite of all hindrances—not try to keep the one body.

The state of the professing Church to-day makes it an impossibility to *walk* with every member of the body, though we are bound to recognize all true Christians as being fellow-members of it. Not only is *moral* and *doctrinal* evil in the individual a barrier, but the awful increase of evil doctrine among those who teach, makes *association*, where it is known and allowed, an equal barrier to fellowship; and it is this question of *association* which is being let slip to-day by many, and which we have to guard against. To receive some, therefore, to fellowship at the Lord's table we dare not. Take the case of a true saint of God falling into any fundamental false doctrine, as 2 John x.; he has not lost his place in the body.

The unity of the Spirit, too, remains untouched, altogether apart from the state and action of the fallen brother. But *he is not keeping it*. He is entirely out of harmony with the mind of the Spirit as to the truth about Christ's person and work, and also with those who are endeavoring to keep it. Besides which he has made himself subject to discipline through his fall.

What then is to be the attitude of fellow-members of the body toward such an one? Are they to continue in fellowship with him under the mistaken plea of keeping the Spirit's unity, and that that unity *is* the one body? Certainly not! He has become *leavened*; and the instructions in the Word are most explicit in such a case. See 1 Cor. v. 6-13. Yea, even a Christian lady is commanded by God not to receive such an one into her house, or she would by so doing become "partaker of his evil deeds" (2 John 10). Could we then imagine our own doors closed against such a person and yet the door of God's Assembly kept open for him to come and take his place at the Lord's table? We should be unworthy of the name of Christian were we to allow it.

Then in acting thus toward that one, and refusing him a place at the Lord's table, and also to all those *knowingly* in sympathy and fellowship with him, and thus "partakers" of his evil deeds, do *we*, in that, fail in keeping the Spirit's unity? Far from it! Nor do we in any way deny that they are true members of the body equally with ourselves. But in the ordering of the house of God where the Holy Spirit dwells, the instructions are clear and explicit how to act in case: and it is self-evident that the Holy Ghost would not, and could not lead a company of saints to

act thus in obedience to the Word, and another company to act altogether differently and in opposition, and thus be the author of confusion.

Moreover the judgment of a local assembly in regard to any question of discipline which may arise in its midst, is of necessity a judgment for the whole assembly or house of God. How could it be otherwise? It is arrived at under the Spirit's guidance in that house, and in connection with that house (though in a local assembly), for discipline is ever connected with *the house*, and *not* with *the body*. Assuming therefore that such judgment is arrived at in a proper and scriptural way, to refuse it would be a very serious matter indeed; as well as to deny the Spirit's unity instead of endeavoring to keep it in the bond of peace.

The unity of the Spirit is, however, as I have already said, not merely ecclesiastical and connected with the assembly; but embraces *all* His activities and operations in connection with everything in the written Word and for the glory of Christ. And our endeavoring to keep it is each one acting individually or all collectively, in harmony with, or in the "fellowship" of the Spirit, in whatever He is occupying us with at the moment.

Nor must we ever forget that to "walk worthy of the calling wherewith we are called," as well as to endeavor to keep the Spirit's unity, calls for a certain state of soul to enable us to do it. It must be with "lowliness and meekness, and long-suffering; forbearing one another in love." We shall ever find in ourselves, as we walk in the light, that which calls for lowliness and meekness: and that in others which demands long-suffering and forbearance. We cannot

insist that others should *not be weak*, or that they *must* see eye to eye with us on every point—except, of course, that which is fundamental: we must wait on them and help them, in order to arrive at that oneness; hence the necessity for the exercise of those qualities.

But on the other hand, when evil is there, and such evil as calls for righteous and peremptory dealing, then forbearance and long-suffering have no longer a place: we are called upon to act for God and "*put away from amongst yourselves that wicked person.*" At the same time, woe unto us if there is only that fiery and fleshly zeal to put away evil, and the absence of that lowliness and meekness in ourselves which enables us to enter into the gravity and sorrow of that which has so dishonored Christ, disgraced ourselves, and which calls for the extreme act of excision.

The recognition of others as fellow-members of the body of Christ and receiving them as such, so much insisted on in a mistaken way by some to-day, is incumbent on us, we fully admit; but that must be qualified by, "*provided they are not scripturally disqualified.*" To do so otherwise is not keeping the Spirit's unity, but a peace-at-any-price sort of policy, which cares far more for *outward* unity and a mistaken charity than for the Spirit's unity, and the interests of Him who died for us, and the holiness that becomes God's house forever.

May we all be preserved from the continued encroachments of that looseness which is creeping in; which sees only the unity of the body, and mistakes for the unity of the Spirit who gives *every* scripture due weight and place—as well as from that ex-

treme exclusiveness which dishonors the Lord by rejecting those who have scriptural right and title to the privileges we ourselves enjoy.

New Zealand.

WM. EASTON.

LETTERS TO AN EVANGELIST.

(*Extract from "Papers on Evangelization," by C. H. M.*)

AND in the first place I deeply feel our lack of a prayerful spirit in carrying on the work of evangelization. I have referred to the subject of the Spirit's work; and also to the place which God's word ought ever to get; but it strikes me we are very deficient in reference to the matter of earnest, persevering believing prayer. This is the true secret of power. "We," say the apostles, "will give ourselves continually to prayer and to the ministry of the Word."

Here is the order: "Prayer, and the ministry of Word." Prayer brings in the power of God; and that is what we want. It is not the power of eloquence, but the power of God; and this can only be had by waiting upon Him. "He giveth power to the faint; and to them that have no might He increaseth strength. . . . they that wait upon the Lord shall renew their strength" (Isa. 29, 31).

It seems to me, dearest A., that we are far too mechanical, if I may so express myself, in the work we do. There is too much of what I may call going through the service. I greatly fear that some of us are more on our legs than on our knees; more in the railway carriage than in the closet; more on the road than in the sanctuary; more before men than before God. This will never do. It is impossible that our preaching can be marked by power and crowned with results, if we fail in waiting upon God.

But there is more than this. We fail in our public meetings for prayer. The great work of evangelization is not sufficiently remembered in our prayer-meetings. It is not definitely, earnestly, and constantly kept before God in our public reunions. It may occasionally be introduced in a cursory, formal manner, and then dismissed. Indeed, I feel there is a great lack of earnestness and perseverance in our prayer-meetings generally, not merely as to the work of the gospel, but as to other things as well. We do not seem like men in earnest. We seem to forget that God will be inquired of; and that He is a rewarder of them that diligently seek Him.

And if we fail in waiting on Him, He will get others to do His work. The work will be done, no doubt, but we shall lose the dignity, the privilege, and the reward of working. Is this nothing? Is it nothing to be deprived of the sweet privilege of being co-workers with God, of having fellowship with Him in the blessed work which He is carrying on? Alas! alas! that we prize it so little. Still we do prize it; and perhaps there are few things in which we can more fully taste this privilege than in united earnest prayer. Here every saint can join. Here all can add their cordial Amen. All may not be preachers; but all can pray—all join in prayer; all can have fellowship.

Moreover, when this is the case, when this most excellent spirit pervades the whole assembly, you may be sure there will be no trouble as to what is called "The responsibility of the preaching." It will be all the same who does the work, provided it is done as well as it can be. If the assembly is waiting upon God, in earnest intercession for the progress of the work, it will not be a question as to the one who is to take the preaching, provided Christ is preached and souls are blessed.

"CLEARING THE WAY."

(in "Watchword and Truth" Nov. 1904.)

(Concluded from page 213.)

IN speaking of the final state the Editor says, "Then will come 'the new heavens and new earth wherein dwelleth righteousness,' and 'into that new sphere of glory will come the new Jerusalem, and the new humanity under the one Head to be in blessing forever.' But because this 'Son of Man' is also 'Son of God,' there will not be a glory to which He is heir, as the only begotten Son of God, into which this redeemed multitude will not be received as 'heirs of God and joint-heirs of Jesus Christ;' the whole of redeemed humanity will enter into its 'inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven' for them all."

No distinction is made by the Editor between the heavenly and the earthly portions: but when Eph. i. 10, tells us "that in the dispensation of the fulness of times, He might gather together in one all things in Christ both which are in heaven, and which are on earth," it evidently means that such being the great consummation at the end, it is a condition of things that will endure forever. Therefore, there will be both heavenly and earthly glory forever in the Kingdom of God, and a heavenly and an earthly people of those who are redeemed, as other scriptures show. And as to saying that "into that new sphere of glory (the new heavens and new earth) will come the new Jerusalem," this is leaving out the truth that according to Rev. xxi., the new Jerusalem descends from heaven not once only, but twice—once at the begin-

ning of the Millennium (ver. 10), and again at the beginning of the eternal state of glory (ver. 2) described in the first eight verses. But when the picture of the events of time is complete, in chap. xx., and a view of the descent of the new Jerusalem and of the blessedness of the eternal state has been presented in the earlier verses of chap. xxi.; then, a separate, retrospective vision of the new Jerusalem is set before us from xxi. 9, on through the earlier verses of chap. xxii. This review, or vision, evidently present the new Jerusalem at the dawn of the Millennium, for the tree of life is mentioned, and the leaves of the tree are for the "healing of the nations;" showing thus that time is still continued. It is the glory of the new Jerusalem—the glory of the heavenly state, shining upon the earth, during the millennial period.

Therefore in this review the new Jerusalem descends from heaven (xxi. 9) to begin the Millennium, "having the glory of God," which harmonizes with Rom. v. 2, "We rejoice in hope of the glory of God;" and again "when Christ who is our life shall appear then shall ye also appear with Him in glory" (Col. iii. 4). "Then the nations of them that are saved (on earth), shall walk in the light of it and the kings of the earth do bring their glory and honor unto it." They pay homage to that which is above them. Thus the heavenly state of the new Jerusalem is distinguished from the earthly state in the Millennium—and so also, as we shall see, in the eternal state. It comes down from God, out of heaven (xxi. 2) but it does not say it comes to the earth; the contrary is shown. There is "no temple in it," but there will be a temple in the Jerusalem on earth. "And the

city had no need of the sun . . . and there shall be no night there;" but on earth, while it "remains," "day and night shall not cease." There is no merging of the two conditions. And even where it is said, as to the eternal state (xxi. 3), "the tabernacle of God is with men," "and God shall wipe away all tears from their eyes; and there shall be no more death"—clearly referring to men on earth—still it is not that His heavenly saints (who are His "tabernacle") will be on earth; for were it so, God Himself would make His abode on earth: but there will be intimate association between heaven and earth.

This is foreshadowed, as to Millennial times, by "Jacob's ladder," set up on earth, and reaching to the heavens, angels ascending and descending upon it. And again in the vision on the mount, when Moses and Elias talking with Jesus in heavenly glory were seen by the disciples: this, Peter tells us, was "the power and coming of our Lord Jesus Christ."

But if the holy city, Jerusalem, comes down from heaven for the Millennium, and yet does not come to the earth, but remains distinct from it, it shows that the same thing is true as regards the eternal state. The city descends again from heaven, but abides forever a heavenly city. There will be therefore saints on earth, and saints in heaven, of the redeemed family, forever.

All Scripture is in harmony as to this. "The new heaven and the new earth," take the place of the first heaven and the first earth; but as this "first heaven" in connection with the "first earth," is not the heaven of God's dwelling place, neither is this "new heaven" God's dwelling place; it is, as it were, but the envelope of the earth. It is not the heaven

where Jesus is, and where He went to prepare a place in the Father's house, for those for whom there is a "hope laid up in heaven" (Col. i. 5).

As to the earthly hope, not only will Israel and saved Gentiles inherit the earth in the Millennium, but the first three verses of Rev. xxi. show that "men" will be on the "new earth," while, as already seen, in intimate association with the glory of the heavenly Jerusalem. Redeemed people will also dwell on the "new earth," in the eternal state, as well as during the Millennium. This distinction is uniformly maintained in Scripture, as in Eph. iii. 15. "Of whom (the Father of our Lord Jesus Christ), the whole (or every) family in heaven and earth is named."

One extreme view would exclude the earth, as an abode for redeemed people for eternity; another would exclude heaven, and reduce all to an earthly hope. But Scripture sets forth both sides: a heavenly hope for heavenly saints, and an earthly hope for earthly saints. This is the harmonious doctrine of Scripture. Old Testament saints, the Church, and martyrs of the "tribulation" period, are marked out by Scripture to inherit heavenly glory; but Israel and saved Gentiles, to inherit the earth: the latter two classes, during the Millennium. In the eternal state, in connection with the new heaven and new earth, "men" are spoken of: "the tabernacle of God is with men;" but in view of Isa. lxvi. 22 are we not assured that Israel, as a nation, will exist forever? "For as the new heavens, and the new earth which I will make shall remain before Me, saith the Lord, so shall your seed and your name remain before Me."* The

* See Numerical Bible—HEBREWS-REVELATION, p. 487.

teaching of Scripture therefore is that there will be redeemed saints on earth, and redeemed saints in heaven in the eternal state: all will know Him as Head and Lord and Saviour; but there will be various relationships, plainly delineated in Scripture. Those only who are of this present dispensation being of the Church which is His Body" (Eph. i. 22; 1 Cor. xii. 13; Acts i. 5; Acts ii. 14).

E. S. LYMAN.

SEVEN DISTINCT TITLES OF CHRIST IN THE FOURTH GOSPEL.

2. I AM THE BREAD OF LIFE.

(Continued from page 221.)

THE parallel thought suggested by the miracle preceding the discourse of John vi. is that, a bread is the sustenance for the natural life, s He who is the "Bread of life" is this for the life He has given. Such a life was what the world needed in its state of spiritual death and alienation from God. The light of such a life, as shining from the Word become flesh, was required to fully manifest the darkness of the world. And the gift of this life, to whoever would receive it, turned that one from the darkness to the glory of the light of life. Therefore "work not for the food that perisheth but for the food that abideth unto eternal life, which the Son of Man will give you." Satan's and man's opposition make labor necessary to obtain this food. "The work of God," which they must do, is to "believe on Him whom He hath sent." This would obtain for them eternal life (verse 40). He enforces this a little later on. "Verily, verily, I say unto

you, he that believeth on Me hath eternal life ;" and He is the Bread of that life—the means of its sustenance and the power of its perpetuity (vers. 47, 48). "This is the Bread that cometh down from heaven, that one may eat of it and not die." The secret and power of eternal life is in Him, and He came down from heaven to give it to men.

He is this Bread, the "Bread of God" (ver. 33)—the "true Bread from heaven" that they who eat of it may live forever.

He is the "living Bread," the Son to whom the Father hath given to have life in Himself (John v. 26). We may well note in connection with this the comparison the Lord draws between His own life and the Father, and that of the one who feeds upon Him and lives by reason of this. "As the living Father hath sent Me, and I live by reason of the Father, so he that feedeth on Me shall live by reason of Me" (ver. 57). The Father abides in Him, and, in this place of obedience and dependence He had taken, it is the life of the Father given to Him by which He lives. The carrying out of the Father's will and purpose was the whole expression of His life. He that feedeth on Me, Christ says, "abideth in Me and I in him" (ver. 56). The parallel is plain. As the Father is the explanation of the life of Christ here, so now Christ is the explanation of the believer's life. It is that, doubtless, in the mind and counsel of God, and will be that in fulness in the glory of eternity ; but to what extent is it that in our daily life here? Is He the motive of thought and action in our lives here? and is our obedience and service springing from love for Him? Thus He is "the bread of life," assimilated by those to whom

this life has been given, through faith in Him. This is eternal life, and is sustained for eternity by the same Bread—"he that feedeth on this Bread shall live forever" (ver. 58).

As the Lord speaks of Himself under the figure of bread, the process of preparation should also be instructive in this connection.

First as to the grain. "A body hast Thou prepared Me." Of this body the grain is plainly a type, speaking of the Person of Christ. The grain must be crushed and undergo the action of fire. This tells of how Christ, in the body prepared Him, must needs bear the fire of God's wrath that He may be "the Bread of life" to others. He links with this title the fact that the bread He will give is His flesh which He will give for the life of the world (ver. 51). The language, of course, we understand to be figurative. It is in connection with His death that Christ becomes this bread, just as the prepared grain only becomes bread through the action of the fire. Thus the bread, in accord with the Lord's language, is the flesh of the sacrifice after it had been subjected to the action of fire (Exod. xii. 9).

The grain of wheat the Lord uses as a type of Himself. It "consists of an outer husk or covering, an embryo or germ, and a central mass of farinaceous material." The husk or covering is separated in the grinding process and does not become part of the wheaten flour; the germ is that from which the life of the plant springs; and in the central mass, in which the germ is hid, we find that matter on which so much of the nutritive value of the grain depends. This mass, with the germ, when ground constitutes the flour. Here we have a parable of nature stamped

with that triple character which marks it as full manifestation of Him concerning whom it is a type. We have, in the outer covering of the grain, the body of humiliation, the tabernacle of Deity. "The Word became flesh." In the germ of life we have the fact that "in Him was life," that "as the Father hath life in Himself, so hath He given to the Son to have life in Himself." In the central mass of the grain, in which the germ of life is hid, we have the elements of His Person, in which is found the eternal life He had in Himself—that germ, as we may say, from which alone springs all of new creation life and fruitfulness. It is this central mass with the germ in it which, when ground and subjected to the action of fire, becomes the bread of natural life. So, too, the elements of the Person of Christ in which is the eternal life, becomes the Bread of life after He passes under the fire of divine wrath for others, that they might feed on this Bread.

In the process of preparation, the crushing of the grain is the first step; then the flour is combined with water in the kneading; and, finally, it is subjected to fire. Christ, the true grain of wheat, passed through all of these three stages.

We have spoken of the central mass of the grain with its germ, as typical of the elements of the Person of Christ. It is these elements which come out under the crushing-stones of suffering and affliction, constituting the life manifested, with the Eternal Life permeating throughout, even as the germ and the central mass are crushed together and displayed in the fine flour—the product of this process. Thus was the Eternal Life, which was with the Father, manifested here. That fine flour speaks to us of the

pure, separate, holy, altogether lovely character of Jesus in all its perfect elements, crushed out in a wondrous display of perfection by the awful pressure in every form of trial to which He was subjected. What material for the food of the creature!

The fine flour is not ready for the fire, however, until it has been kneaded with water. Water is a type of the written Word. Here the thought seems to be that all which He endured, the whole of His life, as manifested in the fine flour, is perfectly mixed, as we may say, bound up together with the fulfilment of, and in obedience to, the word of God. Its every requirement is met by Him. This all proved Him as the One alone fit and ready to bear the fire of judgment and be the Bread of life, just as the wheat is made ready by this double process, to be baked and then fed upon by man.

The fire is that which finally makes the bread ready for food. It is the fire of judgment endured by Christ which makes Him the Bread of life for the believer. "My flesh" (the perfect humanity, the fine flour) is the bread Christ declares He will give for the life of the world. It becomes this, therefore, through sacrifice and the shedding of His blood.

The Christ who lived, but passed through death, is the Bread of life for those who, linked with Him, stand in the glory of His resurrection. Here we may draw a distinction. It is not the bread which gives life; it is the sustenance of life. "The blood is the life;" and Christ links flesh and blood together. The drinking of the blood gives life—that is the entering by faith into the work accomplished by the life given up, to which the blood shed bears witness. Then for this life we have what sus-

tains it, "My flesh." In the types of the Old Testament it was only after the sacrifice, the blood all poured out, that the flesh could be eaten. In this we see how He becomes the Bread in connection with His death. It is that which makes it good to us.

How precious the food thus provided for the need of new-creation life! How infinite its value since the cost was so great by which it was made good to us. But let us consider this question: *To what extent does our regularity in partaking of this food compare with our regularity in partaking of "the food that perisheth?"* Our hearts are searched, surely, as we think of how seldom we sit at meat with our blessed God. May we by His grace be quickened afresh to feed upon this bounteous provision of divine love which has spent itself to the full in providing for the objects of its affection. Let us remember that Christ is the Bread of our life—not the world nor the things of the world. "I AM"—absolute and excluding all else,—**"THE BREAD OF LIFE."**

J. B. Jr.

IF Christ have taken a strong hold, the path is simple, and the young may be saved many a pang. If Christ's, they will surely learn the world is nothing, and its friendship enmity with God; but it is better, and happier, to learn it in the blessed company of Christ than in regrets on a dying bed, or a heart repentant at loss and unfaithfulness. I do not expect young Christians to have learned everything, but the Lord expects them to be faithful to the light they have got. "And to him that hath shall more be given."

THE STORY OF CORNELIUS AND ITS LESSONS.

(Concluded from page 232.)

BUT if the believing Jew under the guidance of the Holy Spirit has been forced to preach repentance and remission of sins to the Gentiles, to declare among the Gentiles the doctrine of free, sovereign grace; to announce to them the gospel of salvation—by grace through faith—will he allow a believing Gentile to openly take his place along with those whom God has publicly acknowledged as His people, His sons? This is the next question to be considered and, as all through, God Himself acts to force a right settlement of it. While Peter is declaring the message of God—a message, which, as we have seen, assures Cornelius that he belongs to the household of faith and has part in its blessing—God bestows upon Cornelius and the company of believers that were with him the Holy Spirit, thus owning them to be His sons. If in Acts ii. the believing Jew had received the Spirit of adoption, and in chap. viii. the believing Samaritans, now in chap. x. it is bestowed upon believing Gentiles. In each case God's public acknowledgment of them as His own. But if God has openly owned a believing Gentile, why should not a believing Jew openly acknowledge him? Peter feels that he is bound to do so, that he cannot refuse them baptism, and orders it to be done, putting them thus in open association with those upon whom the name of Christ has been publicly placed.

To what lengths Peter has gone! But will the Jewish company of believers *at Jerusalem* endorse

all this? Will they admit that God has "granted repentance unto life to the Gentiles"? They are forced to do so. They sharply rebuke Peter for going "in unto men uncircumcised and eating with them." Then Peter explains the whole matter from the beginning and shows them the evident hand of God all through. He speaks of the manifest lesson of the vision he had seen of the great sheet let down from heaven, of the express command of the Spirit that he should go with the messengers that had come from Cornelius, of how he came to send for him, and of the assurance given to Cornelius that he would "hear words" which would be to him the unfolding of the salvation of God. Then he tells them that as he began to give the promised message God gave them the Holy Spirit, thus owning them as His, as He had already owned the believing Jew. How, then, he says, could I withstand? If God gave them the same Spirit of adoption which He has given to us "what was I" to oppose? Convinced thus against all their prejudices they allow it to be a matter that God has settled and consent to the admission of the believing Gentile, themselves thus putting down the bars by which they would have kept the Gentile believer in the place of distance, and owning his unity with the believing Jew.

Thus the lessons of the story are manifest. They are: First, the guidance of the believing Jew into the truth of the unity of the Jew and the Gentile in Christ. Second, the practical reception by the believing Jew of the believing Gentile into the place of privilege and enjoyed blessing. Third, the making known to the believing Gentile the blessing and portion of faith in the presence of God. And, Fourth,

the revelation to him of his right to take his place among those who are openly marked off as the household of God.

The story has been written that these lessons may abide for us. Alas! they have not always been remembered. The spirit of making "a fair show in the flesh" has come in, developing much that is inconsistent with these lessons. How many have forgotten that God does not regard the person of men! How many substitute works in the place of faith, denying thus Peter's gospel of salvation. How often, too, the receiving of the Spirit by "the hearing of faith" (see Gal. iii. 2) is denied. Even the fact that Cornelius is already a believer when he is directed to send for Peter is used in this way, forgetting that Cornelius lived in the time of the overlapping of two dispensations. But Judaism, as a dispensation, has passed away, and so there are now nowhere any converts to God by its testimony. It is by the gospel Christianity that men are "turned to God from idols to serve the living and true God" (see 1 Thess. i. 9). The "word of truth," the gospel of Gentile salvation, as preached by Peter is "whosoever," whether Jew or Gentile, believes, "receives the remission of sins." The record of the history of Judaism's course abides, but it is only as in the hand of the Christian that it gets its true interpretation. Alas! even he too often misinterprets it. But it is Christian testimony that now turns men to God. Whoever does turn to God gets the remission of sins, and the gift of the Spirit is distinctly connected with this. Cornelius received the Spirit when the remission of sins had been ministered to him. Under Judaism it could not be ministered to him even though he was

a believer. But the gospel of Gentile salvation does just that, and hence a convert under its administration receives the Spirit when he receives the remission of sins, i. e., when he believes (see Eph. i. 13).

There is also another doctrine sometimes urged that is a clear misuse of the story of Cornelius. It is said that Peter asserts that he was to "tell him words whereby he and his house should be saved" and that therefore there are at least two kinds of believers, one having salvation, the other not. But, as we have already seen, in considering the previous point, the story of Cornelius shows the passing away of Judaism. He lived in the time of its overlap by Christianity. He knew the promise of a Saviour God had made to Israel. But he had not yet learned that that promised Saviour had been sent to Israel and that they had rejected Him, crucifying Him upon a cross, and that God had raised Him from the dead and made Him Lord of all, the Judge of both the living and the dead. Peter tells him all this and then goes on to show him that the old dispensation under which he had turned to God was now passing away. A new dispensation was coming on, had indeed already begun, in which the believer, whether a Jew or a Gentile, should have the blessing of a known and enjoyed salvation, that the grace of God now brought salvation to all, and all who believed in and submitted to the risen Jesus shared in the salvation. This is the plain meaning of Peter's words when he says, "Words whereby thou and all thy house shall be saved." He is really explaining to his Jewish brethren, who were so full of prejudice against the Gentiles, that he was guided of God and indeed forced to announce to the Gentiles *their* title to participa-

tion in the salvation of God. The meaning of the words must be understood from the evident object of the Spirit of God in the account. This, we have seen, is to declare the salvation of God to the Gentiles and to force the believing Jews to acknowledge the Gentile's title to it in common with themselves. It is not intended to teach, directly or indirectly, that there are or may be two classes of believers, one with, the other without salvation.

It is an unwarranted use of the passage. Let it be realized that the question before the brethren of the circumcision was, Shall we admit that the believing Gentile shares with us in the salvation of God? and all difficulty disappears at once. Peter's answer is, Why, that is just what I was to preach to Cornelius. I was to tell him words whereby he and all his house should be saved. I was to tell him that he and his house should participate in the salvation which is now "preached by the Holy Spirit sent down from heaven."

"Words whereby thou and all thy house shall be saved," thus undoubtedly assures us that all believers are saved, that faith's blessing is salvation. It is true there may be much yet to learn. Peter had only begun to speak. But God waited not for them to advance in knowledge. Just as soon as Peter, the Jew, had declared the Gentile title to salvation God gave them the Spirit to say, I own them as saved. They are Mine and I claim them. It is a claim that cannot be disputed. He who does so resists God.

C. CRAIN.

"IN ME FIRST" AND "US . . . LAST."

1 Tim. i. 16; 1 Cor. iv. 9.

UPON proclaiming afresh the blessed fact "that Christ Jesus came into the world to save sinners" the apostle, remembering his past life, declares himself to be the "chief" of them. However conscientious his motives while persecuting the followers of Christ, the moral state revealed in such opposition to God and the operations of His Spirit, as also the harrowing scenes which his blind cruelty had caused, must often have filled his soul with sorrow as they came up again to mind.

One thought, however, exceeds all others at such a time, and he expresses it thus, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting." So, if the sinner's wickedness has been very great, it has manifested the glory of the grace that shines in the face of Jesus Christ. It has marked the character of the dispensation committed to Paul, through which we are now passing, revealing the completeness of man's ruin on one hand, and the fulness of the grace and the patience of God on the other.

This at once produces worship in his soul—"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." It attaches him to Christ. It makes Christ the central Person of all his desires.

But this attachment involves a new order of things. What Christ is is so different from what man is that the natural man cannot endure Him. But Paul has

nothing else now with which to present himself before men. Moreover if Christ crucified is God's way to the coming glory, it is also God's judgment of this world and all that is of it. But Christ crucified is henceforth the only text of Paul's preaching and path. What a scene of rejection and opposition therefore must this man find now, in whose heart Christ is enthroned, and whose glorying is only in the Cross. Others, like the Corinthians, may adopt ways and principles which veil much of this and greatly ease the path or make it cease to be the Christian path, though still bearing the name, but that faithful witness of Christ will not. He will be true to his Lord as his Lord was gracious to him. If in him "first" was displayed the full grace of a patient, longsuffering God, so in him "last" will also be made manifest what the path of a truly thankful heart must be to the end.

There is no change in either till the Lord returns. Every sinner saved is found on the road to Damascus resisting Christ, and is saved therefore by sovereign grace, through faith; and every saved sinner, in whose heart Christ dwells by faith, and glories only in the cross of Christ, must to the end prove what is "the fellowship of His sufferings."

P. J. L.

A WORD ON "FEET WASHING" AND "FRUIT BEARING."

John xiii. and xv.

"**F**EET washing" and "fruit bearing." The former is the Lord's self-imposed responsibility, if one may reverently use such words in connection with Him; the latter is our responsibility. In John xiii. it is the intensity of His love for "His own that are in the world" which leads Him to stoop and serve us in order to remove the defilements which are contracted while passing through the world, and keep us in moral suitability to Himself, ready at any moment to be taken away into the place where He is gone Himself. It is not *making us fit* in the sense of *giving us righteous title* to be with Him where He is; that is the result of the work of His cross: and through the infinite value of that work as seen, known, and valued by our God and Father, we "are made meet for the inheritance of the saints in light" (Col. i. 12). It is *keeping* us in moral fitness by the action of the Word as used by Himself, in whatever way, so that there may be no break in the enjoyment of His love here, and moral fitness to receive Him, and be with Him when He comes to take us there. The action is His, not ours. All His own are the subjects of that action; if any are not, it is because they are not His; they have "no part with Him."

The blessed Lord knew He was going out of the world to the Father: and that the Father had given all things into His hands. He was therefore going back to Him in a new character—as Man; and as the one who had all things given to Him as Man. That

marvelous love of His had given the poor things He calls "His own" to share with Him—to have "part with Him" in all that was given Him; and now He would still serve them and stoop to their very feet so that the knowledge and enjoyment of that love might not be interrupted by the world's defilements. They were "perfected forever" by His one sacrifice (Heb. x. 14). They were "clean every whit" by the action of His Word (John xv. 3). But being in an unclean and defiling world, they would necessarily contract its defilement and need the constant activities of His eternal and unchanging love to remove those stains so that there might be no moral distance between Him and them, and therefore inability to enjoy His things—the "part with Him" here and now before He comes to take us there to enjoy it in its fulness. Let me observe again the action is His, we are the subjects of it and benefit by it.

In fruit-bearing it is different, the responsibility is ours, and that side is put first throughout the chapter. "*If ye abide in Me.*" "*Abide in Me,*" etc., etc. Fruit-bearing is the object, and the Father the One for whom the fruit is produced. Jesus washes our feet because His love cannot bear to have distance and lack of enjoyment between Himself and His own, no matter what produces it. When the feet *are* washed, and the defilement *is* removed, then there is no hindrance to fruit-bearing; so that there is a moral connection between the two chapters in that sense. His love is seen in the removal of the hindrance; the Father's heart is gratified by the fruit which is produced when the hindrance is removed. Our responsibility is to *abide* in Christ that we may produce *much* fruit.

In communion with Christ the Word has its power over us, the conscience is sensitive and receives its impression the more easily, and one is the more easily cleansed as a fruit-bearing branch. Everything is refused which would be a hindrance to that which gratifies the heart of the Father. Not that we are occupied with the fruit we produce, but in loving obedience, and in dependence, the heart is free to occupy itself with its object—Christ; and in so doing readily and willingly responds to the desires of His heart whatever they may be, and in so doing produces that which satisfies the Father.

New Zealand.

WM. EASTON.

THE PRAYER FOR BLESSING.

Eph. iii. 14-21.

THE apostle believed in the efficacy of prayer. Would that we might imitate him in this respect. Is it not true that often our prayers are formal or customary or habitual, rather than spontaneous desires and praises arising from the needs and thankfulness of our heart?

We find Paul praying at his conversion (Acts ix. 11); when he starts on a journey (xiii. 3); in prison (xvi. 25); when leaving the assemblies (brought out through his ministry) as he goes up to Jerusalem (xx. 36); and from his own statement in his various epistles, he is constantly in prayer for the saints he loves so well. He exhorts us to pray "without ceasing" (1 Thess. v. 17); "always" (Eph. vi. 18), which means there is *no time* when prayer is not proper; "everywhere" (1 Tim. ii. 8), which means there is *no place* where prayer is not appropriate;

and "in everything" (Phil. iv. 6), which means there is *nothing* the Christian needs about which we should not pray.

Would that we realized more our need of prayer, and also the fact that God has given His people this great power! Paul's was a *fellowship* of prayer.

He prayed for all the saints in the various assemblies to which he ministered, mentioning the fact in his letters to them, except in the case of the poor legalized Galatians; and even to them he seems to intimate that he had gone to the Lord about them (v. 10). No doubt, if it were possible, he prayed more earnestly for them than for those to whom he tells that he prays for them, because the deep need of the Galatians would but bring out the earnest longing for their blessing which he carried in his bosom. His not mentioning fellowship in prayer with them is stern rebuke. He could have no fellowship with those who had turned from Christ to be justified by law.

The apostle prayed that the Colossian saints "might be filled with the knowledge of His will" (Col. i. 9); that he might come unto the Romans to impart so spiritual gift (Rom. i. 10, 11); that the Philippi might be kept in the path in which they had started (Phil. i. 4-6); that the name of the Lord Jesus Christ might be glorified in the Thessalonians (2 Thes. i. 12); that the Corinthians might do no evil (2 Cor. xiii. 7), and above all for the Ephesians, blessed they were "with all spiritual blessings in the heavens in Christ." They are on this account but too much more subject to Satan's attacks, and he prays for them to have the spirit of wisdom and revelation so that they might know the heavenly hope and riches

and power, all of which is wrought in Christ raised from the dead (Eph. i. 16-20).

He also offers for them this wonderful prayer of chap. iii., but not until he asks for them wisdom to know the power of God as seen in the *risen* Christ. Chap. iii. is a sanctuary prayer and is not in place until the fact of justification of sinners has been realized. We must pass the altar of sacrifice and clearance of sin before we can enter the holy place for communion with God.

The apostle not only prayed for the saints but longed for their prayers on his behalf, especially for the gospel (2 Cor. i. 11; Col. iv. 3; 2 Thess. iii. 1). Should we not have fellowship in prayer, one with the other, and especially for those of the Lord's people who are laboring in the gospel; that they may have free utterance, that doors may be opened to them, for blessing on the Word, and for their temporal support? Let us, with our tithes, bring our prayers into the storehouse, that God may open the windows of heaven and pour out such a blessing there will be no room to receive it.

The *measure* of the blessing for which Paul prayed was "the riches of His glory." Words fail to describe what this would mean—it is beyond all thought or comprehension, or as he says later of God's love, it "passeth knowledge." His prayer for the Ephesian saints was illimitable and immeasurable—limited or measured only by the glory of an infinite God.

Did we but realize who is the Answerer of our prayers, how much more faith and freedom and power in prayer we should have! It is the Almighty God Himself, and He has told us we cannot ask too

much of Him—"whatsoever ye shall ask in My name I will do it."

Ver. 16. This prayer asks God for *strength*.

How great is our need of it! How weak is our grasp of the revealed wonders of divine love! Truly in us the treasure of God's testimony is in *earthen* vessels.

But God has given His saints the eternal Spirit to strengthen us with His might. *The indwelling Spirit means strength* to the Christian, but it is only as we let Him have His way with us and live to Christ. "If we live in the Spirit let us also walk in the Spirit."

He strengthens the inner man, and thus keeps the outer man under.

When we are in Christ Jesus there is a new creation (2 Cor. v. 17). The flesh is not dead but subjected to the Spirit. We *reckon* ourselves dead to sin although sin is there as we know too well. As we walk in the Spirit so the new nature is strong and overcomes the old. If we walk not in the Spirit the spiritual nature languishes and the flesh gets the upper hand. We are strengthened in the inner man when God's Spirit rules our ways (Rom. viii. 4, 5; Gal. v. 16, 22; Rom. viii. 26). And the inner man is renewed day by day (2 Cor. iv. 16).

Ver. 17. *Indwelling*.

Why should the apostle pray for Christ to dwell in our hearts by faith, when He is in the heart of every child of God? It is a stronger word than simply to be in our hearts. The word literally means, dwell deep down, or find a habitation; the thought being of a regular, constant home where we dwell always, to which we return at night, no matter where we may

have gone through the day. As the indwelling Spirit means strength, so *the indwelling Christ means love*. The Spirit takes up His abode in us after new birth to reveal to us the varied beauties and glories of Christ (John xvi. 13-15). The Spirit actually and ever dwells in us (1 Cor. vi. 19 and Eph. iv. 30) but Christ only in the measure and exercise of faith, as the Spirit shows Him to us; and as the blessed Spirit reveals to us Christ's perfections and affections, we learn to love Him more and more. Thus each day His presence, by faith, becomes more real to us, and more desired by us.

The soil in which the Christian life grows and thrives is love. Our roots must reach down into it if we would be established and bear fruit for the Master. We must "take root downward" before we can "bear fruit upward" (1 John iv. 17). The Lord Jesus did not die for us because we were worthy, but because He loved. A knowledge of this begets love in us too—love to God for His grace toward us; to His children because they belong to Him; and not only so, but possessed, by the new birth, of that life which is love, love becomes, in all things and everywhere, our principle of action according to the measure in which Christ dwells in our hearts.

Ver. 18. *Fellowship*.

The apostle would share the blessing with all saints. It has been said, "No one has a monopoly of the love of Christ." Paul goes beyond this and so far from monopolizing would press it upon all. He would give all the members of the Body of Christ all they could know of His love. If one member suffer the others suffer with it; also if one is honored all rejoice. So he would have *all* to comprehend to the

extent of which each was capable, the love of Christ (see 1 Thess. iii. 12). Shall we not share our blessings with all the members of the Body as far as we are able?

God's love is as broad as from "east to west;" as long as eternity itself; its depth as the depths of the sea and its height reaches up through the heavens, up and up and up without limit on into infinity. This love can save a guilty wretch or feed an insignificant sparrow. Should we not seek earnestly to know it more and enjoy it more? Then we can set it better before the lost and dying world which knows it not.

Ver. 19. *Knowledge.*

The knowledge of the unknowable. It is at best only a glimpse of Christ's love which we get. As it were, we touch only on the edge of an infinite, eternal sea which has no boundaries and whose depths cannot be sounded. Shall that deter us from seeking to know more about it? Shall the fact that we can never know *all* the love of Christ deter us from knowing all we can? Eternity will but bring new and fresh revelations of His grace and love, but the more we know of it here, the happier we will be, the more free from care, and the more ready to bear and endure all for His sake. May we heed as the Spirit would reveal to us the love of God in the face of Jesus Christ!

Ver. 19. *Filling.*

The last petition is for filling. How empty we are at our best of the things of God. How full of our own ways and works! How much more engrossed with what is in and around us than with the fulness of the glorious things which are in God. In Christ

dwelleth all the fulness of the Godhead bodily, and we are complete in Him. Our bodies are the temples of the Holy Ghost to make known to us that fulness, but only as He is ungrieved in us by our daily ways will He fulfil that office. All that "fulness of God" is for us, but is only enjoyed by subject, obedient hearts. Let us, too, pray for this to rest upon one another through the power of the Holy Ghost.

And after all this, God has blessing for us yet far beyond all we can ask or think. Well may the song of praise well up in our hearts and burst forth from our lips "Unto Him be glory in the assembly by Christ Jesus throughout all ages, age without end. Amen." F.

SEVEN DISTINCT TITLES OF CHRIST IN THE FOURTH GOSPEL.

3. I AM THE LIGHT OF THE WORLD.

(Continued from page 252.)

IN two different connections Christ declares this title. First it is linked with the woman taken in adultery, and second with the man born blind who receives his sight.

In the first instance (John viii. 12) we have a blessed promise joined to this title. "He that followeth Me shall have the light of life." In this we find the true relation of Christ as the Light to the life He communicates.

"In Him was life; and the life was the light of men." The life in Him as manifested was the light which coming into the world "lighteth (or sheds its light upon) every man" (John i. 9, J. N. D.). Since

men loved darkness rather than light, the characteristic condition of the world was darkness, and the glorious light that shone from the Word come into the world appeared in darkness and was not apprehended. Darkness spread over the world by the spiritual rulers of it (Eph. vi. 12), to whom men had willingly subjected themselves. Thus "He was in the world, and the world had its being through Him, and the world knew Him not." Light shone alone from Him. His life was so fully the manifestation of the person, no hidden part unrevealed, that He could say, I AM the light of the world." But men shrank back from the light unable to abide in it, and the darkness that brooded everywhere animated them with one object—that of extinguishing the light.

It is an example of this that introduces to the first statement of Christ being the Light. The question is, Will He reverse the sentence of the law against the guilty? The Pharisees hoped to obtain that by which to accuse Him. He who was the Friend of sinners, and who claimed the prerogative to forgive sins, what will He do in a case of this kind? In the answer we find the outbreking of glory which was His as the Light of the world. The sentence He acknowledged and declared was written in the ground,—the curse of sin. The ground is cursed for man's sake, who being part of it, (for he was formed from it) the sentence passes to him also. "Dust thou art and unto dust shalt thou return." Death was man's penalty. But to whom does it apply? to the gross transgressor only, or to the moralist as well? The questioners see no meaning in the significant act of Christ, and continue to ask Him. His answer measures the breadth of the sentence written. "He that

is without sin among you, let him cast the first stone at her." Light in the character of holiness and righteousness is shining in this, manifesting the darkness which everywhere abounds. Convicted, they turn from the light, unwilling to bow humbly before those luminous rays of truth that pierced them, for they came from Him to whose sight every creature is manifest and to whom all things are naked and open (Heb. iv. 12, 13).

The light has brought all to a common level. But now as to the sinner; she, clearly, is in the presence of One in whom there is no sin. Will He cast the first stone of judgment? "Neither do I condemn thee; go thy way, henceforth sin no more." Here we have the out-shining of divine grace. Light as truth manifests *man* in darkness and sin, therefore in opposition to God. Light, as grace, manifests *God* in loving-kindness and tender mercy toward man. Both came by Jesus Christ, and the life that was manifested in Him made both known, and was the Light.

He who had spoken the word that pressed home conviction to every heart had declared freedom to her, and here was the way open into God's presence of divine holiness and truth. Therefore the man who *follows* Him will be delivered from darkness and the condemnation which accompanies it and have instead the "light of life." The life is, of course, the eternal, and the light which emanates from it and belongs to it,—the sunshine in which the life is lived,—is Christ. The life that was in Him and which He has given to them that follow Him, can in its manifestation only partake of the same characters as were seen in Him. Thus His life manifested was the Light and we who follow Him, having the life,

have the light of it also which in a practical sense is Christ shining from us. The development and results of this are given in connection with the second incident,—the blind man.

Christ is interrupted by the challenge of the Pharisees (John viii. 13) as to the truth of His witness which He goes on to defend and explain. He leaves them with the emphatic declaration of being the I AM of the Old Testament revelation. Jesus hides Himself. They are left in the darkness of their unbelief, abashed and confounded—an incident prophetic of a then nearing moment when He would leave them to die in their sin, the consequence of rejecting Him—the Light. This then is the end announced for the Light rejectors who prefer to walk in darkness. Let us turn to the picture of one who receives the Light and follows where it leads.

This we have in the blind man who receives his sight, and here Christ announces for the second time "I am the light of the world." The physical is the picture of the spiritual. The man is a type of one who has heard the sentence announced as in the case of the woman and bowed to its truth. With him there is no self-righteousness which claims to see while the real condition is that of complete blindness. Such an one is ready for the activity of divine grace which could say, "Neither do I condemn thee. And now comes in the practical example of one who follows Christ, receiving as a result "the light of life." The true following of Christ is simply obedience to His word. The blind man obeys without question or expressed unbelief of the word of Christ. This is the requirement laid upon all who would follow Him. The result is he receives his sight. And

so with all who follow his example; they will be delivered from spiritual blindness by receiving true spiritual sight. They will then have "the light of life" and darkness will be no longer their abode. Of this we have an example in the revelation made to the man after being cast out by the Light rejectors. He is introduced into communion with the Son of God, his heart is full and he pours it out in grateful worship. Thus he has life and he sits in the full glory of its light. How blessed the results of following Christ. To enjoy the practical blessing of it we *must* be followers.

We may briefly consider the natural figure the Lord uses of Himself. We know light is a trinity of power composed of the light-rays, heat-rays, and chemical-rays, the last being the agency used to effect change in life and matter. We may say that we have distinct illustrations of these three elements of light in what has been before us. We see the light-rays which make manifest the darkness shining when Christ says, "He that is without sin among you, let him first cast a stone at her." Convicted, the covert of darkness is sought by those that would not bow to the light. The heat-giving rays are those which promote circumstances suitable for the existence of life. Cold is destructive in this way. Thus they speak to us of the warmth of divine grace and love, the activity of which, through Christ and His work, alone make possible the life that God counts real. They have alone made possible those circumstances which are conducive to the existence of such life. The example of this is given us in what Christ says to the woman. — The chemical-rays, which take up and use the light- and heat-rays, produce change in

that which is submitted to their activity—changes which occur in life and matter in the organic and inorganic. Thus they are the agency used to work out transformation in various aspects. And it is such a transformation or change in life which the blind man speaks about. The light and heat, as we may say, have broken in upon him in a spiritual way, and we see the change being wrought in him in the progress of a simple faith which expands from “the man called Jesus” to the believing on Him as the Son of God and the worship of his glad heart poured out at His feet.

We may add to these thoughts the fact that light is a trinity of color, the blue, red, and yellow rays uniting to give the white one. In the blue we read of Christ as the Man out of heaven in fullest communion with God His Father, heavenly in all His ways. And does this not accord well with the light-rays? Did not His heavenly character shine as the light that exposed all in this world to be in discord with heaven? But the red speaks of something very different. As a color, in Scripture it suggests life given up, the blood which is the life poured out. Thus the ram’s skins dyed red of the tabernacle typify the consecration even unto death of Christ. And was not this the supreme manifestation of the grace and love of God, the warmth of which is alone conducive to the production of spiritual life? By this is dispelled the cold of that darkness in which the sinner, exposed by the revealing light, finds himself. In that death broods over him, in the other life is found. The yellow rays, the color of gold, doubtless prefigure glory. This speaks to us of what Christ announces in connection with the light. He was going

away to a place inaccessible to those who did not believe on Him, as a result of which they would die in their sins (chap. viii. 21). He was going back to the Father from whom He came forth. So He was to be raised up in fullest glory to the throne in the heavens,—crowned with glory and honor. Of this these yellow rays speak. And this connects with those chemical rays which, in their invisible working out of transformation, present to us the workings of the Spirit of God in the hearts of men, transforming the sinner into the saint and then conforming the life of such an one to the life of Christ. But the accomplishment of this awaited the time of Christ being glorified. Then the Spirit would come. Thus we see how they are linked together. These color rays united give the one perfect white ray,—God displayed in all the holiness and righteousness of His character.

What a light, beloved, for us to live in. Truly "the Light of life." Who and what else could be this, but Christ and Him manifested? May we remember that the relation on which depends our not walking in darkness is that we *follow* Him. Then we shall have in all its practical blessing "the Light of life." We then will be in the Light and the Light in us. We are "to shine as lights in the world," may it be so with us to the praise of the glory of His grace.

J. B. Jr.

FIVE DIFFERENT TEMPLES OF SCRIPTURE.

IN the days of the patriarchs God visited the earth and talked with men but He never had a dwelling place among men until the tabernacle was built in the wilderness. He said to Moses, "Let them make me a sanctuary that I may dwell among them," and when it was completed, "The glory of the Lord filled the tabernacle." This was Jehovah's dwelling place among His people, Israel, for some 500 years until Solomon.

When Solomon finished the temple, the ark, and all the holy vessels were taken from the tabernacle and placed in it. This being done, the glory of Jehovah's presence filled the temple as before it had the tabernacle. (Compare *Exod. xl. 34* and *1 Kings viii. 10, 11*). Solomon's is the first temple. As the reign of Solomon is a figure of the reign of Christ, so this first temple is a fitting type of the last earthly temple which is *Ezekiel's*, and will be built soon after the appearing of Christ.

Solomon's temple was destroyed by *Nebuchadnezzar* at the beginning of the *Babylonian captivity* (*2 Chron. xxxvi. 19*). At the end of seventy years, *Cyrus*, king of *Persia*, rebuilt the house of God. This is commonly known as *Ezra's temple* and was so much inferior to Solomon's that the aged men who had seen the first, wept as they contrasted the two (*Ezra iii. 12*). The destruction of this second temple is not recorded in Scripture but took place after *Malachi*.

Herod's temple was the third, of which the Jews said, "Forty and six years was this temple in building" (*John ii. 20*). We have no Scripture record

other than this of the erection of this temple, but it was caused to be built in view of the first coming of Christ (Mal. iii. 1). It was in this building that Jesus was found sitting in the midst of the doctors when He was twelve years of age, and here, too, when they were about to make Him King, that He drove out those who sold and bought, saying, "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves" (Matt. xxi. 13). This temple was destroyed in the destruction of Jerusalem as prophesied by the Lord (Matt. xxiv. 2).

As this house was erected before the first coming of Christ, so the next one will be before His second coming to the earth. From 2 Thess. ii., we learn that the day of Christ's manifestation will not come until the "man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." It is plain that the temple must be rebuilt or this bold blasphemer, the man of sin, could not sit in it. So also as to the ceasing of the daily sacrifice which is replaced by the "abomination of desolation standing in the holy place" (Matt. xxiv. 15). A temple must be then standing or there could not be a "Holy place."

After the appearing of Christ and all evil is put down, the unrest of the nations stilled in the establishing of God's anointed King in Zion, there will be the fifth or millennial temple, the description of which is found in Ezek. xl.-xlii. It is larger than Solomon's and will be built by Christ. "Behold the Man whose name is the *Branch* and He shall grow up out of His place and He shall build the temple of

the Lord. Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne" (Zech. vi. 12, 13).

The Gentiles also, then subject to Christ, aid in the building of this temple. "They that are *far off* shall come and build in the temple of the Lord" (ver. 15). "The sons of strangers shall build up Thy wall, and their kings shall minister unto Thee" (Isa. lx. 10).

The presence of Jehovah takes up its abode in this temple as it did in Solomon's. In the first part of Ezekiel (chaps. x. 18, 19; xi. 22, 23) the glory is seen reluctantly to depart from the temple and city by the east gate; in the latter part of the book (chap. xliii.) it is seen returning by the same way. "Afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory" (vers. 1, 2).

It is as though the long gap of many centuries had not intervened. The people, forsaken for their sins and delivered into the hands of the Gentiles, have again become the people of God, with His presence in their midst never more to depart (ver. 7).

In the above, we have spoken only of the temple in relation to Israel. Let us not lose sight of the fact that God is building a temple now. "Know ye not that *ye* are the temple of God?" (1 Cor. iii. 16.) The present temple is a spiritual house built of living stones. "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. ii. 22).

R. B. E.

THE SIN-OFFERING AND THE TRESPASS-OFFERING—AND THE CHARACTER OF THE OLD TESTAMENT.

THE subject in the offerings in Lev. iv. and v. to vi. 7, is not *sin* and *sins* as root and fruit. *That*, we have in Romans, but not in the Old Testament, in the same plain way. It is misunderstanding the character of the Old Testament to look for it there. The sin-offering refers to sin in its nature (not in *the* nature), the trespass-offering to *sin* as trespass, but both refer to sins, to deeds—neither to root, condition, or nature.

In the light of the New Testament, we can see death out of the old Adam state in the death of a Substitute, in sacrifice; and we can also see our standing in Christ in the burnt-offering, in the words (Lev. i. 3) "he shall offer it for his acceptance"—as no doubt it should be rendered. We are "accepted in the Beloved." But by the law the question of a nature would not be raised directly, but only of the deeds; and so the sacrifices in connection with the law referred simply—on the face of things—to deeds done, to breaches of the commandments. So the epistle to the Hebrews, which answers to all this, does not refer in plain doctrine to the old and new nature, or to *sin* and *sins*, but to sins. These are forgiven, and so the worshiper has access to the holiest. The same people who had been waiting, as it were, for the accomplishment of the cross, are now forgiven and ushered into God's presence. "Where remission of *these* is, there is no more offering for *sin*" shows that the offering for *sin* here, refers to *sins*. Sin in the abstract (Heb. x. 18) "our bodies

washed with pure water" (Heb. x. 22) suggests, it is true, a new and perfect nature formed by the Word—but there is no distinction of *sin* and *sins*, here, or in Lev. iv. and v., such as is presented in the epistle to the Romans.

Scripture is framed in perfect harmony like the earth, with its rocks and metals, and soils. Parts of the earth may be disturbed, but in Scripture everything is in its place; and nothing will be found out of place, or where it does not fit.

Another example of misinterpretation in this connection is the introduction of the doctrine of the resurrection into the prophets. The prophets spoke of the restoration of Israel to their own land. Resurrection has no place here. The nation that came out of Egypt (that is, descendants who will represent the nation in the last days), will be established in Canaan—in millennial blessing at last. Figures of speech are used (Isa. xxvi.; Ezek. xxxvii.; Dan. xii.; Rom. xi.) that show that *morally* there will be a resurrection—the nation will be raised from a dead state. But there will be generations of children after this moral resurrection, as we see in Ezek. xxxvii. 25, "They and their children and their children's children;" showing plainly as the connection always does, the real meaning of the passage, that is, in this case, that Israel will be restored to their land. Time will be still continued. They will be in mortal bodies, just as we now are.

Let the character of the Old Testament be considered and all is plain. It is in the main, the history of an earthly nation, Israel; now scattered for their sins, according to the warnings of the prophets, and yet to be regathered to their land according to the prophets.

All believers who have died—Jews or Gentiles—Old Testament or New Testament saints—all such will be raised from the dead when the Lord descends into the air to take away the Church to Himself. The dead will be raised—dead believers, and living believers will be changed—and all will be caught up to be “forever with the Lord” in heaven (1 Thess. iv. 13). The last resurrection is at the close of time, after the Millennium, and includes only the wicked. All who share the first resurrection go to heaven. There is no such thing as resurrection for those who are to dwell on the earth. Believers who die and are raised from the dead, all go to heaven, and remain “forever” in heaven. Restored Israel and Gentiles blessed with them will be on earth—in millennial blessing—and there will be “men” on earth forever, on the “new earth.” How they will be transferred from the old to the new earth, we are not told.

Therefore heavenly blessing awaits the heavenly saints, and earthly blessing awaits the earthly saints whether for the Millennium, or for the eternal state.

The idea of resurrection has no place in connection with the restoration of Israel to their land, nor in connection with Gentiles who will be blessed with them. It has nothing to do with earthly blessing. Heaven is heaven and earth is earth—and “in the dispensation of the fulness of times, He will gather together in one all things in Christ, both which are *in heaven*, and which are *on earth*” (Eph. i. 10). It is deeply important for the soul that we should diligently and patiently consider the connection in interpreting Scripture.

E. S. L.

AT HOME WITH THE LORD.

CLOSED mine eyes to this world's sorrow
 To its vanity and sin,
 Put to sleep by Thee, Lord Jesus,
 Who hast spoken peace within.
 Now I leave this vale of weeping
 For a brighter, fairer scene;
 Absent from my earthly temple—
 Sweeter far to be with Him.

Lo, mine eyes behold with wonder
 Many mansions, courts of light,
 As I enter with my Saviour
 In that home of pure delight.
 Came He from that radiant glory
 To a world of sin and woe?
 Now all these depths of love to me,
 Are mine, blessed Lord, to know!

I had often heard the story
 (As I waited, Lord, below)
 Of the joy, the love, the glory
 Which on me Thou didst bestow.
 O my soul—so slow believing—
 Hads't thou but looked up to see—
 I the prize of His own bosom,
 He and all He has for me!

As I enter Thy fair mansions,
 I behold how love divine
 Emptied all its own vast treasure
 That Thy love might all be mine:
 Naught but Thy great depths of sorrow
 Could avail to bring me here:
 Oh the depths Thou hast descended
 Thus my sins and grief to bear!

Cross of shame and Cross of sorrow,
How thy glory fills the scene!
Tree of Life, Thou art sustaining
Pilgrims who are welcomed in,
'Neath Thy shade their rest now finding;
Desert past, and trials done,
Of Thy fruit my soul partaking,
Heaven's delights for me begun.

Smitten Rock, Thy cooling waters
Quenched my thirst while yet below,—
'Tis a river ever flowing
To the sinner in his woe.
Nevermore I'll thirst beside Thee;
Life that floweth in Thy stream
Cometh from the Throne, where sitteth
God, and Christ the Lamb, supreme.

The golden harp to me given,
Wakens song that will not cease,
To the Lamb whose blood most precious
Ransomed me, and brought me peace.
Nearest circle to my Saviour—
He who makes the Father known—
Nearest place I'm brought to praise Him
While eternity rolls on.

Golden crown to cast before Him,
Golden street to walk for aye,
Never night to dim the glory,
No more curse to blight my day!
Holy joy and bliss o'erflowing
Ever will my portion be
With the One whose love endureth
Through a blest eternity.

W. H.

IS THE GIFT OF HEALING NOW A SIGN OF DIVINE AUTHORITY?

CASES of healing through prayer and laying on of hands are frequently reported and sometimes referred to as being the divine attestation of the instrument of them. It is asked, Do not the remarkable cures effected show the man who makes them is a man of God? Are they not proof that God approves him? Do they not show that his mission is from God?

Now if this is true, it follows that the authority and leadership of such is to be accepted and submitted to. It would be insubjection to God not to endorse or follow men whom He had sent, and upon whom He had put the credentials of His authorization. But it often happens that there is something about such persons, or about their mission or work from which one well instructed in the ways and mind of God instinctively revolts. Others, less instructed and exercised, settle it at once that the claims of authority and leadership are established by the striking cures, and enthusiastically follow some such pretender, oftentimes to repent of it afterwards, though this indeed is not always the case. Then again, some finding opposing and conflicting movements supported by the same sign of authority, the various leaders of these movements alike possessing the gift of healing, and each constantly augmenting the list of cures, are sorely tried and perplexed in deciding between the various claims. Many indeed shifting from one movement to another like leaves driven to and fro by ever-changing winds.

But, we would inquire, has not the word of God anticipated all this and provided for it? Does it not settle the question of whom we are to endorse and follow in the most explicit way? Does it leave us in uncertainty as to claims of authorization which are so boldly made and insisted on? No truly reverent person can think so. Surely, God has given unerring light on our path, and a sufficient test by which to judge whether the claims men make for themselves and the missions in which they are interested are well founded.

Let us turn to the Scriptures to see if this is not so; to find what God has given us to guide us in this matter.

In Heb. ii. 3, 4 we find a very important passage bearing on the question we are concerned with. "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" Here we find, First, God has revealed a great salvation. Second, this great salvation, or revelation, was first communicated by the Lord. Third, there were witnesses of what He did, of what He spoke, of the revelation of salvation He made—men who heard Him speak. Fourth, as witnesses of the revelation which He made, in declaring what they saw and heard, they have confirmed the revelation—the truth of the great salvation. Fifth, God has put His divine seal upon *their* testimony. He has witnessed to the truth of what *they* declared. The signs and wonders and divers miracles He gave them to do,

and the various gifts or distributions of the Holy Spirit, were God's demonstration of the truthfulness of *their* testimony.

Now what we learn here is that *apostolic* testimony has been attested. God has accredited apostolic witness. Their confirmation of the great salvation has stamped upon it the sign or seal of divine authority and approbation.

Now let us turn to 1 Cor. xv. 1-11. In this passage Paul declares the gospel—the great salvation he preached, insisting that it was in agreement with Old Testament announcement and prediction. One of the great pillars of this gospel is the resurrection of Christ. He insists that this grand foundation stone of the great salvation, the resurrection of Christ, is a well attested fact. There were reliable witnesses of it. Men who had *seen* the risen Lord had confirmed the fact of His resurrection by testifying to it. It was not an unconfirmed rumor, but a well-established fact. *Among* these witnesses he includes *himself*. Having thus declared the gospel that he preached, and shown that it was a thoroughly established and confirmed gospel, he repeats what he had already insisted on—that it was the gospel they had believed and by which they had been saved. He does not speak here of the witness of God to the testimony of these witnesses—the signs, and so forth, which are mentioned in Heb. ii. But it is plain that the gospel here, and the great salvation there, are identical. The witnesses here are the same as there—those who had “heard Him.” Thus the testimony of these witnesses to the risen Christ comes down to the succeeding ages with the seal of God upon it, the signs with which He has stamped

His authority upon it. It is a divinely attested and authorized testimony.

Now if other men preached a different gospel, in what light did the apostle regard it? Galatians i. 6-9 furnishes us the answer. To the apostle, a different gospel was not a gospel at all, and the preachers of it were "troublers" and "perverters of the gospel of Christ." So strongly did he feel about it that he not only anathemized them, but said also that if even he, or "an angel from heaven," should preach a different gospel from that which he had preached and they had received, "let him be accursed."

May we suppose that these preachers of a different gospel could point to signs and wonders and miracles as the evidence of their commission from God? We would not be too bold in insisting that they did, but of this we may be certain, that in apostolic days there *did* arise men who claimed to be apostles, who demanded the submission of the saints on the ground that they were duly accredited of God. Revelation ii. 2 makes this plain. The saints at Ephesus had "tried them who said they were apostles" and had proved them to be "liars." Whatever evidences they had attempted to adduce as proofs of their claims, it had been found that their claims were false.

No doubt it was more difficult then to test such pretentious claims than it is now. But if the saints of Ephesus did it, when it was not as simple and easy a task as it is now, there is more shame to us if we allow men to turn us from the simplicity of our precious faith, to follow any perversion of it or any denial of it. We shall soon see there is no excuse for being deceived into any complicity with the vari-

ous corruptions of the gospel that prevail all around us.

We have seen that apostolic testimony has upon it the signs of divine authority. Now *it* comes down to us as an already accredited witness. It needs no other attestation. The seal put upon it *in apostolic times* is sufficient. John says, "He that is not of God heareth not us." Just before this he had said, "He that knoweth God heareth us." Now this shows that hearing the *apostolic* testimony is the mark or sign of one's work being of God. Paul in 2 Tim. ii. 2, says, "And the things that thou hast *heard of me* among many witnesses, *the same* commit thou to faithful men, who shall be able to teach others also." Here again we see it is *apostolic* testimony—a testimony with the seal of God upon it that is to be handed down to succeeding generation. The same is seen in 1 Cor. xiv. 37. "If any man think himself to be a prophet, or spiritual, let him acknowledge that *the things I write* unto you *are to commandments of the Lord*." Here again, it is plain it is apostolic testimony that is to be received and submitted to. So it will be found constantly in Scripture; but I will not pursue it further. Enough has been referred to to establish the point that what accredits a man as a teacher of God is that he brings apostolic doctrine.

If then he has the gift of healing and exercises *that* does not constitute the seal of his mission. It is altogether superfluous to seal what has already upon it the seal of God: and this we have seen apostolic testimony has.

How simple! Does a man preach the faith God has delivered to the saints? *That*, not healing, is his credential.

There is a passage in Deut. xiii. 1-5 which may be helpful to some. If a prophet arose and gave a sign to establish his claim to be a prophet and the sign came to pass, it was not to be considered as the proof of his claim. The children of Israel were to keep the commandments of the *Lord*. They were to obey *His* voice. The revelations or communications He had given to them through Moses were to be the *test* of the voice of a true prophet. A prophet's work must be according to the law of Moses. If he worked miracles, and some of them did, the miracles did not prove him to be a prophet of God. What showed that he was that, is that he spoke according to the law.

It is precisely the same now. The seal of a man's doing the work of the Lord is the truth of God. Is his doctrine *apostolic* doctrine? He may, or may not, have the gift of healing. If he has it and exercises it, the healings he effects do not prove his claim to be a servant of God. However much he uses the gift of healing, what marks him as a man worthy of our confidence and support is that he brings apostolic teaching. If we desire to find the seal of God upon what he brings, we must go to the word of God to find it. Apostolic "signs and wonders and miracles" attest apostolic testimony, not present day healings.

C. CRAIN.

CHRIST ALL.

CHRIST is made unto us wisdom from God; and thus with Christianity, for faith, every cloud is lifted. The wisdom that is from God is a casket of priceless jewels; in which the redeemed one finds, not only liberty, but marvelous enrichment. How much is contained in just those three words, "righteousness, sanctification and redemption!" And they are in an order of progressive fullness, as we shall see, by which we enter more and more into the heart of God.

Righteousness is the first need of the sinner, and which we see symbolically met in that robe which death furnished to cover the nakedness which was the first felt need in Eden. "I was afraid, because I was naked; and I hid myself." Yet God had made him naked, not like any beast of the earth with its protective covering, but safe in the purity of his uprightness, open to the light and not ashamed. How all was altered now! The consciousness of guilt was upon him: the law of sin was already in his members; and God Himself recognizes the impossibility of restoring that lost innocence; he must have a covering, and a better one than any that he can invent with all his power of invention. Who could imagine that death, the penalty upon him, was to be that which should provide him with this? Yet we know that this is indeed the truth. The penalty must be endured, if the sinner is to be justified before God. Righteousness for him is not in any impossible work of his hands, or new life lived, but in the first place by the death of Him of whom all the sacrificial law spoke—whom it foreshadowed. The

blood of the sacrifice—token of the life poured out—was that which was offered to God for the acceptance of the offerer; and we are thus “justified by His blood,” every charge against us is refused, His resurrection from the dead being the assurance of the demand met, and thus the public sentence of justification of every one that believeth in Jesus.

But this is negative merely,—there is no imputation of guilt, and that is all; and it is not all that God has done for us; we have not in this yet reached the *robe* of righteousness, which death indeed must obtain for us, but which goes beyond the mere putting away of sin, and gives us a positive standing in the presence of God. Christ is not merely negative but positive righteousness to us. We stand in Him, in the value that He has for God, who has achieved, not merely for us but for Him also, that which has glorified Him in all His attributes. In His death all that we were by nature and practice both was branded and set aside,—“our old man crucified with Him,”—and we are accepted in the Beloved, in that unchangeable perfection which is His, living because He lives. He is the Priest that offered for us, to whom belongs the skin of the burnt-offering (Lev. vii. 8); and here we are brought back as it were to Eden, to see whence those skins that covered the first sinners of mankind were derived. How from the beginning did the eye of God contemplate the coming Redeemer in His sufferings and the glories that should follow!

Yet, however wonderful this righteousness, more is needed, and more provided for us in Christ. God could not merely cover the nakedness of a sinner, while leaving him still the sinner that he was before.

Man fallen was corrupt as well as guilty; and Christ is made unto us not only righteousness but also sanctification.

Now sanctification is spoken of in two different ways in Scripture: we are sanctified *positionally*, and we are sanctified *practically*,—by the blood and by the Spirit of Christ; as the blood with the oil upon the blood consecrated the priest of old (Ex. xxix. 20, 21). Positionally, as is evident, it is the blood of Christ which has set us apart to God. And this is what sanctification means, setting apart to God. The Lord thus speaks of sanctifying Himself when He is going to take a new position as Man with God: "For their sakes," He says, "I sanctify Myself, that they also may be sanctified by the truth" (John xvii. 19). This was no spiritual change in the Lord, which it were blasphemy to think; it was simply a new place that He was taking for us Godward. Upon this too our sanctification, positionally and practically, depends. He is gone in to God as Man. Entitled ever to such a place by virtue of all that He was, His own personal perfection, He is now gone in for men; and therefore, "By His own blood He entered in once into the holy place, having obtained eternal redemption" (Heb. ix. 12). Thus He enters as our Representative, and the blood that He has shed sets us apart, or sanctifies us, to God, in the power of His finished work, "we are sanctified through the offering of the body of Jesus Christ once for all" (chap. x. 10). Thus the *conscience* is effectually purified, the worshiper once purged having no more conscience of sins (ix. 13, 14; x. 2); a thing how absolutely necessary for practical sanctification, for which we must be near to God: *there is no possible*

place of distance from sin but in nearness to God.

Practical sanctification has its two factors in the new birth, and the operation of the Spirit through the Word upon the believer, taking of the things of Christ to show them to him. In new birth Christ is our life, and thus we have a nature capable of responding to the Word ministered to it, although still and ever the Spirit's work is necessary to make the Word good in the hearts of the children of God.

But being born again, it is Christ once more, as apprehended by the soul in what He personally is, and in the place in which He is, who is the power for sanctification. And herein is the wisdom of God in Him fully and wonderfully displayed. He who has put away our sins and set our consciences at rest in the presence of God, has thus laid hold upon our hearts, and won us for Himself and for God, revealed in Him, forever. Christian life—what only can be called so—is that love's free and happy offering to Him who has loved us: "He died for all, that they which live should no more live unto themselves, but unto Him that died for us, and rose again."

Let us notice that "*rose again;*" for if our hearts are thus Christ's, where *is Christ?* In heaven. And where then are our hearts? That is the power for practical holiness, an object—the Object—for our hearts outside the world, outside the whole scene of temptation and evil. We have not to look about in the world, to see what of good we can perchance find in it: Christ is in heaven. Holiness is for us by heavenliness. How simply and in what perfect wisdom has God provided for us by the power of an absorbing affection, the Object withdrawn from us, outside

the world, and becoming thus the goal of a pilgrim's heart and a pilgrim's steps!

And now, finally, what is "redemption"? This is the last of the three things found, according to the apostle, in this wisdom of God in Christ. What then is redemption? It is God's love acting from itself, and for itself, to satisfy itself at personal cost, in getting back that which has been alienated from Him, and which yet He values. It is more than purchase, or even repurchase; for this might be, not because of its value to myself, but to give it away again, or for some other reason. But redemption is for oneself, the getting back for oneself what one's own heart values,—the value of which is known by the price that one is willing to pay for it. Redemption brings out thus *the heart of the redeemer*.

And in Eden, amid all the goodness with which he was surrounded, man, taught of Satan, had learn to suspect the goodness of God. There and then he had lost God: for He is not God, if He is not good. Since then, naturally, "there is none that seeketh after" Him—that believes there is anything in Him for which to seek Him. Natural religions are religions of fear and self-interest only, and men's gods are the image of their own corruptions. God must reveal Himself; and how gloriously has He done this! Not goodness merely to man innocent in Eden but infinite love to those who in Christ could seek and hate Him. "God so loved the world that He gave His only-begotten Son." Christ is the redemption-price that shows the heart of the Redeemer; this wondrous gift, the Father's heart told out in transcendent righteousness, and holiness, and love.

Nor can we forget that redemption has yet to

show its power in the transformation of the body itself; that in the image of Christ fully we may enjoy the blessedness that is ours in Him forever. Then indeed shall he that glorieth glory in the Lord; and the full blessing of the creature shall be found when He alone is glorified by all.

From "*The Numerical Bible*."

GOD'S PEOPLE A HUMBLLED PEOPLE.

"AND thou shalt remember all the way Jehovah thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep His commandments or not. And He humbled thee, and suffered thee to hunger, and fed thee with the manna, which thou hadst not known, and which thy fathers knew not; that He might make thee know that man doth not live by bread alone, but by everything that goeth out of the mouth of Jehovah doth man live" (Deut. viii. 2, 3; J. N. D.).

"To humble thee!" That is what God was doing with His people of old; that is what He is doing with His people now; and that is what He will ever be doing with His people. They must be humbled. God cannot delight in a proud spirit; He cannot take pleasure in a stiff neck; He will not bless an independent soul. Our wills must be broken, our thoughts must be set in order, our ways must become as His ways, our self-sufficiency must be superseded by His sufficiency. But God does not arbitrarily humble His people; it is all for His glory manifested in their blessing.

It takes actual experience to make certain truths good to our souls. It is good to see others converted and manifest their joy in a new-found Saviour, but it was many times more real to us when we so found

Him for ourselves. It is well to understand something of what the apostle meant when he said, "for me to live is Christ; to die, gain:" but to go through the school of experience and have that truth thus made good to the soul is more blessed.

What matters it if our fond ambitions are not realized, or our earthly hopes shattered, or keenest disappointment pierces the heart, or failures rob life of its allurements? Ah, brother, these are the things of the wilderness that should humble us, and make some corresponding truth more real and precious to our heart. God has nothing for us but the manna—not a thing besides. But how sweet that Manna becomes after the heart is humbled and brought to that place where earthly appetites are taken away and Christ becomes everything to the soul. "To humble thee!" Our Father, we bless Thee for these words. Lord Jesus, we bless Thee for Thine example of humility; give us grace to pattern after Thee.

"I am crucified with Christ; nevertheless I live yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

F. H.

EXTRACT FROM A LETTER.

THE things of time, of the earth, often obscure heavenly and eternal ones. What need that God stir up faith in His people continually! We often forget the exercises by which He does this very thing, but when one sees the results, the end, oh how precious to be tried, and exercised, and cast upon the sea, rather than the absence of these, and spiritual torpor and inactivity in and deadening the spiritual aspirations and joys.

* * *

SEVEN DISTINCT TITLES OF CHRIST IN THE FOURTH GOSPEL.

4. I AM THE DOOR.

(Continued from page 274.)

THE door suggests the thought of the dwelling-place to which it is the means of entrance. In it we find the possession or portion of those who can by right enter in by the door. Thus it is a place set apart for its possessors from all that which is outside. In this way we may say it is a sanctuary. These things are rightly connected with the door, it being the only right way of entrance. Thus the order in which this title comes is fully justified, —the third place.

There is undoubted connection between the discourse in which this title is given and the narrative of the blind man preceding it. He is cast out of the fold of Judaism by its false shepherds, only to find the Door, wide open, which gave entrance elsewhere, under the care of the true Shepherd.

We see from the allegory Jesus uses in reference to the sheepfold, that the door and he who enters thereby are closely linked together. The door opens only to the true shepherd of the sheep. Those who are not this never come through the door but seek to climb up some other way. Such are thieves and robbers. The Shepherd coming in by the right way calls his sheep by name and leads them out. Judaism was the fold, in which the true sheep were mingled with others from whom they needed to be separated when the Shepherd came. A practical example of this is afforded us in the blind man called forth to follow the true Shepherd. We may note

two points as to the door. It was the way by which the true Shepherd must come in; then it is the way of exit for the sheep as they follow Him out.

The door, opening only to the true Shepherd, speaks of those characteristics which must mark the true one, or it cannot be opened to admit the applicant. By the fulfilment of this could entrance alone be made. Hence it is only by such fulfilment, and opening the door for the sheep that they can pass out, following the Shepherd. Christ declares, "I am the door of the sheep." He was the One who fulfilled all the requirements in answer to which the fold-door must open. But its opening accomplished nothing for the sheep; that which counted for them was the call of His voice, to which they could answer, and then go forth with Him. Thus He does not say, I am the door of the fold, but of the *sheep*,—they find their way out through Him. The fold-door has been but the means of admitting Him; for them, the way out could not be save through and with Him. This is of special importance when we consider what the fold represents. Plainly it is Judaism in which the sheep were shut up under law until the faith came that should be revealed (Gal. iii. 23). This revelation awaited the coming of the true Shepherd announced by the prophets. For Him, the way into the fold must be by the accomplishment of the prophetic announcements which marked Him as the true One. This fulfilled, the door open, the Shepherd within the fold, His voice now sounds calling His own to Himself. As they answer, they are put forth without to follow His leading. No other way could be found for them to pass out of that wherein they were held. All waited for

His coming by whom the sheep would be called to liberty. In this way He is the "door of the sheep." Thus we see the flock gathered without the fold. In the language of the apostle Paul they are no longer under a tutor, but in the full sonship place through Christ (Gal. iii. 25, 26).

Thus far it has been a question of exit from bondage to liberty, such as the Jews who followed Christ were to experience, and which we know the Church in its early stage had to pass through.

But we now come to the question of others entering into (no longer exit) this same blessed liberty. This therefore deals no longer with the Jew but with the Gentile. In accord with this, Christ declares, "I am the door; by Me if any one enter in, he shall be saved, and shall go in and out and find pasture." Note that here He does not say "door of the sheep." It is a question now of those who are Gentiles entering by Him into the same blessing that He has brought the sheep, by leading them out from the fold in which they were kept. They become thus part of the flock He has called out. Thinking of those who would so enter, the Lord says, "other sheep I have which are not of this fold; them also must I bring; and they shall hear My voice, and become one flock, one Shepherd." For them He is the door of entrance into all blessing; for the others He is the door of exit from bondage into liberty and blessing. This calls to mind that wondrous unfolding by Paul of the mystery of Christ—the one body; Jew and Gentile united in one under one Head. This, which gives us the revelation of the heavenly blessings, appropriately connects itself with the third place, in which this title comes.

In connection with this second declaration of Christ as the door, we have salvation mentioned—not with the first. In the first case, where the sheep in the fold are in question, salvation does not come in because they already are in relation to God—life is theirs. In their condition, shut up in the fold, they were children under a tutor, as Paul says, not knowing the full infinite blessing of the life and relationship which they nevertheless possessed. But by Christ coming they were delivered from this bondage, and introduced into full sonship outside of the law. Thus He says, "I came that they might have life, and have it *abundantly*:" for, as the Greek word suggests, it is life in excess, or beyond that which they had before. In contrast with this, the first step with the Gentile must be salvation, and that is obtained by entering through Christ, the door, into the flock. Thus those who were once aliens and without Christ, being saved through faith in Him are those of whom it is said, "But now, in Christ Jesus, ye who once were afar off are become nigh by the blood of Christ" (Eph. ii. 13). He, being the peace on which all rests, "hath made both one, and hath broken down the dividing wall of enclosure." He has brought *out* those who were within it, through His death, and has brought those who were banished by that enclosure into union with the others, through that same death, forming the two in Himself into one new man (Eph. ii. 14, 15). Now *all* have given to them the abundance of life.

Christ as the door is the way of introduction into the fulness of Christian blessing. One of the first lessons suggested in connection with this, and in full accord with the numerical place of this title, is

that of sanctification. For the Jewish "sheep" it must come by being set apart from the fold. Then their portion and possession is found without in the separated place. For the "other sheep," who must needs be brought and added to these, sanctification is in being entirely set apart from their old position of alienation, and brought into the blessing of relationship. And this sanctification must be the rule of life in which the blessing is to be enjoyed.

Through Christ we enter the Sanctuary. Through Him we are blessed with all spiritual blessings in heavenly places. Through Him we have redemption, the forgiveness of sins. Through Him God has poured upon us the riches of His grace. Through Him we have the adoption of sons. Through Him we enter into the full knowledge of God, having His purposes and counsels revealed to us. Through Him we enter into new creation relationship, in which old things are passed away, and all things become new. Through Him we shall abide in the presence of God for eternity in full enjoyment of His favor and blessing. Through Him we have obtained this glorious inheritance and are co-heirs with Him of His glory. Truly, then, "Christ is all things, and in all" (Col. iii. 11, J. N. D.). He is the door into it all. He is, in divine fulness, as we shall see, "The Way, the Truth, and the Life."

What an object God has set before us! What an infinite wealth of blessing and glory is opened up to us! May our hearts enter into it all. In a very real sense God has set before us "an open door, and no one can shut it." Let us avail ourselves of this infinite grace, and lay hold of our portion and pos-

session to all of which Christ is the door. Let us remember that we cannot enter into these things and seek admittance into the things of this world. We must be sanctified from the latter to possess the other. May it be so with us to His praise and glory.

J. B. Jr.

THE LORD OF LIFE.

THE Lord of Life did bow His head
In death—a death of shame,
That guilty sinners might be brought
To God through His blest name.

He always did His Father's will,
And sought the good of men;
Love's perfect law did He fulfil,
Though tried again, again.

Though ever active, doing good,
Reviving those that died,
Men's hatred was so fierce, so great—
That, "Crucify!" they cried.

Under God's awful curse and wrath
He hung upon the cross;
Eternal Life—enduring death
As Substitute for us.

No sorrow was so great as His,
No suffering so real—
More pain, more shame, more loneliness,
Impossible to feel.

But, now, all hail, the sorrow's past,
The judgment all is o'er;
Triumphant over all, He rose;
He liveth evermore.

Above He sits at God's right hand,
 His people's advocate;
 Ever, He lends a listening ear
 To those who supplicate.

Worthy, thrice worthy art Thou, Lord,
 To have the highest place;
 Worthy indeed to be adored
 By men of every race.

L. H. F.

CONSOLATION AND GUIDANCE.

(2 Timothy ii. 19).

IT is but natural for the heart to cast about for some consolation in a day of disquietude, and for guidance in a day of abounding difficulty. Happy, indeed, is that soul that gets its consolation and guidance from a source divine. The comfort that comes from man is often as evanescent as the morning dew, and the guidance given proves totally inadequate to meet the deep exercises of a soul in earnest before God. Not from the depths of human wisdom are the saints of God to obtain their guidance, but from His all-sufficient Word which is given "that the man of God may be perfect, thoroughly furnished unto all good works" (ch. iii. 17).

The apostle Paul was warning his son in the faith about the departure that even then had commenced to set in. Formal Christianity was gradually superseding real, vital Christianity; and there were those, who, whilst possessing a form of godliness, in practice denied the power thereof. "From such," the Word says, "turn away" (ch. iii. 5).

But in the Scripture immediately before us, we find mention made of a *foundation* marked by sta-

bility, because God's foundation; and the inscription on the seal wherewith it is sealed is deciphered for us. The writing on it is twofold, setting out on the one side the divine aspect of truth, the blessed security of those who are the Lord's—"The Lord knoweth them that are His;" whilst on the other side is found the corresponding responsibility of every one naming the Lord's name. It is incumbent upon every one of such to be separate from evil—"Let every one that nameth the name of the Lord depart from iniquity."

Here, then, as we note the inseparable connection between the electing love and perfect knowledge of our God, and the holiness of walk that is alone consistent with such, we can most assuredly find both consolation for our hearts and guidance for our feet in these days.

But what is "the foundation"? In the immediate context we read of some whose words were subversive of God's Word, and "who concerning the truth have erred, saying that the resurrection is passed already." Then comes the connecting word, "Nevertheless," with the assurance following that "the foundation of God abideth firm." Is it not then abstractly the Truth, the whole revealed mind of God, wherein is found the perfect unfolding of what God and Christ are, and what He has done? "The word of our God shall stand for ever." It is a rock that cannot be moved, and hence the exhortation of Jude—"Building yourselves up on your most holy faith" (ver. 20). The declension of those mentioned before affected some, and their faith was overthrown. They were forsaking what God had laid; "nevertheless," spite of the instability of some who professedly

rested upon it, "the foundation of God abideth firm." That is not affected by the unstable sayings and doings of men, though ill consequences follow. One here and another there turn aside; but, blessed be God, His foundation abideth; and though renounced by some and denounced by others, it stands firm as the everlasting hills, and the puny efforts of faithless men to move it are as vain as endeavoring to overturn those hills with a needle. An insecure foundation must render insecure whatever is erected upon it; but firmness marks what our God has laid and our souls here rest in peace. The traditions of men are ever altering. God's foundation abideth firm.

Revealing then, as it does, what God is—both love and light, we turn to consider the seal of the great Architect. Cheering must the fact be to every true saint of God that "the Lord knoweth them that are His." In a day of general decline, often spoken of as a day of progress and ascension in the spiritual scale, when the world has its religion, the real and unreal, those merely professors, who assume the form of godliness, having by the knowledge of the Lord Jesus escaped the *pollutions* of the world, are, from a human standpoint, hopelessly mixed with true saints of God (2 Pet. ii. 20).

Have any the ability to discern all who are born of God? But the Lord knows His own. Not those who say "Lord, Lord," merely, will find acceptance with Him. Not those who are simply actively engaged in doing what are called good works will receive Christ's approbation, or be known of Him—"Then will I profess unto them, I never knew you," and this after they have declared, "Lord,

Lord, have we not . . . in Thy name done many wonderful works?" But *whose will* had they *done*? *Whose will* had they *ignored*? (Matt. vii. 21-23).

Ah! the Lord *knoweth* them that are His. Sweet word for every true heart, a part surely of that everlasting consolation and good hope through grace that is being continually ministered unto those He knows. Hidden in obscurity, amidst much that tells of darkness rather than light, they are yet known on high. That word, uttered by One who knew, to desponding Elijah, comes afresh to the heart and mind, "I have left Me," says Jehovah "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). Thus the blessed God shows that He marks every individual true in heart to Him though not identified with, nor known to, the prophet of the Lord. He will recognize the fruit of His own grace, and will yet make them manifest, displaying every one in glory. Precious words on God's seal setting us more firmly on God's foundation! Every unreal soul will be exposed "in that day," but not one of His own shall be lost, for "the Lord knoweth them that are His." Glory be to Him for that countless throng that shall declare the worth of the Lord Jesus throughout all eternity!

But grace imposes responsibilities as well as conferring privileges; and on turning God's seal we read of what is incumbent upon *every one* who names the name of the Lord. In its scope, then, it embraces every one professedly a Christian. Could it be less wide? Responsibility in such a matter must necessarily devolve upon all who acknowledge the Lordship of Christ. All do not obey, for from some the saint has to purge himself.

Now iniquity (or unrighteousness) is what is contrary to God's Word; righteousness is what is consonant with it. To possess Truth and yet act contrary to it, is to hold it in unrighteousness, a sin of which God's ancient people were guilty (Rom. i. 18). To reject God's Word is iniquity; to subvert the order of God's House is overthrowing the authority of God, and is rebellion; and so when evils prevail, and systems are built up contrary to the express word of God, the godly man has the way from such shown him. The presence of pious men in any position does not of itself constitute such position right; nay, but if the system be wrong, their presence will give vitality to it and perpetuate the wrong upon which it is founded. To love the saints is commanded us; but here again God has pronounced for us: "By this we know that we love the children of God, when we love God and keep His commandments" (1 John v. 2).

"Depart from iniquity," then, is His word. And where does Scripture reveal to us the way back to it? The rather it lays down that to build again the things once destroyed is to make oneself a transgressor (Gal. ii. 18). Those who name Christ's name must not associate it with iniquity; so none are permitted to connect His name or presence with any form of unrighteousness. It must not be allowed to appear as though His sanction was given to such. That is an evil against which Scripture guards, and hence the imperative injunction here recorded. For, bear in mind, the question is not of recognizing or owning saints, but of permitting God to be supreme in heart and conscience. Obedience is thus the necessary requisite; and, plainly, *truth*, not

feelings, *God*, not the saints, must govern us. To leave Him out of this and take counsel with our own hearts is to court disaster.

Considered soberly, then, this precious seal would point the way to deliverance from varied exercises respecting various evils; and a ready obedience rendered to the urgent word we are considering, to which God calls special attention by putting it on His seal, would effect deliverance from those evils. Here are maintained what is fully consistent with God's holiness and heart, and for the truest blessing of His own. Spiritual discernment and deepest joy are lost in fellowship with evil. Does it seem otherwise? Verily the words of our Lord here apply—"Judge not according to the appearance, but judge righteous judgment" (John vii. 24). Facts and feelings both must be reviewed in the light of the Word.

And again, this Scripture raises no question of condonation of evil; it simply enjoins *separation* from it. But clearly to *condemn* iniquity, and yet remain in association with it, is, after all, to *condon* it and to be found guilty of disobedience to this plain injunction. And it is well to remember that by obeying God's Word no one means that real ignorance is wickedness, though that Word compels separation from many truly His. Such are known to Him, and the soul finds relief in glorifying Him in praises for every blood-bought one; but, we repeat, the issue is not of recognizing saints,—“The Lord knoweth them that are His,”—but of permitting God to be supreme in our heart and conscience.

And the application of this principle, not needed in Pentecostal times, but in days of decline and apostasy, maintains a truly divine unity; for God

Himself defines the position of every one professing godliness. That this will be in perfect accord with Matt. xviii. 20, is apparent, for those found round the name of Christ do not gather themselves, but "*are gathered*" there. The act is a divine one and not any human agreement. Hearts actuated by the same divine principles find themselves divinely together.

So GOD Himself enjoins *departure from* iniquity, and then gives the suited instruction to regulate our walk: "Follow righteousness, faith, love, peace, with those that call upon the Lord out of a pure heart." May we, then, strengthen ourselves in the principles of God's word, and whilst enjoying what it teaches may we be found obeying what it commands. The exhortation sounds forth now: "Hold that fast which thou hast, that no man take thy crown." Shall it not be our endeavor, spite of all Satan's devices, to listen to that voice divine and be numbered with those overcomers?

"The Lord knoweth them that are His." Blessed assurance! "Let every one that nameth the name of Christ depart from iniquity." Solemn injunction!

H. F.

THE BIBLE A WONDERFUL BOOK.

“**A**ND His name shall be called Wonderful,” is the prophecy concerning the Christ which was fulfilled in the Lord Jesus. The truth of Christ, “God manifest in the flesh,” is too wonderful for our feeble powers to grasp. Man cannot fathom this “great mystery;” faith alone can make it real to the soul. We can but believe it and worship.

And so also with the Bible. It is wonderful. There is nothing like it in all the world. It is indeed as the palmist says: “Thy testimonies are wonderful; therefore doth my soul observe them.” And when one comes to see the wonderful things in this wonderful book, then he also understands what the psalmist meant, and is able to use those words for himself.

The Bible is wonderful in its antiquity; in its preservation; in its contents, its doctrines, its revelations. It is wonderful in its authorship; in its claims; in its prophecies. It is wonderful in its continuity of thought, seeing its writing has covered so many years and was done by so many and diverse authors. It is wonderful in its depth of truth; in its subject matter; in its structure.

No book has received so much study, and been so loved and so hated. None has so baffled the “wise and prudent” and refused to be penetrated by the learning of the learned. Yet none has brought such light and intelligence to the “poor in spirit.” No book has been the subject of such malignant attacks, and none has ever beaten and thrashed its enemies as this one. No book has been more constantly defamed and none more strenuously defended. The world offers no record of a book which has success-

fully withstood all the hostile attacks of criticism except the Bible. It confounds the critics when they think they have triumphed. It puts them to shame just at the time when they boast of victory.

The Bible is wonderful in its influence upon individuals and upon the world. It has produced multitudes of martyrs and its teachings have strengthened them in their cruel sufferings; its promises have comforted the bereaved ones; its assurances have given courage to the hearts of all who believe it. The Bible has brought the joy of sins forgiven to countless multitudes of all nations, climes and conditions—an innumerable host of men, women, and children; it has dried up the tears of the sorrowing; it binds up the broken heart; it makes the bed of affliction lose its pain. The hope it sets before those who believe its teachings causes the trials and cares of this life to vanish as the mist before a rising sun; a hope that makes all the treasures of this whole world seem as moth and rust eaten; a hope that enables men to look upon the things that are eternal instead of the things that are temporal; a hope of glories that transcend all man can ask or think; a hope that is based upon the immutable word of God, who cannot lie and who changes not.

The influence of the Bible has made and undone kingdoms; it has introduced mighty changes in the course of this world. It has erected schools; founded hospitals, built everywhere asylums of mercy; it has stayed the hand of crime; it has bettered the condition of whole communities. It gave us the reformation; it broke the tyranny of Popery. The Bible rebukes sin, it condemns wrong, it encourages the feeble, it cheers the faint, it preaches glad tidings to

the lost. The Bible brings light and dispels darkness. Its influence is eternal.

O reader, do not these things mean something to you? Can you be passive before this wonderful book? Our own soul has been stirred to its depths by its mighty and wonderful contents. And we ask you to search it with us, search it prayerfully and humbly until you too have felt their power and preciousness, and can say reverently and truly, "Thy testimonies are wonderful; therefore doth my soul observe them."

F. H. J.

LEPROSY.

THERE seems to be need of considering afresh the subject of leprosy. There are frequent allusions to it in Scripture, but it is in Lev. xiii., xiv. that we find the subject specifically treated of. These two chapters are a divine treatise on leprosy. Just what divine teaching about it is we may then expect to find there.

At the outset of our inquiry into the contents of these chapters we must remind ourselves that "all these things happened to them as types, and have been written for our admonition" (1 Cor. x. 11. J. N. D.) So then there is "admonition," or instruction, for us—instruction about that which leprosy is a type of.

But of what is leprosy a type? It is of primary importance to be clear as to this. Is it a type of sin—sin in the flesh, the natural inheritance of every one born into the world? Or is it a type of sin in its activity—in its outbreking and outward manifestation? Is it a type of sin in the sinner as in his sins merely—whether the inward evil nature or its exter-

nal display—or, is it a type of either one or other of these in the believer as well?

The distinction between sin in the flesh (an inward corrupt nature) and the *manifestation* of that nature in positive evil works ought not to be a difficult thing to realize. Scripture sufficiently makes the distinction. It speaks of "sin in the flesh" (Rom. viii 3) and of the "body of sin" (Chap. vi. 6). We read also of "sinful flesh" and of "sin in the mortal body." It is plain the allusion is to the inherited corrupt nature which every child of Adam possesses. On the other hand we read of "the works of the flesh" (Gal. v. 19)—things in which sinful flesh manifests itself, deeds which speak of the sinful nature in activity. Now with which of these two things is leprosy connected in Scripture? A glance at the concordance will easily convince one that the Spirit's use of the term leprosy is as a symbol of sin *in activity*. The activity may take different forms. It may be the working out of the "desires of the mind," or it may be the working out of the "lusts of the flesh," but in either case it is *sin at work*—the sinful nature manifesting itself in outward deeds.

That this is applicable to the mere sinner in his sins will, I think, be admitted by all. It will not be necessary, therefore, to dwell on this application. We may, then, proceed at once to inquire, Is it applicable to the *believer*? With the list of cases of leprosy mentioned in Scripture before us, we cannot for a moment doubt that it is. If we did not find any reference to it in connection with the people of God we might doubt it. If every case spoken of clearly applied to those outside the acknowledged relationship with God we might then question it; but

such is not the fact. We are forced then to conclude that leprosy as a type of sin in its activity has an application to the believer as well as to the unbeliever—to one who is a saint as well as to a mere sinner in his sins. And why refuse the application? Is the activity of sin in a believer less heinous to God than it is in an unbeliever? Must not the government of God be concerned with it in the case of a saint as well as in the case of a sinner in his sins? It would be a serious reflection on the character of God not to think so.

Now the attentive reader of Lev. xiii. and xiv. will easily observe that leprosy is considered in three connections. It is looked at as connected with a person, a "garment" and a "house." As connected with the person it speaks of something in the person's character—what he is. It is some natural characteristic in exercise; some feature of the "mind of the flesh" displaying itself. "The mind of the flesh is not subject" to God. It is "enmity." The working out of this insubject mind is manifested in some outward act of disobedience, in which some feature peculiar to the person's natural character as in alienation from God is exhibiting itself. It is the will in exercise in opposition to the will of God.

As connected with a garment leprosy speaks of the activity of the sinful nature as occasioned by the circumstances in which we move. If these are not according to God, not answering to His holiness, they will induce habits unsuited to the mind, character and nature of God. It is not now the display merely of some natural characteristic; but the formation of a regular course of conduct, the establishment of habits to which the person conforms himself as thinking

that they are necessitated by the circumstances in which he is. How dreadful this slavery to unholy circumstances! How awful the bondage to conditions that are not of God!

Leprosy in the house tells us of the home, the dwelling-place of the believer where the moral influences are such as make it a place abhorrent to God. The moral character of a believer's home should be founded on holiness. The tone, character and moral influences of the place should be such as to exercise a sanctifying effect; but if these, either entirely or even in part, are unholy, the sanctifying power of the truth is nullified and the character of God is compromised.

But may there not also be another application of leprosy in the house? If the believer's home, in the moral character of it, is a picture of the house of God (and who will deny it?) then the house here, while on the one hand applying to the dwelling place of the individual believer, on the other applies to the local assembly, as this in its own locality represents the whole house of God.

Now the moral and spiritual influences which characterize the dwelling place of the holy God should characterize every local assembly. There should be nothing in the moral make up of it, in the moral material of which it is composed, that is destructive of the holiness of God—nothing that compromises His holy name or blasphemes the Holy Spirit.

Having glanced at the various connections in which leprosy is mentioned and the application of it all, we must now turn to the subject of the proper method of dealing with it. Let our inquiry be, What has

God revealed to us as His way for us to deal with leprosy? What does divine teaching say to us about it? If we study our chapters with which we are now concerned in the spirit of these questions, we shall surely find important instruction.

The first thing to be considered is the fact that leprosy is a matter for priestly discernment. The man in whom there was leprosy, in whom there was even the suspicion of it, was to be "brought unto Aaron, the priest, or unto one of his sons the priests." The garment was to be "shown unto the priest." The "owner of the house" was "to come and tell the priest." The priest here speaks of spiritual discernment—that discernment which is the fruit of nearness to God, of the enjoyment of the word of God in communion with Him. Now this makes *the Scriptures* the judge of what is leprosy. In having to do with it, acquaintance with the mind of God, as that is revealed in His written Word, should be sought. Without this acquaintance there is no proper capacity to judge, or discern. Spiritual understanding is the fruit of the truth held in communion with God; the mind, conscience and heart exercised by it. Alas! how many forfeit their right to deal with evil through failing to seek spiritual discernment. What a sad spectacle is a man dealing with leprosy apart from that ability which the word of God alone gives! Let us keep in mind that, if called on to discern evil, we need spiritual discernment.

The spiritual mind will find provision has been made to secure him in a right judgment. While on the one hand there must be no flinching from judgment in a plain and clear case, yet on the other hand

there must be no undue haste to judge. If the case is not clearly manifest when first investigated, it must then be watched. Things that differ must be distinguished. There must be no confounding with leprosy what is not in fact that. A simple mistake, an unintentional error, being suddenly overtaken in a fault, anything in which the mind of the flesh is not really working, must not be mistaken for leprosy, which is the mind of the flesh in active opposition to the will of God. In how many cases, time to observe and watch is necessary. The mere appearance of what seems to be symptoms of leprosy may be indeed ground for suspicion, but it is not ground for judgment. If there are suspicious indications, then they are to be carefully watched until it becomes clear whether it is a real case of leprosy or not.

On the other hand there should be no negligence, or indifference. Our instructions simply submitted to will preserve us from this as well as from hasty judgment. Furthermore, they give us infallible evidence of the existence of a real case of leprosy. Spiritual decay (the "hair turned white"), while always present when evil is active in a person, may also result from other causes, and hence must not be the sole ground for judging a case to *be* leprosy. But if this is found in combination with the energy of inward evil—a "spot deeper than the skin," then it is a clear case. Spiritual discernment will distinguish between mere surface signs—what is merely casual and unintentional—and signs of deep-seated evil.

Again, there must be discernment as to whether it is a case in which the energy of spiritual life has overcome the evil, or if the evil is a matter of present activity. If through the power of the spiritual

life asserting itself there is the frank, sincere acknowledgment of the evil and submission to the judgment of God upon it in the light of the cross of Christ ("all the skin covered") it is not a case of evil *at work*. In this case there has been deliverance and recovery.

Again, there are various weaknesses and infirmities which attach to us all, but which priestly discernment will readily distinguish from leprosy. Still these things may develop into leprosy, or be the occasion of its setting in. While they need careful attention they must not be confounded with the activity of inward evil.

The same carefulness and spiritual discernment must be employed in the case of leprosy in a "garment" or in a "dwelling." The judgments of the Lord are true and righteous altogether. How needful always to remember this. C. CRAIN.

(To be continued.)

UNTIL there is confession of *sin*, and not merely of *sin*, there is no forgiveness. We find David (Ps. li.) when he was confessing his sin, saying, "Behold I was shapen in iniquity, and in sin did my mother conceive me;" etc.—not merely, I have done this particular evil; that he does (vers. 1-4); but he recognizes *the root and principle of sin*. When our hearts are brought to recognize God's hand, it is not merely, then, a question of what particular sin, or of what particular iniquity may need forgiveness; God has brought down the soul, through the working of His Spirit on it, to detect the *principle of sin*, and so there is confession of that, and not merely of a *particular sin*. There is then positive restoration of soul. J. N. D.

NOTES OF READINGS ON THE EPISTLE TO THE GALATIANS

At the Manchester, Kans. Conference Oct. 1905

Chap. i.—ii. 14.

NOTE first how the apostle insists on his apostleship. On this depends the *authority* of the teaching. It was to establish the divine authority of apostolic teaching that God imparted miraculous gifts until the whole revelation He was giving us through them was completed.

Ques. But why should he insist on his apostleship here more than elsewhere?

Because false teachers had come in to subvert the truth, and when that is the case there must be a recognized authority to settle where the right is. The word of "an apostle . . . by Jesus Christ, and God the Father" settles everything.

Mark in verse 4 the object Christ had in giving Himself for our sins. It is not to deliver us from the wrath to come, as elsewhere, but "from this present evil world." The false doctrine which had come in among the assemblies of Galatia had for its end the linking them again with the world, as indeed all false doctrine does. The devil dreads a church that is holy and separated to Christ, because in that alone is true testimony for Christ to the world.

Ques. What was the special evil doctrine which had come in among the Galatians?

He begins to discuss that in the next chapter, then onward, as we shall see. Here he only alludes to it. He marvels that they should so soon be removed from Him that called them into the *grace of Christ* to "another gospel, which is not another." It is a per-

version of it. And as the true gospel is the very glory of God, and the only true blessing of man, he twice pronounces anathema upon any being, man or angel, himself included, who would pervert it. It has become, alas, so universally perverted that, throughout Christendom, it is an exception now to hear a pure gospel. The reformation recovered it in part, but until the new reformation among protestants of late years one seldom heard a pure gospel among them either. They had it all so mixed with law that none could you find who knew he had eternal life—who knew that he was justified from all his sins by the cross of Christ; none therefore who enjoyed "peace with God." The most pious doubted the most, for the nearer we get to God the more we feel our sinfulness and unfitness to dwell with God. It is the revelation made in the gospel of the grace of God which brings peace and liberty.

Ques. Why does Paul dwell so much on his having received nothing of the gospel which he preaches from any of those who were already apostles before him?

Because his gospel is a further revelation, beginning, so to speak, where the others end—a revelation of things in Christ which no other had, which Christ had not taught to the twelve when He was with them upon earth, and which completes the unfolding of God's eternal counsels. After Paul there is no more to be said; there is no further revelation to be made. Col. i. 25, 26 tells us that.

The gospel of the other apostles was still connected with the Kingdom; with the *earthly* hope therefore; the Jewish *nation* in the lead, the Gentile nations after—eating the crumbs. The salvation they preach

until Paul's gospel comes to the front, is still in view of earth, of the kingdom from the heavens set up here on earth. No attentive reader can fail to see the marked difference between the preaching in the first seven chapters of Acts and that which follows after. The speech and stoning of Stephen show all hope of national Jewish repentance is over, and therefore the establishment of the Kingdom for the present must be given up. Saul's conversion takes place, the new gospel is revealed to him by the Lord from heaven, and henceforth the Spirit gives him the lead. It is his gospel which marks this present dispensation. In it, baptism is in the background, as in the other it was in the forefront. In it, the full ruin of man and the full grace of God are told out, and the treasures of that grace brought to light. And, mark it well, the most ignored and obnoxious part of the Scriptures to a fallen Christendom is what comes through Paul. Satan always attacks first what in the purpose of God is first for the time being, because whatever is the purpose of God for the time being is the only true testimony.

Ques. Is not Christ always the same, and always the heart of the gospel?

Surely so. There are many things, however, concerning Christ, and very different from each other. Christ as king of the Jews, which He is yet to be, is a very different thing from Christ as Head of the Church.

Chap. ii, 15—iii. 14.

Here now begins Paul's defence of the gospel which he has received from the Lord: even they, Jews, whose lives were regulated by the law and not lawless and licentious as the Gentiles, even they had

learned that their moral lives could not justify them before God. It was by the faith of Christ alone they could be justified, as any other man; "for by the works of the law shall no flesh be justified." The best of men are justified before God only through and in Christ, and the worst are justified before God in the same way.

But if we are thus freely and absolutely justified by this provision of the grace of God through the cross of His Son Jesus Christ, will it not lead us to sin? God forbid. Christ is our Master now, and He leads not to sin. He has made us free. He has died under the sentence of the law which rested upon us, and in His death, which ends all the claims of law against us, we have died to the law, and can now live to God in blessed freedom.

You see, brethren, it is not merely that our sins have been put away by the cross of Christ, but we *ourselves*, have been put to death there. To the man who knows himself, who realizes that only evil is the make up of his fallen nature, and that try as he may he cannot improve it, and that, moreover, God Himself never improves it, to that man, I say, what an unspeakable deliverance it is to know that by the *act of God* he himself has been "crucified with Christ." We get eternal life upon believing on the Lord Jesus Christ; we get peace upon learning that He "was delivered for our offences and raised again for our justification;" we get deliverance, and oh how blessed a deliverance! when we learn that we have been *crucified with Him*. Do we all know that deliverance? Are we earnest enough to be unable to do without it?

Thus, the grace of God is not frustrated. It is

maintained in all its glory, and its effects are seen in the holiness of life it produces.

Ques. What is the force of "Christ crucified among you?"

It refers to the vividness with which Paul had preached the gospel among them. He had in his preaching so held up the death of Christ, as their only hope and ground of salvation, that they had no excuse for returning again to their own works; in so doing they were making the death of Christ a useless thing. Legality puts up good works for justification instead of the death of Christ for me, and again it puts up good works for sanctification instead of my death in His. Wherever legality begins there Christ ends, or is made useless. But God puts Christ everywhere. There is no place before God for the first man; all blessing is in Christ.

Law produces no persecution, for its principle is human. Grace does. Its principle is divine, and man opposes it. Paul appeals to what the Galatians had suffered on account of it. Had they then made a mistake? When they had received Christ they had also received the Holy Spirit. Had the law ever given the Holy Spirit to men? Brethren, do we realize that in all the gifts God has given us in Christ He is thereby displaying the honor which belongs to Christ, for whose sake He gives them. while thus blessing us beyond all that man could ever ask or think?

Ques. Why is Abraham always spoken of as the father of faith? Were not other men of God before him men of faith too?

Yes, surely. Heb. xi. is witness to that; but Abraham is the first man in whom God reveals faith

as the principle of justification before Him, and of separation from the world. He believed God and he was thereby accounted righteous—no sin any more to be charged against him. So we believe too, and we also are accounted righteous.

But God is righteous and holy. How then can He thus pronounce us righteous before Him whilst a multitude of sins has filled our days for which His righteous and holy law had cursed us? There is the blessed, glorious secret: "Christ hath redeemed us from the curse of the law, being made a curse for us." So faith is the principle of our justification, but the atoning sacrifice of our Lord is its holy ground and righteous cause. Dear brethren, is it not sufficient? Were the Galatians wise in trying to add to it? The apostle calls them "foolish."

Ques. What is the "promise of the Spirit" ver. 14? Is it the Spirit Himself, or something the Spirit has promised?

It is the Spirit Himself, who was promised before the curse is removed; by the "one offering" Christ we who are of faith are "perfected forever and so God gives us His Spirit to dwell in us as the seal of that perfection; as the earnest of our glorious inheritance ahead; as the Uniter of all believers one body; as the Communicator to our souls of the blessings that are ours in Christ, and the Leader of the Church of God in her journey through the wilderness. May we learn to value the grace of God in this great gift of the Spirit, that we may neither grieve Him in His holiness nor quench Him in His operations.

(To be concluded in our next number).

GOD AND THE LAMB.

"GOD is love," I surely see
 In His sacrifice for me:
 By the blood of His own Lamb,
 "From all sin" absolved I am.

He's before the face of God
 In the value of His blood;
 Trusting Him, in Him I'm there,
 Ever, in God's eye, "all fair."

If I die while He's away,
 "Better far" to go than stay,—
 Sweet to rest with Him above,
 Lost in wonder, praise and love.

When He comes, how blest to rise
 And to meet Him in the skies!
 This "vile body," changed, will be
 Fashioned for eternity.

"Ever, ever with the Lord!"
 "Ever, ever," precious word!
 What a thought to "ever" be
 With Him in eternity!

Nought of this "by works" I claim,—
 Sinner saved by *grace* I am;
 All the praise is due to God,
 And the Lamb who shed His blood.

R. H.

Oct., 1905.

SOVEREIGNTY AND ACCOUNTABILITY IN NEW BIRTH.

IN creation man had no part whatsoever in his existence. He was created by the will and word of God, and placed there in the midst of the prepared garden purely by the sovereign will and act of God. All he had to do was just to look around and wonder and enjoy. He had no exercise whatever in relation to it.

In new creation it is the same God working in the same sovereign will and power and plan of His own, but with a *responsible* creature now, so there must be exercise in that creature to fall into the plans of God. It is not therefore only of the Spirit that men must be born anew to belong to the New Creation, but of water as well, John iii. 5. The "water" is the symbol of the *word* of God, as the "wind" is the symbol of the *Spirit* of God. The word is for faith it is heard by the ear of faith; and the Spirit is sovereign power quickens the soul that hears—tho believes the word. So, further on, John writes again "and many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, *that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name* (chap. xx. 30. 31). To this 1 Peter i. 22-25 adds further testimony: "Seeing ye have purified your souls in *obeying the truth through the Spirit . . .* being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever . . . and this is the word which by the gospel is preached unto you."

Men are ever prone to depart from the truth as a clock from correct time, and ever need therefore to be regulated by the word of God. One reasons that because the new birth is a sovereign act of God it is accomplished therefore apart from the responsibility of man. Not so, says the word of God, he must be born *both* of water and of the Spirit. He must receive what God offers him in the gospel whatever be the need of God's sovereign act with it.

Another reasons that because man is responsible to receive God's offer therefore he needs no power outside of himself. Not so, says the word of God, he must be born of the Spirit as well as of water.

Believing is not choosing, not deciding, not doing, not the activity of the will of man; it is the soul surrendering to the testimony of God; the heart responding Amen to the blessed announcement of what a God of love has done for us by His Son Jesus Christ—the conscience ceasing to accuse, because the God of truth says to faith, I forgive all, I forget all, for all is hid from mine eyes by the precious blood of My beloved Son—it is confessing that truth is truth.

THE saint that always fears God, is always strong, for God is always with him; the secret of his strength is, he has God on his side. We are apt to look at means, even right means, and forget God. The most important victory has often come when we have been most afraid of being beaten, and brightest songs when an evil day has forced us to lean on God. The soul fearing, and in dependence, difficulties fall before us. We might not be able to explain why success was there, but the secret is, the hands were lifted up.

J. N. D.

SEVEN DISTINCT TITLES OF CHRIST IN THE FOURTH GOSPEL.

5. I AM THE GOOD SHEPHERD.

(Continued from page 274.)

CHRIST as the Good Shepherd is introduced to us in connection with one distinctive and all important act, that of laying down His life for the sheep. This places Him in strong contrast with the hireling who is not concerned about their welfare, and flees when the wolf comes.

We have seen Christ as the True Shepherd enter by the door, and thus become "the Door" to liberty and blessing for His sheep whether it be those who were taken from the fold, or the others who must be brought and added to their number. But if, as the Shepherd, He leads them from all that in which they are held, whether that be the Jewish fold, or the place of alienation and condemnation of the Gentile, it devolves upon Him to meet the conditions connected with that out of which He delivers them. Both Jew and Gentile came under the ban of the broken law. The Jew had been put under it and failed; thus its curse of death rested upon him. The Gentile had not been put under it, but the same sentence of death fell upon him as the wages of sin. "So death passed upon all men for that all have sinned:" and this according to God's righteousness. Such was position occupied by the sheep. That they may have life "the Good Shepherd layeth down His life for the sheep." Thus He met and fully answered the conditions under which they were in utter helplessness. It is this supreme act of devotion that calls out the Father's love. But not simply because He laid down His life, but because He did this that He

might take it again. He has become the representative of the sheep in death, but this He does that He may take up His life again and thus by reason of the death endured, acquire the right to communicate His life,—the eternal—to His sheep who were under death. They who had no title to life are given it by the Good Shepherd. In this way God was fully glorified, and a righteous way found for the full expression of His grace and love. The Father's love was called out to Him who in blessed obedience to His will carried out to perfection His purposes and counsels.

This involves community of life and nature for those to whom life has thus been given. It is this which finds expression in the Lord's words, "I am the Good Shepherd, and know those that are mine, and those that are mine know Me." None know Him except the sheep, as He tells the Jews a little later. There is the blessed bond of a common life uniting them in the blessed intimacy of mutual knowledge. The divine illustration of it which He gives is His own relation with the Father: "Even as the Father knoweth Me and I know the Father." This naturally evolves from the fact that He and the Father are one. And likewise with the sheep, the mutual knowledge which exists between them and Himself results from the glorious truth that the Good Shepherd and the sheep are one, linked eternally together by the possession of one life. But let us follow the parallelism. "I . . . know those that are Mine . . . even as the Father knoweth Me." The Father's knowledge is infinite, divine. How blessed to know that our Good Shepherd knows us with *like* knowledge. Nothing, therefore, hid from Him. Nothing

can escape His loving, tender eye. We cannot fail to be the objects of His watchful solicitude and care. He is the Word of God, quick and powerful, in whose sight every creature is manifest, all things being naked and open unto Him. But He is also our Great High Priest who can be touched with the feeling of our infirmities, having been tempted in all things in like manner to us, sin apart (Heb. iv., 12, 15).

“And those that are Mine know Me; even as . . . I know the Father.” Not in degree, of course, but in character. He dwelt in His Father's bosom and knew His heart well. So do we know the heart of our Shepherd. The life He has communicated possesses that knowledge of Him, and the indwelling Spirit develops it and gives it power to increase. He shall guide into all truth: He shall not speak from Himself: He will announce what is coming: He shall glorify Christ, for He receives of His and announces it to us (John xvi. 14, 15). Thus we have been given a Divine Communicant of this wondrous knowledge. And unless we have Him, the Spirit of Christ, we are none of His. It is divine life, with its divine knowledge that has been given to the sheep by the Good Shepherd. How great is our present deficiency in our measure of knowing Christ! How much there is which comes in to hinder and mar. In connection with this we have His “rod and staff.” Failure becomes the opportunity for His loving ministry, as our sorrow and pain for His care and merciful provision for our need. But it is blessed to be able in faith to look forward to that time when we shall no more see through a glass, darkly, but face to face; not more as now know in part only, but know even as we are known.

Underlying all this, and as the assurance of its fulfilment, is the faithfulness and devotion of the Good Shepherd. "And I lay down My life for the sheep." The blessed knowledge He has been speaking of is really the full and glorious end to which we are being led,—the pasture-land of eternity. But on the path that leads thither the wolf will seek to seize and scatter the sheep. Thus often we find and experience the assault of the great enemy of our souls, and often he scatters the sheep of Christ. He may scatter, but he can never seize and hold them in his grasp to drag them down to condemnation. He may accuse the brethren before heaven's Throne, but his charges cannot avail against—what? the life laid down for the poor foolish wandering sheep by which they are free forever from condemnation and judgment. In that life sacrificed is the security of God's throne from any charge of unrighteousness or unholiness in saving such poor sheep. And therein lies their security also. The power of the enemy cannot prevail. "I give unto them eternal life; and they shall in no wise perish; and no one shall seize them out of My hand." The enemy may for a season have the privilege to sift the sheep, and even succeed in scattering them, but *never* seize them *out* of the hand of the Good Shepherd. The Father gave them to Him, and to secure this gift beyond all possible loss He laid down His life that He might take it again. Thus He fathomed the awful, lost condition of the sheep in death that He might raise them up with Himself in the life which He had power to take up again.

Still further assurance is given: "And no one is able to seize them out of the Father's hand." Truly,

we are kept by the power of God (1 Peter i. 5). The added fact that He and the Father are one seals the truth that "He is able to save completely those who approach by Him to God, always living to intercede for them" (Heb. vii. 25).

In view of this blessed security in which we stand what need to fear? God is for us, who can be against us? We are to enter into the joy and triumph of victors through the Lord Jesus Christ. The path faith is called to tread is not an easy one; but who shall measure the love, the sympathy, the care of our Good Shepherd? His rod and staff comfort. Shall we dare to doubt His every act to be one of love and grace when His devotion has been proved in death? May God in His grace grant us more simplicity in such things. Here under this fourth title naturally comes our wilderness walk and what its character should be as bearing relation to Him who is the Good Shepherd of the sheep. It is in the wilderness and in creature weakness we learn to know Christ in this. His essential character in relation to the path of faith down here. In it is involved not only His work as the Saviour, but also that of Advocate and High Priest.

Let us put this inquiry to our hearts: In what measure do we answer to the devotion and love of our Good Shepherd? Surely in all things we ought to be consecrated to Him—separated from all that which is not under His leading; our communion and joy only with Himself and His interests. May the experience and blessing of this be ours in the simplicity of faith to His praise and glory.

J. B. JR.

ABSENT.

2 Cor. v. 8.

THOSE who in earthly homes have met
 The swiftly passing hours to spend,
 Know not how soon the sun may set
 Which marks the earthly journey's end.

But He who sends the sudden call
 First seeks His loved ones to prepare,
 That while the shadows here may fall
 A cloudless sky may greet them there.

Here, cares perplex; here, doubts annoy;
 Here have we no abiding place:
 But *there* no discord mars the joy
 Of those who have been saved by grace.

They live where sickness is unknown:
 They live where tears no eyes bedim:
 While praise they give to God alone,
 They live a perfect life in Him.

In those who live their Lord to please,
 Death cannot *break* the living cord:
 They only *pass* from scenes like these
 To be forever with the Lord.

Keady, Ont. 1905.

T. WATSON

OUR OBJECT.

WHATEVER is the real object of the *heart* is what will, in the long run, characterize a man's course. If money, power, position, pleasure be the thing uppermost *in the heart*, everything will be made to bend to that, to give way to it, until even a reproving conscience will be silenced, never again perhaps to be awakened until it awakes before the judgment throne—too late, alas, forever. Indeed, not only to an ungodly world, but to a multitude who know, or ought to know better, and who pretend to

christianity, is the admonition of Paul to the Corinthians needful : " Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God " (2 Cor. vi. 9, 10). The real object of the heart controls the man, forms his habits of mind and practice, and brings him to an end whose eternal retribution will be meted out by a righteous God who has known and followed every pulsation of that human heart.

How needful, therefore, that the children of God wait much upon God for the state of their hearts, that the object which animates them be the one with which God may be able to identify Himself fully, and thus give power and sustenance to the heart to carry the object through to the end, whatever be the obstacles and difficulties in the way. Nowhere will the Christian find himself so dependent on God as in the exercises flowing out of this. The Scripture is full of proof of this in the expressions of men of God in every age, who, realizing how deeply deceitful the human heart is—how deceitful their own, *each one*, was—cried earnestly to God to take charge of them and free them from all hindrance to their possessing the true object, and thus reaching the true, happy end.

" To me to live is Christ " said one who had no reserve, no dark place in his heart. He labored " more than they all, " but had labor been his object he would have missed much of the blessing that is in Christ. He would have been engrossed with labor, not with Christ, and his very labor then would have

lacked the sweet fragrance of Christ, more precious to God than all beside. With *Christ Himself* as the burning object of his heart, he was, in all his labor, "unto God a sweet savor of Christ, in them that are saved, and in them that perish" (2 Cor. ii. 15).

Had the doing of great things, large audiences, counting professed converts by the thousand, been his object, he would have had to overlook what to him was far above all such things—the character, honor, glory of the adorable Person who lived in his heart and was there enthroned supreme. All must bend to that in his work of faith and labor of love.

Had his object been to get all the children of God together, to show to the eyes of men the ever-blessed fact that the Church—the body of Christ—is one, he might have pleased many erring, self-seeking Christians who were already in his day. It might have made a fine show, it would have eased his path immensely; but to make a show of unity is not the same as pleasing Christ, which was the object of his heart. To his beloved Ephesians he once wrote a wonderful letter, so full of the glories of Christ and of His Church; but if they depart from their first love, if they have some object in their heart which they put before Christ Himself, he cannot follow them, for to him to live is *Christ*; and so by-and-by he has sorrowfully to write "all they of Asia have forsaken me." How little do God's poor, dear people realize that all causes of division among them come from losing first love, and that there is no divine remedy for them but in this, "*remember therefore from whence thou art fallen, and repent, and do the first works*" (Rev. ii. 5). Craft, subterfuge, force, condoning sin, lead not to repentance; and repentance

alone avails with God. He knows a contrite spirit, He reads the thoughts of a broken heart, He knows them in whom Christ is all, and He knows what to do with them. Ah! did we but know this, did we but know that "not of works, lest any man should boast" is a principle which does not cease with the finding of our salvation, we would not be such prolific talkers; we would know more of the value of the sanctuary.

Will any good thing be undesired or left to lie dormant if Christ be truly the object of the heart? Impossible! What interests Him will interest such an one. What *He* loves will be loved. What *He desires* will be desired. What *He commands* will be sought to be obeyed. But all will be controlled by what *He* is. No indifference to that can the true heart allow.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. *Let us therefore, as many as be perfect, (of full age) be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you*" (Phil. iii. 13-15).

EXTRACT OF A LETTER.

. . . . As to what you owe me, and which worries you, let me say that it is not a debt any more. I thank God who has put it in my heart to blot it out of my mind as a thing due me. You do not owe me one cent now. But I owe much to God for His mani-

fold mercies and goodness to me. Can I ever repay Him? No, never.

There is One, however, who has blotted out my every debt to God. He is my Saviour, my Redeemer. He has paid all my debts, and He is now waiting to receive me. The prodigal is welcome home. What love, what perfect love! Do you know, Ben, it was only last night that I learned for the first time through Mr L. what "perfect love" is. I had always looked for it within myself, but he explained to us that perfect love can only be found in God, never in man. It threw a new light on 1 John iv., and in my own soul. It is not our love, but God's love with us, revealed in Jesus Christ, which is shown to be perfect, and which alone can and does cast out all the fear that is in man. So, we can come before Him with boldness under the shadow of His perfect love, knowing the happy and joyous welcome which awaits our coming.

Another thing that I recently learned is the foolishness of looking within, ever and forever thinking of my own evil self, my own evil thoughts and desires, my sins of the past and unworthiness of the present. Why, with such declarations in the Scriptures of such complete forgiveness, worry continually? "Your sins and your iniquities I will remember no more" God proclaims to us who trust in Jesus. Then why should we ever be rooting up what God considers dead and buried long ago? Why should we try to see in ourselves what He has placed in the grave with our Saviour who died, but who is now alive and in heaven at His right hand? Thank God we too are alive with Him. Let us then look *out* and look *up*, ever praying, ever hoping to see His precious face."