

SOUND WORDS 1878

by M. Taylor

A collection of articles and writings by M. Taylor from Sound Words 1878, covering various biblical topics and Christian teaching.

116 Chapters

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Sound Words 1878

2 Timothy 3

This Epistle refers us from the church as an external thing to the word of God. So in the epistles to the churches we are called upon to hear not what the churches say, but what the Spirit says to the churches. In this chapter the professing church gets back to the state of the heathen - and getting into that state it is the worst thing of all.

Ques. How is the church then the bride of Christ? The gates of hell shall not prevail against it.

Ans. That is His own work. There are two aspects: First, God's purpose; second, the responsibility of man.

Ques. But the church is said to be the church of the living God, which is the pillar and ground of the truth. Can I say that that is the worst thing there is now?

Ans. It is its character to be the pillar and ground of the truth, but under man's responsibility it has become a ruin.

Ques. What is the assembly?

Ans. First, the body; second, the house. First, there are no bad members in the body; second, the house is put _under man's ministry in 1 Cor. 3, Matt. 16, and Eph. 2., and in 1 Cor. 3. we find Paul saying, " As a wise master builder I have laid the foundation, and another buildeth thereon." Wood, hay and stubble are evil doctrine.

A Year With the Lord: S. M. T. January 18, 1878

I.

Rich flow of life for her so dear,
The reaping for the sowing;
The large result of what, while here,
Alone was held worth knowing;
Not the least check to interfere
With the eternal growing.

II.

O, the pure gladness of that birth,
Into the scene that met her!
One moment 'mid the pangs of earth,
The next, burst every fetter;
And then, with Him who sums all worth!
This is indeed, " far better!"

III.

' Tis joy to think what must have been
The rapture of that meeting;
She whom He sought now welcomed in,
The One who saved her, greeting,
And her, just now released from sin,
In His own presence seating!

IV.

Heart, that so eagerly was spent,
With holy ardor moving-
Whose earnest thoughts were constant bent
To know His wondrous loving;

How fully now are all content,
Supreme enjoyment proving!

V.

O, how the soul springs up to hail
The thought of all this treasure!
The affluent love that cannot fail,
The joy beyond all measure;
The peace which naught can now assail,
The unrestrained pleasure!

VI.

The resting in His sure embrace,
The ever richer morrow;
The deep'ning transports that replace
The now forgotten sorrow;
The growing sweetness of His face,
Unmarred by line or furrow!

VII.

The multitude of things, below
Held in the midst of sinning,
With many questionings, which show,
We'd only the beginning-
Now, in His presence seen to grow
Into their proper meaning!

VIII.

And yet, beyond all these, must He
Be known now in His dearness '
With Him, in His own home, to be
Accustomed to His nearness!
Just " as He is " the Lord to see

In heaven's matchless clearness!

IX.

Knowing, by knowing Him, the sense

Of all things and their bearing;

The infinite pre-eminence

Of what He is preparing;

And, in His own calm confidence

Of what is coming, sharing.

X.

Himself, now seen the key of all

That God has ever spoken;

E'en from the earliest sin and fall,

Himself loves own sure token;

And, all through shame and sorrow's pall,

The pledge that can't be broken.

XI.

Not yet the glory that's to be!

Not yet the radiant blooming!

Though from this body ever free,

Not yet the new assuming;

But, in the Lord's own company,

Still waiting for the " coming!"

XII.

Life, joy and blessing, everywhere,

Was He while here sojourning;

And earth's new splendors shall declare

His presence, soon returning;

To be with such an One, how rare

The far-surpassing learning!

XIII

And there, no hindrance to His smile,
Mere glimpse, nor flitting glances;
No watchfulness 'gainst Satan's wile,
No fear of circumstances
That keep the soul from patience while
The grand event advances!

XIV.

O, to none else could we give up
The one whose death bereaves us:
But in no darkness do we grope,
No baseless dream deceives us;
We know, we stand upon this hope—
What God has said relieves us.

XV.

Ah, in the light of that glad word
Of "with the Lord forever,"
How all that's here we shall record
As worthless our endeavor;
And from the things not of the Lord
Give diligence to sever!

XVI.

Henceforth, be life in heav'nly mold,
Deaf to all reas'nings specious;
Simple and childlike, and controlled
By His own words so gracious;
That, there and here, alike, may hold
Christ only, only precious! T.

Answer to Correspondent

Q. Will you give an exposition of 1 Cor. 12:13, " For by one Spirit we are all baptized into one body?" Also Gal. 26, 27? Is water baptism referred to?

Most faithfully yours in the gospel, J. W. X.

A. What characterizes the present time is the presence and indwelling of the Holy Spirit in the believer. Though God acted in grace in all the dispensations from Adam fallen to the cross, quickening those that believed, the Holy Spirit as a Person was never down here dwelling in them. But according to the promise of Christ in John 14-16 He came at Pentecost to abide here, to be in the believer permanently, and then in the assembly as such. Thus, in 1 Cor. 6, we are told our bodies are the temples of the Holy Ghost, and in chapter iii. 16, the assembly looked at as a whole, is told, "Ye are the temple of God." See also Eph. 2:22, " Builded together for an habitation of God through the Spirit." 1 Cor. 12 gives the figure of the church or assembly as a body, spoken of in Eph. 1:22,23, as the body of Christ. There seen in its corporate character, the baptism of the Holy Spirit is said to form into one body. It is not water baptism, but by one Spirit baptized into one body, the distinctive work of the Holy Spirit, for the specific thing of this day is the church. The mystery is Christ and the church. We are by the Holy Spirit linked to Christ as members of Him and of one another. " For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

Gal. in 26, 27, refers to baptism, in water, an expression of death, out of whatever they were as Jews under the law, which /MS their schoolmaster, as Gentiles never had been under the law. Coming out from all this; they put on Christ, baptism being the expression of that. They are not before God in their condition as Jews or Gentiles, bond or free, male or female, but according to their position in Christ. One in Christ, He being the common and only measure of their relationship with God. This is not corporate, ecclesiastical oneness or unity, but of life and nature.

Can We Know the Truth With Certainty?

IT is not an uncommon thing to find Christians greatly perplexed because of the great diversity of opinion among Christian teachers and writers; and, after a little time they seek escape from this distressing state by settling down into being satisfied that they are saved, and that all these "non-essentials" will be settled when we reach heaven. They think that it is vain to attempt to arrive at certainty about anything but a few points that must be known or we cannot be saved. Perhaps besides this, some favorite dogma is insisted upon as proved to demonstration, and made a separating principle and the basis of a particular denomination.

With some it is simply a matter of no importance as to the denomination they are with; it so happened they were converted where they are, and they are happy in their associations. As the foundations are sound, they think there cannot be much else very wrong; besides, who is to decide which is right, for all take the word of God as their guide?

Any one inquiring after the truth, finds thus that each denomination claims the word of God as an authority for its peculiar form, and this claim is made and urged by earnest pious Christians. In the face of this, the inquirer feels at once the difficulty of setting up his judgment in opposition to such persons whom he really esteems, and if whose sincerity he has not a shadow of doubt. And when he finds these eminent ones widely differing among themselves he begins to judge it must be presumption for him to think it possible even to arrive at any certainty; that the most he can do is to hope he has found the truth, but after all he may be mistaken.

Then the next step into which, alas, numbers have fallen, is to lose confidence in the word of God as sufficient to settle every question. This very often exists in a very subtle form, the mind being really under the power of this doubt while not daring to own it even to itself. But it shows itself plainly in declaring on some disputed point. " Well, after all, one has no right to be certain about it when so many good and wise men differ." What then is the remedy for such a state of things? Have we to leave souls floundering about in doubt and uncertainty, either to be tossed about with every wind of doctrine, or in blind bigotry cling to the dogmas of his ancestors? Surely not. The word of God, the " all Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may, be perfect, thoroughly furnished unto all good works " (2 Tim. 3:16,17).

Now, first of all it is of the utmost importance that each Christian should feel his own responsibility to know the truth. God has given a ministry to teach, etc., but in no wise did He intend the ministry to relieve the Christian of his responsibility to learn for himself the mind of God in His word. Paul, an apostle, thanked God that the Thessalonians received the word not, as the word of men; but, as it is in truth, the word of God which effectually worketh also in you that believe. (See 1 Thess. 2:13.) The ministry may, and it is given for this, help you to get God's word about this and that; but it is God's word you get, and that word effectually works in him that gets it. How can that word effectually work in you if you have only got it as the word of a man? The Thessalonians received it as God's word, and so must you if you are to profit by it.

It must be an individual question, your own matter, between you and God. You must not shift the responsibility upon another, and say I accept it as God's word on this or that matter, because the minister or any one else says so.

The Lord Jesus explains the unbelief of the Jews by their ignorance of the word; and mark this, all ought to have known that word; it was the duty of every Jewish parent to teach his children that word; but they had made the word of God of none effect by their traditions, and thus it was true as Jesus said, "Ye have not the word abiding in you; for whom He hath sent, Him ye believe not" (John 5:38). He then appeals to the Scriptures and says (ver. 39), "Search the Scriptures." And this addressed to all, each one for himself must search. Again, the Bereans are evidently commended for searching the Scriptures daily whether these things be so, and therefore many believed. (See Acts 17:11,12.)

Timothy knew the Scriptures from a child. I need not multiply proofs of the fact that the Scriptures are for each one, and that no council, synod, church or minister can take the place of interpreting Scripture authoritatively. It speaks to all, and is the guide for all, and each one is responsible to listen to it and learn for himself what it says. Others may help in the search and explain its meaning, but this is only valuable when it leaves the inquirer face to face with the word itself, and in the confidence that he has God's mind as revealed in that word, and not the thoughts of a man, perhaps more learned than himself. This point I think is fairly established, viz., the responsibility of each believer knowing the truth. I need not dwell on the second point, for I write now for Christians who accept it, viz., that we have the complete Scriptures The Bible contains the whole word of God. We have the "all Scripture given by the inspiration of God."

I pass on to a third point, viz., the all sufficiency of Scripture. Perhaps few would dare to deny this, and most would be ready to say, you need not try to prove this, for we all believe it." Alas, it is just here where the Christian's faith has from various causes become so weak, To what source are most Christian denominations looking for their ministry? Is it not to the colleges and universities, and while Scripture has a place in them all, what has the largest share of attention, who is the most noted among the students at these places? Is it the spiritual minded man of God, full of the word of God? But I will not dwell on this; yet is there not too much dependence on "learning," as if Scripture were not sufficient without it? I would not despise learning. It has its place, and no parent should willfully neglect the due education of his children; but listen to the testimony of the word to the sufficiency of Scripture. In view of declension from the truth coming in after his departure, Paul commends the elders of Ephesus to God, and the word of His grace, which is able to build up. (See Acts 20:28,32.) In view of perilous times coming, Paul speaks of the holy Scriptures as able to make wise unto salvation (2 Tim. 3:15). Not salvation in the limited sense often used in speaking to sinners about their souls, but deliverance from the evils of these perilous times. In this same chapter the Scripture is declared to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." How complete this is. Nothing is lacking. If you would be a man of God, here is your armory where you may be thoroughly furnished unto all good works. Are not the Scriptures enough? If we must look to something else to complete the outfit, then they are not enough, and we make the statement of Paul a false one, a very serious thing to do. Hear also the testimony of the Spirit in the Psalmist. (See Psa. 119:98,99,100.) "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. I understand more than the ancients; because I keep Thy precepts."

But I imagine I hear a Christian say, "I admit my responsibility, and that we have the whole Scripture, and it is sufficient ' but look at the number of godly men who have differed in their views of what Scripture does teach; look at the variety of commentaries and books that have been written, and what great opposition of thoughts there is, and, as far as I can tell, one man as earnest and sincere and as good as another, and all love the Lord Jesus, and own Him as their Savior, for I do not include heterodox teachers in my list. How am I, in the face of such diversity, to presume that I can determine what is the truth? " Now that is the very point at issue, and we have come back, as if traveling in a circle, to the very point we started from. This shows that there is still something lacking, and if we look at 1 Cor. 2, 14 we shall find out the secret: " But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Just like the man in the seventh of Romans who strove to fulfill his responsibility in the flesh, but found himself powerless; so shall we, if we strive to know the things of God by the study of His word merely with our intellectual faculties, however much cultivated. We may be conscientious, and own that the word alone is our guide, yet feel our powerlessness to arrive at the truth; and the reason is we are not spiritual. This lies at the root of the whole difficulty. Ponder well the first three chapters of 1 Cor., and you will ' find a divine exposure of the cause of differences among the saints of God, There the apostle sums up the condition of soul among the Corinthians, saying, in chapter 3:3, "For ye are yet carnal, and walk as men."

Thus, dear reader, if you find yourself in this difficulty, it behooves you to look well to your own condition of soul, and especially as to this point: Are you glorying in the flesh? Are you counting upon Christianity, with its light and gifts, etc., as an elevator of humanity and improver of man in the flesh? If so, you are carnal, walking as men. The Spirit of God works not in this direction. The things of God are spiritually discerned. But let us look a little more closely into these chapters. Take the latter part of chapter i., from verse 19. Man's wisdom and man's greatness are completely set aside, not improved. Instead of being blended with further wisdom of a divine source, it is strongly contrasted with it, and then swept away in this expression, "No flesh should glory in His presence," and chapter 2:9 declares that the things which God had prepared had never entered the heart of man. They were altogether beyond his conception. They can only be revealed by His Spirit, and have been so revealed, and are now written in words which the Holy Ghost taught, and these words can only be intelligently understood by those who have the Holy Spirit dwelling in them and acting as the spring and power of all their thoughts and affections. Such is the spiritual man. It is not merely the fact of the Spirit being in us that constitutes us spiritual, but His being ungrieved, and by His gracious operation leading our hearts and minds, and filling them with Christ.

All this diversity, then, that has become so perplexing has arisen from the worldly, carnal state of soul that Christians have fallen into. What then? Shall we accept this state of things as inevitable, and say it is impossible to find truth with certainty? Far be the thought. This is to say carnality is inevitable, and we must remain in it.

If there is to be power to learn the mind of God in His word there must be self-judgment. The flesh that has had liberty must be mortified, and the heart and mind must take the place of dependence on the Lord and subjection to the teaching of His Spirit. There is no other way. The letter of truth may be picked up intellectually, but it will have no power over the heart.

How inexcusable we are for our ignorance and divisions. We have one infallible word, given by inspiration of God, and one Holy Spirit, the Spirit of Truth, to lead us into all truth. What a privilege! What a rich source of spiritual wealth! Yet we willingly sacrifice an immense portion of it, taking care to be safe from hell, rather than give up our own wills and be nothing. We are willing to confess our sins and get forgiveness, but to count ourselves dead-dead with Christ-and bear about in the body the dying of the Lord Jesus, we are slow to do. But it must be done if you want deliverance from perplexity and to have power for good and for communion with the mind of God as revealed in His word. One more practical word before I close. With all that I have said as to finding the truth, there must be a constant diligence in reading the word, for it is manifest that so long as we leave the word to be an almost unknown, scarcely read book, we are not likely to be skillful in its use. " The soul of the diligent shall be made fat." G. G.

Christianity

If you call yourself a Christian at all you must own you are in a world that crucified the Lord.

Simple Papers on the Church of God

WHEN the Lord Jesus Christ was upon earth He -spoke of His assembly as then non-existent. He had not yet built it (Matt. 16:18). Till the Holy Ghost came, consequent on His ascension, it was not, and could not be, formed. The Spirit's presence, however, inaugurated a new era; for by the baptism of the Holy Ghost the body of Christ was called into being (1 Cor. 12:13). No Old Testament saint, then, could have been a member of the church or assembly of God, which is the body of Christ. In the kingdom of God every one of them will be found, when the Lord Jesus Christ comes in power and great glory; but part of the Church of God they never were, nor, we can add, ever will be; for in heaven, as well as upon earth, the Church is viewed as distinct from the worthies of old.

This we are taught in the epistle to the Hebrews, and the point is an important one to keep before the mind; for unless the great landmarks of Scripture are known, and dispensational teaching is apprehended, we cannot rightly divide the word of truth (2 Tim. 2:15). How such a thought should make one careful in the putting forth of truth, as well as diligent in acquiring an understanding of it! The word of truth should be rightly divided. The apostle gently intimates by this remark to his child in the faith that unless the workman was careful he might fail to do it. With Paul, then, the unfolding of Scripture was not the giving out of man's opinion upon it. It could be rightly divided; yet, unless Timothy was careful, that might not always be the case.

Now, important as it is for us to be taught correctly about the Church of God, it was of all importance for those in apostolic times, who, formerly Jews, were such no longer, in order that they should clearly see how distinct was their proper Christian position from that which they had previously prized, and with which they had been associated. To such Paul wrote in Heb. 12:22,24. Going forth to Christ without the camp, they would surrender much which they had previously valued, and valued very highly. Would they be losers thereby? To answer such a question he introduces his readers to a millennial scene, and lays open to their gaze the court of heaven, arranged, so to speak, in the order of precedence, and shows the connection between the earthly seat of the kingdom and the real metropolis of the universe: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, a general assembly, and to the church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (rather, better than Abel). To all this had they then come, though in spirit only, as yet. Thus, that to which the Jews in millennial days never will attain, what the earthly people never can have, was theirs who from amongst them had confessed the Lord Jesus, theirs really, though not then enjoyed. All that they had come to the apostle enumerates, but marks off each thing distinctly from the rest by the conjunction "and." The position, therefore, of the Church in heaven this passage points out. The assembly of the first-born ones, as the Holy Ghost here designates them, is seen next to God, on His one hand, and the Old Testament saints-the spirits of just men made perfect-are seen as equally near to Him on the other; but two distinct companies, never amalgamated. Both are

equally near to God, that we must ever remember; but the Church of the first-born ones and the Old Testament saints are described as separated companies in heaven, each having their own proper position on high.

Who, then, it may be asked, form the Church of the first-born ones? Some formerly Jews, and some formerly Gentiles; for the Scripture recognizes three classes as at present existing upon earth-the Jews, the Gentiles, and the Church of God (1 Cor. 10:32). Before the cross there were but two classes-the Jews and the Gentiles. By-and-bye there will again be but two upon the earth, when the word by Moses shall have its accomplishment: " Rejoice, O, ye nations, with His people " (Dent. 32:43). At present there exists also the third-the Church of God.

To this company the Lord made reference in John 10:16, when He announced the formation of the one flock under the care and the guardianship of the one Shepherd' for the reader should mark the Lord's language. One flock He speaks of, to be composed of the sheep in Israel, whom. He was about to lead out of the fold, and of the sheep from amongst the Gentiles, who were never in it. This flock then was something quite new and unthought-of, till the Lord taught men about it. Observe that to make the one flock He first leads out of the fold those who had been in it. It was not the bringing formerly Gentiles on to Jewish ground that He had here in view. That in its full sense never was done, and never will be done. It was not making proselytes to Judaism of Gentiles who hearkened to His teaching. That the Lord never did. The time too for that, in accordance with God's thoughts, was then passing away. What the Lord treats of is the getting the two companies who were to form the one flock' on to new ground altogether. The flock, therefore, of which he speaks could not be formed till God dealt with Gentiles in grace equally with Jews. From the days of Abraham to the cross, God was acting in a different manner. None, therefore, who died before the cross could, form part of the one flock, the assembly, or Church of God.

Years after, we get this truth of the component parts of the flock affirmed by different apostles. James, in the council at Jerusalem, endorsed Peter's statement that God had visited the Gentiles to take out of them a people for His name (Acts 15:14). Later on Paul, writing to the Romans, bore witness that there was from amongst Israel " a remnant according to the election of grace " (Rom. 11:5). The apostle of the circumcision spoke of believers from amongst the Gentiles. The apostle of the Gentiles acknowledged the presence in the assembly of some who had once been Jews; but both Peter and Paul. distinctly pointed out that it was only an election from the one and from the other. Those from the Gentiles did not become Jews; those from amongst the Jews did not become part of the one flock by virtue of their descent according to the flesh. Yet there is but one flock, one assembly-" God's flock," as Peter calls it (1 Peter 5:2,3); " God's church," as Paul designates it (Acts 20:25). Both terms, it will be seen, are instructive, attesting to whom those comprising the flock and the assembly belong, even God, but without referring to their former condition, whether moral or dispensational.

The truth, therefore, was owned by Peter, as well as by Paul, though it is only in the writings of the latter that we find it dwelt on and treated of doctrinally.

At the end of the first chapter of the Ephesians Paul introduces the subject of the Church of God, when writing of the present place on high, of Him who is its Head. In the second chapter he develops the subject, and shows us who those are that comprise it; first setting forth what they had been morally (verses 1-10), and then what had been their condition dispensationally (verses

11-22). Morally, nothing could have been more hopeless; spiritually dead, they had required quickening power to be put forth on their behalf by God for them to live. How wholly they were, one and all, dependent on the love and mercy and power of God! For if they needed quickening power to be put forth by God that they should live, the putting forth of that power depended solely on the activity of God in grace. But what a comfort to remember the class of persons morally on whose behalf He thus acts. Dispensationally, the Jews had been nigh, and the Gentiles had been far off. The former had thus occupied a vantage-ground, which the latter had not. For the church that vantage-ground has disappeared; for those, once far off, are in Christ made nigh by His blood, and those, once Jews, with those once Gentiles, are created one new man in Christ. A new kind of man, such as had never existed before, the twain made one in Christ. Learning this, we should not, it is clear, look to the Old Testament for instruction as to the formation of the church, nor for guidance as to its worship. It did not exist in those days, nor was there anything like it ever called into being. Nothing analogous to it can be treated in the pages of the Hebrew writers. Any incorporation then of Jewish practices with Christian worship should have been sedulously guarded against, and that which the New Testament teaches about the church, the new man, the body of Christ, should have been sought out and conformed to. Has this been generally done? C. E. S.

Simple Papers on the Church of God: Prayer and Prayer Meeting

By the ministry of the word souls receive life, light, and understanding. As recipients of life there are desires formed within them which need an out-gate, either by prayer or by worship. By the former, dependence upon God is confessed and expressed; by the latter, relief is afforded to the heart, in the enjoyment of God's love, through the pouring itself out before Him. If the sense of need is uppermost within us, whether for ourselves, for others, or for the work of God upon earth, prayer in one or more of its forms is the suited way in which to express it. If it be the exceeding riches of God's grace upon which the soul is dwelling, worship will be found to give it proper and satisfying relief. Thus graciously does God afford His people an outlet for their hearts, His ear being open to hear whatever they have to say to Him. To a consideration of prayer let us now address ourselves.

Man's proper place is one of dependence upon God, and this the Lord, though God as well as man, frequently manifested in His own life on earth. He prayed; He spent a whole night in prayer; He prayed earnestly; He prayed in secret; He prayed openly. In the wilderness, on the mount, on Jordan's brink, and in the garden of Gethsemane, the Lord Jesus Christ poured out His soul in prayer to God.

Prayer too, public and private, characterized the early Christians. Of the first converts we read: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers " (Acts 2:42). Their enjoyment of the grace of God did not lead to forgetfulness of their dependence upon God; nor in the hour of God's interposition on their behalf did they fail to remember how all their resources were in Him. For when Peter and John, who had been taken before the council, were restored to their own company, the hostility of the ecclesiastical rulers to the spread of the truth having now become manifest, the whole company, to whom the two apostles reported all that the chief priests and rulers had said to them, lifted up their voice with one accord to God for the continued successful prosecution of the work (Acts 4:24). Again, when Peter was in prison, arrested by the political power which at that time had sway at Jerusalem, and his martyrdom was determined upon for the morrow, fervent prayer was made on his behalf, and a prayer meeting was held for that purpose in the house of Mary the mother of John, surnamed Mark (Acts 12). And that meeting had not broken up, though it was past the hour of midnight, when Peter in person announced to them how their prayer had been heard, and his release had been effected. Nor was it only in Jerusalem that meetings for prayer were held; for when the Holy Ghost had marked out Barnabas and Paul at Antioch for the work to which He had called them, many prophets and teachers there assembled laid their hands on them, after fasting and prayer, recommending them to the grace of God for the work they had been called on to undertake (Acts 13:3;14. 26). On another occasion, at Tere, when Paul was on his way to Jerusalem for his last visit there of which we have any record, the whole assembly, including the wives and children, knelt down in prayer outside the city, on the sea-shore, with those of Paul's company (Acts 21:5). A refreshment, doubtless, this must have been to the apostle's heart-a service, too, well-pleasing to God.

Besides these instances of common prayer, in which the whole company took part, we learn from Scripture how repeatedly saints were wont to resort to it. The twelve, when exercising their apostolic powers in appointing the seven deacons, engaged in prayer before they laid their hands upon them (Acts 6:15). Similarly, Paul and Barnabas, when appointing elders in every city, prayed with fasting, and commended them to the Lord, on whom they had believed (Acts 14:23). And Peter and John, in Samaria, prayed that converts might receive the Holy Ghost previous to the laying on of their hands to bestow it (Acts 15). Peter, too, when raising up Dorcas from the dead (Acts 9:40), and Paul, when about to heal the father of Publius (Acts 28:8), alike confessed their entire dependence upon God for the exercise of such powers on man's behalf. Of Stephen we read that his latest utterance was one of intercession for his murderers (Acts 7:60). Of Paul we learn that, though the character of his future work was told him at his conversion, ere he rose up from the ground (Acts 26:17, 18), yet it was when engaged in prayer in the temple at Jerusalem, that he received his directions to depart to the Gentiles (Acts 22:17,18). In the house which was left desolate to the Jews, for the presence of the Lord was not there, the divine command to depart to the Gentiles was communicated directly to the vessel fitted for the service. On another occasion, in a place, and under circumstances very different from the last, Paul and Silas, in the the prison at Philippi, with their feet made fast in the stocks, at midnight prayed, and sang praises to God. Their bodies were subjected to the power and malice of man. Their spirits were free and unfettered. They prayed, and they sang praises to God (Acts 16:25), and an answer came.

God acted in power and in grace. An earthquake shook the prison, opened its doors, and set the prisoners free; and the word of God, by Paul and Silas, converted the jailer and his household. Again, at Miletus, the apostle did not bring to a close his farewell interview with the Ephesian elders until he had prayed with them (Acts 20). How prayer characterized him his epistles demonstrate (Rom. 1:9, 10; Eph. 1:16;3. 14; Phil. 1:4; Col. 1:3; 1 Thess. 1:2; 2 Tim. 1:3; Phil. 4). How he valued the prayers of others, and counted on them, his epistles also teach us (Rom. 15:30; Eph. 6:19; Phil. 1:7; Col. 4:3; 1 Thess. 5:25; 2 Thess. 3:1; Heb. 13:18).

But he seems not to have asked the prayers of any who were walking in ways that he had to reprove. To the Galatians he made no request for their fellowship with him in prayer, though we cannot doubt from the tone of his letter that he prayed for them (Gal. 4:19). Nor did he solicit the prayers of the Corinthians till Titus had assured him of their godly sorrow. A silence of this kind on the part of the apostle has surely a voice for us. To ask for the prayers of others should never be a matter of form on our part.

Prayer for one's self (James 5:13); prayer for others, for saints (Eph. 6:18), and for all men (1 Tim. 2:1); prayer too for the work of God upon earth (Col. 4:3,4)-with such requests are we permitted to approach God. Nor is this anything new; for saints in Old Testament times addressed Him, and in accordance with the revelation of their day drew nigh to God as the Almighty (Job 8:5), or as Jehovah God of Israel (1 Kings 8:23), who dwelleth between the cherubim (2 Kings 19:15). As seated on His earthly throne, Israel addressed to Him their supplications. Christians, however, are privileged to call on God as their Father who is in the heavens, and to pray likewise to the Lord Jesus Christ (2 Cor. 12:8); but nowhere are they authorized in Scripture to pray to the Holy Ghost. Praying in the Holy Ghost (Jude 20; Eph. 6:18), is what Christians are exhorted to do; but never are they told to pray to Him. Praying in the Holy Ghost we shall express the desires which the Spirit of God has formed in our hearts, and as the Spirit would lead us to present them; and, as

having access to the heavenly sanctuary, we pray to Him who is in the heavens. Prayer then should ever be in accordance with the revelation vouchsafed to God's saints. What was suited to Solomon and Hezekiah would not be fitting for us. We should not address God as the God of Israel, nor speak to Him as dwelling between the cherubim. Similarly, since the Holy Ghost is with us, making intercession too for us according to God (Rom. 8:27), and with the bride asks the Lord Jesus to come (Rev. 22:17), addresses to Him, whether invoking His presence on earth, or asking Him to help us, receive no countenance from the divine word, and indicate a lack of spiritual understanding in those who resort to them.

Prayer to God as the Father was first taught by the Son, who reveals Him (Matt. 11:27). Taught by Him about the Father, the disciples asked the Lord how they were to pray; for clearly the old forms of prayer did not meet the position into which they were brought by this revelation on the part of the Son. To their desire He responded, and gave them what is commonly called the Lord's Prayer (Matt. 6:9,13), but without the doxology, which did not really form part of it. Now, this act on the Lord's part is full of instruction for us. John the Baptist, who had ministered truth for his day, taught his disciples how to pray. The Lord Jesus, who revealed the Father, taught also His disciples, some of whom certainly had been disciples of John, how they were to pray. The old Jewish forms of prayer clearly no longer suited the disciples of Christ. The prayer, or prayers, John taught his disciples ceased to be the proper expression of their heart, when they learned from the Son about the Father. It is plain, then, that prayer should always be in harmony with, and based upon, the revelation of God which has been vouchsafed us. Souls in those days felt that. The Lord then endorsed the thought as correct, and afterward abundantly confirmed it; for just before His departure, on the night previous to His crucifixion, unasked by the eleven, He discoursed in a marked way on this important subject. Of the power of prayer, when offered up in faith, He had taught them only a few days before (Matt. 21:21,22; Mark 11:22-24). Now, in the immediate prospect of His departure, He teaches them a good deal more. He was about to leave them to go to the Father, henceforth to be hidden from their sight. They should, however, have a clear proof that He was where He had told them that He was going; for they should do greater works than He had done, and whatsoever they should ask in His name, that He would do, that the Father might be glorified in the Son, adding, "If ye shall ask anything in my name, I will do it" (John 14:12-14). The world, the Jews, might taunt them with trusting to a crucified man; but as answers came to prayers offered up in His name, they would have abundant proof, both that He was with the Father, accepted on high, though rejected on earth, and also that He was caring for His own.

Now, here for the first time do we read of prayer being offered up in His name. When He gave the disciples the prayer of Matt. 6 He did not tell them to present their petitions in His name; and in John 16:24 we distinctly learn from His own lips that this was something quite new. "Hitherto," He said, "have ye asked nothing in my name: ask, and ye shall receive, that your joy shall be full." The prayer of Matt. 6 was prayer to the Father, the pouring out the heart to God from one that knew Himself to be His child; but, till the atonement by the blood of Christ was accomplished, prayer in His name was unknown. As soon as that was effected, and known by those who believed in Him, prayer was to be offered up in His name. His name would henceforth have a meaning for them as well 'as for God; for it expresses all that He is in the eyes of God the Father. The answer would come from God; but the Son it would be who would fulfill the desires of their hearts. "I will do it," assured them of this, and of his unabated interest in all that concerned them.

C. E. S.

Simple Papers on the Church of God: Prayer and Prayer Meetings

BUT further, since unlimited power was at His command to do whatever they asked, He proceeded to tell them on what conditions all their requests would be granted. " If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you "(John 15:7). Conforming to these conditions-for they are conditions-they could reckon asking the right things, and would be sure of receiving an answer. For, if abiding in Christ, and His words abiding in them, they would be in the full current of God's thoughts, and hence their desires would be quite in conformity with His mind. Further, He added, " Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you " (John 15:16). Here He again lays down conditions, and mentions the name of the One to whom they were to address themselves, which as yet in this discourse He had not stated. And now one more point had to be noticed, ere His instructions on the subject of prayer were completed; viz., the time from whence they might begin thus to pray. "At that day," i. e., after His resurrection, " ye shall ask in My name; and I say not unto you, that I will pray the Father for you; for the Father - Himself loveth you, because ye have loved Me, and have believed that I came out from God " (John 16:26,27). Familiar personal intercourse with the Lord as man upon the earth would cease; for He would be no longer present with them in the manner that He had been. They would therefore in that day ask nothing of Him; but whatsoever they should ask the Father in His name, the Father would give them (John 16:23). So direct was to be their intercourse with the Father, and such a valid plea would they be able always to urge before Him.

Four distinct points then are taken up by the Lord in these three chapters of John's gospel. 1st, In whose name we are to pray (14.); 2nd, Conditions on which, if fulfilled, we can be sure of answers to our requests; 3rd, The One to whom we can pray (15.); and 4th, The time when the Lord's instructions were first to be acted on (16.). Whilst then we can always present our requests to God the Father, who is never weary of hearkening to the cry of His children, and whilst we have a plea on which to base our petitions-a plea the full value of which is known, not to us, but to Him to whom we pray-there are, we must ever remember, conditions laid down, conforming to which we can reckon upon an answer to our prayers; viz., faith, as set forth in Matt. 21 and the conditions stated in the gospel by John. A remembrance of these will surely check rash and inconsiderate petitions. Can link the name of Christ with the prayer I am presenting to the Father? Have I the mind of God as to that which I am solicitous to get? Can I prefer my requests in faith?

These remarks apply to prayer in general, both private and public. Liberty to resort to the former is freely given us in the epistles (Rom. 12:12; Eph. 6:18; Phil. 4:6; Col. 4:2; 1 Thess. 5:17; 1 Peter 4:7). Instructions about the latter are set forth in 1 Tim. 2 Of common prayer the Lord has also made mention in Matt. 18:19,20, assuring His disciples that if only two should agree touching anything they might ask, it should be done for them of His Father who is in the heavens; for where two or three are gathered together unto His name, there is He in the midst of them. On His presence then we can reckon, if the condition laid down is complied with-gathered unto His name;

for of that His people need never be deprived, however small their number, though they are upon earth and He is in heaven.

Now this supposes a meeting for prayer, directions, for which Timothy received from Paul. For, what the order of such a meeting should be, it is not left to man to devise. How various in that case the arrangements would surely be! God, however, has given us by the apostle His regulations in connection with it. And such were needed; for since Christianity restores woman to her proper place in connection with man, which amongst the heathen was lost, and Judaism did not teach (Matt. 19:8), though she is still subject to God's governmental dealings, the consequence of the fall; and since too the saints were taught that in Christ there is neither male nor female (Gal. 3:28), there was a danger-and the state of matters shows that it had already arisen- -lest they should confound the condition in Christ with the relative position of the sexes in the assembly. In Christ we are all one; in the assembly we are not. The grace shown to us in Christ does not override God's order in creation. This the Corinthians had to be taught (1 Cor. 11:1-9), and of this Timothy is reminded.

Looking at that chapter, we can form a very good idea of what a prayer meeting must have been in apostolic times, if all gathered together were in subjection to the teaching of the word. Composed of persons of both sexes, the men only opened their mouths in prayer, any one of whom, however, was free, if guided by the Spirit, to lead the whole company in their devotions. " For I will," wrote the apostle, "that the men pray everywhere." Both the men and the women were indwelt by the Holy Ghost; for He then dwelt, and does now dwell, in every true believer. The fact then of having received the Holy Ghost did not make such an one fit to lead others in prayer. All were one in Christ; but God's order in the assembly was to be observed, although, as it would seem, the separation of the sexes, carried out in the synagogue, was not maintained in the Christian assembly. Might then any man, because of his sex, make himself the mouthpiece of the company in their devotions? Assuming that he was otherwise able to do it, he would nevertheless, on any occasion, have been disqualified, if he could not lift up holy (or pious) hands without wrath and reasoning. What creatures tile]) they were in themselves in the assembly at Ephesus, since such a caution was required! " Just like me," however, any one, and every one, who knows something of his evil nature, must surely acknowledge. What grace then to allow such to approach the throne of grace on behalf of themselves, and as the mouthpieces of the assembly of God!

If we had been present at such a meeting, we should have found the women, who were obedient to the apostolic injunctions, adorned in seemly guise, with modesty and discretion; and instead of setting off their persons by jewels or costly array, had we watched their general behavior, followed them to their homes, and spent a day in their company, we should have seen them adorned with ornaments of great value indeed, such as become women professing godliness, even with good works. Further, whilst in the assembly they would all have been silent (1 Cor. 14:34). Elsewhere we should have found them surely learning in quietness, not teaching nor usurping authority over the men; but being in quietness, remembering both woman's place in creation, as evidenced by the fact that Adam was first formed, then Eve, and the fatal consequences of her intercourse in the garden with the serpent. The woman was deceived, the man was not. Adam hearkened to the voice of his wife. She proved her unfitness to take the lead. "Nevertheless," adds the apostle, "she shall be preserved in child-bearing, if they continue in faith and charity and holiness with sobriety." Thus, whilst the head of the woman is the man, her preservation in child-bearing is Connected

governmentally as much with the husband's behavior as with her own.

Having glanced at the orderly arrangement of a prayer meeting, we may in conclusion inquire, what would have been the character of their prayers. Very comprehensive they might be, and very free. Bound by no written or pre-arranged form, they could freely make use of all the different kinds of prayer with which we are acquainted. Supplications, prayers, intercessions and giving of thanks, they were free to present before the throne of grace. Addressing the High and the Holy One with all the reverence and solemnity that befits a creature addressing its God, they could nevertheless speak to Him in all the confidence of children, being free to express every desire, and to lay before Him all the wants and wishes of the assembly. The grace this speaks of is great. God would be entreated of them. He would hearken to their prayers. He would let them hold free, personal intercourse with Him; for such **■ντεξ■εις**, translated "intercession," seems to imply. And to thanksgivings too they were also free to give utterance on such occasions. For if mindful of the grace which gives free access to God, and the freedom permitted of speaking on behalf of all saints and all men, remembering too past answers to prayer, surely in the consciousness of all this, thanksgivings might well mingle with supplications, prayers, and intercessions. How comprehensive then can prayers be, since we may pray for all saints and for all men! In Eph. 6:18, we are exhorted to pray for all saints; in 1 Tim, 2:1, we are taught to pray for all men. Each of these statements is in character with the epistle in which it occurs. In Ephesians we are taught especially about the body of Christ; in Timothy we have God presented as the Savior. Prayer for all saints is in keeping with the teaching of the one; prayer for all men is in full accord with the line of truth in the other.

Living as the early Christians did under rulers who knew not God, prayer, they were taught, was to be offered for those in authority, as well as for the wellbeing and necessities of individuals. Thus grace, of which they were partakers, was to be manifested in them; and a quiet and peaceable life, in all godliness and honesty, they might lead, the result of God upholding and restraining the constituted authorities placed over them. Thank God, we in our land are little familiar with the troubles, and the insecurity to life and property, which are liable to attend the absence of a stable government. Still, prayer for the powers that be, we should not on that account forget; for this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth. Of God's willingness to save all we are here reminded, that we may pray for all; but of His counsels the apostle is not in this passage treating. How willing is God to save! He declares it, and He has given proofs of it. " There is one God, and one Mediator between God and men." Here natural distinctions and dispensational position drop out of sight. And the Mediator, the Man Christ Jesus, gave Himself a ransom for all, and appointed Paul to be a herald, an apostle, and a teacher of nations, in faith and truth to testify of it. He gave Himself! What words for us to read! He has provided too the channel by which this should be made known. What desire on His part for men's salvation does this manifest! What freedom must this have given them when presenting petitions to God. C. E. S.

Simple Papers on the Church of God: the Ministry of the Word

HAVING viewed the Church in its relation to God, to the Lord Jesus Christ, and to the Holy Ghost, and having also seen how the Body is formed, we would next direct the reader's attention to the way in which the work of God is carried on during this dispensation.

The assembly of the living God is the pillar and ground of the truth (1 Tim. 3:15). Outside of it God's truth has no resting place on earth. In it only can be found the truth of which that passage speaks. And it is only by the ministry of the word, in some form or other, that the work of God upon earth can make progress, and the number of His children be increased. Now, when God was dealing with His chosen people Israel, He raised up prophets to speak to their consciences, and to acquaint them with the purposes of His heart. To the nation of Israel they for the most part exclusively addressed themselves, having for their audience those who were of the seed of Jacob. In so far as their ministry took effect on souls, its then present purpose was accomplished. But all the labors of the prophets, however successful they might have been, could not have increased by one single soul the number of God's earthly people. Their service was to act upon God's people already in existence upon earth by the process of natural generation.

With the rejection by the Jews of the testimony of the Lord, a new work commenced viz., the forming of a company upon earth whom God could regard as His children, and as His people. Into this family none could find an entrance on the ground of earthly ties, or by the effort of human will. In it relationship by birth was acknowledged, but blood relationship was unknown. To become children of God, souls must be born of God (John 1:12,13). Hence, this mighty change could only be effected by the will of God, and through the instrumentality of the word of God. Of God's will in the matter, James writes (i. 18); of the instrumentality of the word that same apostle, in common with Peter, makes distinct mention (1 Peter 1:23). And it seems fitting that these 1, two of the apostolic college, whose work lay especially amongst God's ancient people, should insist on the truth of a new birth, when writing to those who had been regarded as children of the kingdom on the ground of their Abrahamic descent.

In the synagogue service, after the reading of the law and of the prophets, there was room for exhortation (Acts 13:15), to press home on the hearts of those present the lessons to be deduced from the Scriptures. But more than this, it became evident, was required, if the number of God's children could only be increased by the action of the divine word upon the soul, and if some from amongst Gentiles were to become children in common with some from amongst Jews. A ministry, therefore, which could first convert, and then build up the converts, was called for. How well did Paul at Antioch understand this, who when invited to exhort the congregation, preached the gospel of the grace of God instead (Acts 13:15-32).

Now, this God provided, and the Lord in the parable of the sower indicated. For God was not about any longer to seek fruit from those who were His people on the ground of their descent from Abraham; He was henceforth going to beget children by water and the Spirit, who should be able to be fruitful for Him. Not that the exercise of quickening power by the word was anything new in

itself in the ways of God; for every saint, from Abel downward, had been born of God; but those whom He would now own as really His people, would only be such as were in truth His children. Hence God commenced to work afresh, and the Lord appeared in the character of the sower. Now a field till sown can manifestly produce no good crop. The ground may have been all prepared for the seed, but, unless the seed is sown no good results can be expected. To sow, then, indicates the commencement of a work, and the place of the parable of the sower in the three synoptic gospels agrees with this.

In Matthew, who gives us dispensational teaching, the parable only comes in when the ground has been cleared by the Lord's judgment of the cities where He had worked (11.), and of the nations amongst whom He was laboring (12.). Then, declaring the character of the relationship to Himself which He would henceforth acknowledge, even that of the new birth, evidenced by the individual doing the will of His Father who is in the heavens, He left the house, and sat by the seaside, and there, with multitudes collected from various parts of the land (Luke 8:4), He gave utterance to the parable of the sower, His very action, and place of teaching, both harmonizing with the work which God was commencing. In Mark the parable is given us in the fourth chapter of his gospel, as forming part, and the commencing part, of the Lord's instruction to His disciples ere He sent them forth to preach. For the reader may observe that, though chosen in chapter iii. 14-19, they are not sent forth to preach till chapter vi. 7; the intervening part of the gospel being occupied with instructing them in what God was doing, in order to fit them to do their work for God, and for the Lord. In Luke the same parable appears (chapter 8) in common with several things which are characteristic features of the kingdom.

With this ministry of the Lord, then, a fresh beginning was made. He sowed the word of the kingdom, the word of God, and thus taught us how the kingdom, during His rejection, can be really advanced. Going about from town to town, and from village to village, He preached and showed the glad tidings of the kingdom of God (Luke 8:1). In this He was followed by the twelve, when sent forth by Him on their special mission to Israel (Luke 9:2,6). After He rose, the field of labor became enlarged, reaching even to the ' utmost bounds of the earth; so that wherever there should be a soul to hear, and a messenger to carry the word, there was a sphere in which God's servant could work in accordance with the divine mind.

The effects of the sewer's labors the parable describes. The seed was pure; it was the word of God. Of its germinating power there could be no doubt; for that word liveth and abideth (1 Peter 1:23); so the only hindrance to a full crop, wherever it fell, would arise from the condition of the ground, in other words, the man's heart to whom it might come. Men might think of blaming the word for the apparent failure of the word. Against such thoughts the Lord would warn us, and the continued going on of God's work should guard us. For as the seed is the word of God (Luke 8:11), the word of the kingdom, as Matthew (13:19) describes it, the lack of full results must evidently arise from other causes than the character of the word, and to these the parable directs us. In saying this, however, it must be borne in mind that we are only treating of the seed, and not of any instrument by whom in these days the seed may be scattered. Through a mixture of rubbish with the seed, from a want of right apprehension as to what the seed is, much labor may be in vain, and efforts be found to be fruitless. But where the real seed is sown, the want of a crop will not arise from lack of its germinating power. It is the living word of God. We do well to remember this, that all who preach or teach may make sure that it is the word of God they are using, and

count on its sufficiency, as applied by the Holy Ghost, to effect a divine work in the hearts and consciences of men.

The causes which hinder a fruitful crop are three. First, some men do not desire the word, in which case the devil takes it away. Secondly, the conscience has not been reached by the word, so the apparent work is but ephemeral, and dies away. Thirdly, the attraction of, or occupation with surrounding' things, chokes the word, and it becomes unfruitful. For those only are fruitful who hear the word, understand it (Matt. 13:23), receive it (Mark 4:20), and keep it (Luke 8:15). Two important things then are manifested by this way of working: the first is the condition of man's heart by nature, and the second is the positive need for God to work in it, if fruit, which He can acknowledge as such, is to be produced at all. The wisdom, too, of this way of working becomes apparent. For what penal restrictions could not accomplish (Gen. 8:21), nor law effect, God does by His word, winning souls to Himself, and making them willing servants of Christ. And Satan, by taking away the seed sown where He can, or by imitating God's method of working, and becoming a sower himself, as the parable of the tares and the wheat teaches us, attests the wisdom of God in thus working by His word. For he who imitates the work of another confesses that he has nothing better to suggest, and knows no plan more effectual to work by. But here a distinction should be noted. In the parable of the sower it is the commencement of a fresh work to which attention is directed, and God's word is the seed which acts on men, and alone can make them fruitful. It is the sowing that we there read of. In the parable of the tares, on the other hand, a parable of the kingdom of the heavens, which the former parable is not, we have presented the results evident to the outward eyes of the sower's labors. So persons are mentioned as being in the field. It is the growing crop to which attention is directed, and the efforts of the enemy to counteract God's work. For the explanation given us of the parable tells us that the children of the kingdom are the fruit of the good seed, and the children of the wicked one are the fruit of the enemy's work. Till the Lord came, the Jews looked on themselves as the sons of the kingdom (Matt. 8:12). In this parable we are taught who such really are (13:38); for publicans and harlots justified God by entering into the kingdom through ' really receiving the seed, the word of God, whilst Pharisees, scribes, the self-righteous, and the indifferent shut themselves out of it.

After the Lord rose, the full extent of the field, in which His people were to work by the instrumentality of the word, was clearly defined. Repentance and remission of sins was to be preached among all nations, beginning at Jerusalem (Luke 24:47), and unto the uttermost part of the earth were the disciples to be witnesses to Christ (Acts 1:8); but first they must be endued with power from on high by the coming on them of the Holy Ghost. But could the preaching of the word of God really deal in power with hearts? Peter's address on the day of Pentecost proved what it could do, as three thousand of his hearers were pricked to the heart by his words, and implicitly obeying his directions, were numbered henceforth as disciples in truth of the despised and crucified Nazarene.

In the very town, then, where the Lord had been so lately crucified, the work commenced of adding together such as should be saved (Acts 2:47); and this was effected by the instrumentality of the word. The movement did not originate in some obscure village of Galilee, and, when it could boast of numbers, display itself to the world; but just six weeks after the crucifixion of the Lord, and in the very center of Judaism, in the metropolitan city Jerusalem, under the shadow, as it were, of the temple, the words of life were spoken, which bowed hearts to confess the crucified One as their

Savior and their Lord. The work thus commenced nothing could stop. Peter and John were arrested, and put in ward; but many who heard their word believed, and the number of the men now swelled to about five thousand souls (Acts 4:4). At a little later date, when the opposition of the Sanhedrim became more marked, the sacred historian acquaints us with the onward march of the work: "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" (6:7). Like the waters of Ezekiel (47.), each time the stream is, as it were, measured, it is only to tell of its expansion in breadth, as well as of its ceaseless flow. And resembling that river in another character, the movement, as it spread over the land of Israel, and reached even to the Gentiles, disseminated life to all who profited by it.

In Samaria, by the preaching of Philip, souls were evangelized, and Simon Magus found himself eclipsed (Acts 8). The preaching of Christ had more effect, he saw, than his sorceries and bewitchments. Amongst the Gentiles the effects were the same. The so-called Bar-Jesus was unable to turn away Sergius Paulus from the faith (13:7-12). Idolaters turned from idols to God (1 Thess. 1:9), and from such sounded out the word of the Lord; for the gospel had come to them "in power, and in the Holy Ghost, and in much assurance." Men saw and acknowledged a force at work to which Gentiles had hitherto been strangers. God was working by His word in the power of the Holy Ghost. Ignorant heathen (Acts 14:20; 16: 34), and educated heathen alike were reached by the word. In Corinth, the seat of licentiousness; in Ephesus, a great center of idolatry; in Rome, the metropolis of the empire, the gospel made its way. Magical books were burnt by their owners at Ephesus, and in the very household of the emperor Nero the Lord Jesus had son of His sheep (Phil. 4:22). Thus, from high and low, rich and poor, masters and slaves, souls were numbered amongst the disciples of Christ. For the word of God had reached them, and they had received it as His word, which effectually works in those that believe. Nor was it that one like Paul by the force of his ardor drew men along with him, for where he had not labored the work spread, and the word ministered wrought with like power. Of this the Colossians are an example (Col. 1:6-8); for as at Rome, so at Colosse, the assembly there existing was not formed by the labors of the apostle.

If such were some of the results of the ministry of the word, what was the subject of it? It was Christ. Philip preached Christ (Acts 8:5). His death, His resurrection, His ascension, were freely proclaimed (Acts 2:23-34; 4:33; 2 Cor. 15:2-8), and forgiveness and justification from all things formed part of the glad tidings (Acts 10:43; 13:38, 39). Truth, too, about His person was set forth, that He is the Son of God (Acts 9:20; Rom. 1:1-4). As the message from God to men, it was called the gospel, or glad tidings of God (Rom. 1:1; 2 Thess. 2:2). As the truth about the Lord Jesus was its subject, it was called the gospel of Christ (Rom. 15:19; Phil. 1:27). And as it set forth God's ways with men in grace, it was called the gospel of the grace of God (Acts 20:24). Of the power of this message Paul, who had often carried it about, bears testimony. He was not ashamed of the gospel, "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16); and from Jerusalem, round about unto Illyricum, he had fully preached the gospel of Christ (15:19). In doing this he had moved among men of different minds, and nations characterized by different habits. Orientals had heard from his lips the glad tidings of salvation. Europeans, too, had listened to it, and received it. Led about by God in triumph in Christ, he carried from place to place the testimony with which he had been entrusted. He did not alter the message to suit the temper of his hearers; for Christ crucified, whom he preached, was both the

wisdom of God and the power of God to those who were called, whether from Jews or Greeks (1 Cor. 1:24). What confidence he manifested in the power and suitability of the divine word to meet all classes and conditions of men! But besides the preaching of the gospel of the grace of God, the kingdom also was preached, and everywhere there was insisted on "repentance toward God, and faith toward our Lord Jesus Christ " (Acts 20:20-25).

But not only did ministering brethren preach, they also taught. Of Philip the evangelist, we only read that he preached (Acts 8:5,12,35,40). Of Barnabas we learn that he could exhort (Acts 11:23): and when he brought Saul to Antioch, teaching went on in that assembly (ver. 26), gathered out by the preaching of those who went there upon the persecution that arose about Stephen (vers. 19-21). Thus by the exercise of different gifts the work was carried on. Some, as Philip, it would seem, may have been only evangelists; others, as Judas and Silas, may have been well known for their abilities as prophets to exhort (Acts 15:32); others, again, as Barnabas, and pre-eminently Paul, were gifted to teach, and to preach and to press home on the conscience the word of God. But each in their measure, and as gifted by the Spirit, and being themselves gifts from the ascended Christ, helped on God's work on earth. And the word was the weapon relied on and used. They wanted no other; they turned to no other to deal with the conscience, and bow the heart. Moreover, they knew the character of that weapon, and its temper too; for what they relied on to bring every thought to the obedience of Christ was " the sword of the Spirit "-God's own word (Eph. 6:17).

The different gifts of ministry, and the distinct lines of ministry, are marked in the word. There was preaching and teaching, as there were evangelists, pastors, and teachers. At Jerusalem they ceased not to teach and to preach that Jesus was the Christ (Acts 5:42). At Antioch Paul and Barnabas continued teaching and preaching the word of the Lord (15:35). At Ephesus (20.), at Corinth (18:11; 2 Cor. 1), at Rome (18:31), and elsewhere (Col. 1:23-28), Paul continued to do both; for whilst by evangelizing the assembly is increased, there are things which form the subject of teaching, and not of preaching. Hence, if the work of God is to progress healthily, both teaching and preaching are requisite. Where simple evangelizing is all that is sought after, the saints will not be fully instructed in the truth; where that is depreciated or neglected, interest in the spread of God's work is in danger of flagging.

C. E. S.

Simple Papers on the Church of God: the Unity of the Spirit

" Endeavoring to keep the unity of the Spirit in the bond of peace." Such is the word of exhortation addressed by the Apostle Paul to Christians in the epistle to the Ephesians (Eph. 4:3). Then this of which he writes concerns Christians. As an exhortation, it acquaints us with God's desire for His children; but at the same time it indicates that we are in danger of not keeping the unity here mentioned.

Now the wisdom of this exhortation, and the positive need of it, have been abundantly manifested from that day to this. If we look at the state of Christendom, notably since the Reformation, but also before it, do we not learn from the pages of ecclesiastical history how this not merely apostolic, but divine, injunction has been sadly and systematically forgotten? Had it been remembered and acted upon, one local assembly would never have been permitted to arrogate to itself control, by means of a local officer, over the actions and government of other assemblies, as the assembly at Rome has done, claiming for its bishop (a mere local officer, according to Scripture) jurisdiction over all the assemblies in Christendom. Had the apostolic injunction been practiced, the question of precedence among what are called patriarchal sees would never have arisen. In the place of striving for pre-eminence, they would all have been jealous for the maintenance of the unity of the Spirit. Again, had the unity of the Spirit been understood, the rise of denominations in this country and elsewhere would have been checked, and the oneness of the body of Christ asserted and upheld.

Unmindful of the existing unity of the Spirit, those in earlier days who had power and influence, exerted it to organize the Church of God somewhat after the manner of the political administration of the Roman' empire. Their acts prove how completely men had lost sight of the unity of the Spirit, and were substituting human organization for the authority of the divine word, and the guidance of the Holy Ghost. What a monstrous assumption this was on the part of professing Christians! The sovereign action of the Holy Ghost was superseded, and His real presence ignored; and God's house, God's temple, received at the hands of His servants a constitution of man's devising! The Reformation afterward took place. Many abuses were corrected, false doctrine on some important points was rejected, truth was disseminated in a way it had not been for ages; but the Scripture teaching about the Church was not discerned, or if by any discerned it was not acted upon. It did not apparently dawn on men's minds that God should direct as to the government of His house; for, whilst differing among themselves as to the form of church government, they all assumed that to man was left the power and authority of organizing the Church of God.

Brought up in one or other of those forms of man's devising, as most readers of this paper have been, and with the different schemes of church government in active operation around us, it becomes none of us, who through grace have been led to take a place outside of them, to point the finger at those who still adhere to, and uphold them. Rather be it our part, whilst keeping aloof from denominational ground, and helping others to see the solemn mistake of countenancing it, to be humbled at the recollection that we, however well intentioned, once helped on that which must

in God's eyes savor of the grossest presumption for it is presumption to suppose that God has left His house without any directions for its government. It is presumption for the servants of God practically to depose the Holy Ghost from His place in the assembly, who has formed the unity which they are admonished to keep. What then is here contended for is not the liberty of any number of Christians to act as they will in the Church of God, a principle to which Scripture is wholly opposed; nor is it the liberty of private judgment which is insisted on, though we are individually responsible for our actions, and will be judged as individuals; but the positive duty of every Christian to submit in matters of church organization to the teaching of God's word, and to acknowledge the presence in the assembly of the Holy Ghost, who divides to every man severally as He will (1 Cor. 12:11).

Now what is it which Christians in general desiderate? Is it the manifestation of a oneness, the fruit of brotherhood? Is it the oneness of communion? Or is it the oneness of the Spirit? All these are to be valued, and short of them all we should not any of us rest content. Would any settle down satisfied with manifesting the first? Then surely such have not entered into the mind of the Lord, as expressed to His Father on the night before His crucifixion. Would any remain unconcerned about the last? Then they would fall far short of God's desires for them.

Now the unity arising from brotherhood is nothing new. A Jew could speak of it, and Israel under David and Solomon must in measure have enjoyed it. The psalmist writes of it: " Behold, how good and how pleasant a thing it is for brethren to dwell together in unity! " (Psa. 83:1). All will echo this. The fruit of a tie formed by birth (for " brethren" the psalmist writes of) reminds us that those here contemplated are members of one family, bound together by that bond which nothing can sever, and which no circumstances can really alter. One's brother must remain in that relation, whatever may be the vicissitude of his affairs, or the character of his ways. The elder son in the parable was reminded that the prodigal was his brother (Luke 15:32). The Thessalonian Christians were exhorted to count the saint their brother, even though he were walking disorderly and not subject to the word. Admonition under such circumstances would be needed. That was not to be spared; but the spiritual birth-tie existed, and was to be remembered. Of this they were reminded for their guidance in circumstances, when there was the greatest danger of forgetting the link that God had formed between them (2 Thess. 3:11-15). Of course the birth-tie of which the psalmist wrote was one after the order of nature. By and by Israel will fully enjoy what the writer describes, when the brotherhood between Israel and Judah, so long broken, shall be again owned, as Ezekiel (37:15-22) has predicted. On the other hand, the tie of which Christians can speak is after a different order altogether (John 1:13). Still the statement of the psalmist will always hold good. It is good, it is pleasant, for brethren to dwell together in unity; yet this oneness, it is clear, may not always be manifested or enjoyed. It depends on the condition of those who, being brethren, ought to dwell together as such. As brethren, children of the same Father, Christians ought to dwell together in unity. Viewing their unity in this aspect, it is the family relationship, and what should flow from it, that rises up before the mind. Have we to speak of nothing else? The New Testament furnishes us with a decisive answer to the contrary. To that let us now turn.

The Lord Jesus Christ, on the night before His crucifixion, addressed His Father in the audience of His disciples. About to leave those whom He had drawn around Him during His ministry upon earth, He allowed the disciples to hear what was the nature of His desires on their behalf; and looking forward to the spread of the work which He had commenced, He embraced in the range of

His petition every saint who should believe on Him through their word. " That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us that the world may believe that Thou hast sent Me" (John 17:21). His prayer for oneness supposes both their need of it and the danger there might be of their not enjoying it. He does not ask that the oneness of brotherhood should be formed; that takes place by birth. He asks that the oneness of communion should exist and be seen, explaining what He means by the illustration He adduces: " As Thou, Father, art in Me, and I in Thee." The Father in the Son, and the Son in the Father, there must be between these two perfect communion. No thoughts, no desires, has the Son which are opposed to the Father; no thoughts has the Father which are not in full accord with the wishes of the Son. This oneness of communion He desired for His people. They would in this manner be one, and the world would believe that the Father had sent the Son. Of this character of oneness Paul writes to the Corinthians (1 Cor. 1:10), and presses earnestly on the Philippians (Phil. 2:2; 4:2).

Now the continuance of this oneness depends on the condition of the saints. Communion one with another, as we but too well know, may be easily interrupted and broken. The nature capable of enjoying it Christians possess; but they have also a nature strongly opposed to it. Hence the oneness the Lord prayed for depends on the state of the saints. His wish about it is plain; the result of it as regards the world He also declares. The world would take cognizance of it, and be affected by it. One in the Father and in the Son, there would be amongst God's people real and perfect communion.

There is, however, a third oneness of which the word treats, and treats in a different way. It did not form the subject of the Lord's petitions on the night before His cross. It did not then exist; for it had not been formed, and could not be formed till the Lord had gone on high. It does, however, exist now; because the Holy Ghost has made it, by baptizing all believers into one body. It is of this St. Paul wrote, when he exhorted believers to endeavor to keep the unity of the Spirit in the bond of peace.

In the gospel, where the Lord explains His meaning, He speaks of the Father and of Himself. In the epistle, where the unity of which the apostle writes is to be defined, it is called the unity of the Spirit. Of course it is only by the Holy Ghost acting in us that we can manifest oneness of communion. To illustrate it, however, we are reminded of the Father and the Son, between whom there was, there is, perfect, uninterrupted communion; for the Father is in the Son, and the Son is in the Father. By being one in the Father and in the Son, the saints would manifest a oneness of the same character. In Ephesians, on the other hand, there is nothing of all this. There is a unity mentioned as existing, which they are exhorted to keep. For oneness of communion to be manifested and maintained, prayer was made by the Lord on our behalf. When the keeping the unity of the Spirit is the subject in hand, exhortation, not prayer, is immediately called forth.

Now this of which Paul writes is not oneness of Spirit. Often it may have been mistaken for that. To view the exhortation in that light is really to confound what the Lord prayed for with that of which the apostle here writes. How could oneness of Spirit be maintained except in the bond of peace? The words of the apostle, however, suppose there may be a difficulty in thus keeping it; for he writes, "Endeavoring to keep it in the bond of peace." One body formed by one Spirit existed, and all true believers belonged to it. They did not themselves originate the unity, nor could they break it; but they were to keep it in the bond of peace. Its formation, its continuance, are both

independent of the spiritual condition of God's saints, though none but real saints can form part of it. It concerns them then very closely, for they are the body of Christ, and God's habitation in the Spirit.

Into the closest of associations believers are therefore now brought. One new man in Christ, the body of Christ, God's habitation now in the Spirit, stones too of the temple of God which is in process of erection-these are the terms used by the Holy Ghost of those, once dead in trespasses and sins, who have been quickened together with Christ, raised up together, and made to sit together in heavenly places in Christ. As new creatures in Christ, they are brought into this unity; whilst the old man, the flesh, is still within them. Hence exhortations are added that they should "walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." For a position of such close relationship calls for much consideration and activity of love one towards another. The fact that we are exhorted, proves we may fail in acting aright. The burden of the exhortation indicates what should characterize each one of us. Care, thoughtfulness, forbearance, love, should be manifested; but at the same time the saints are never to forget that unity which the Holy Ghost has formed; nor is the keeping of it to be sacrificed to the maintenance of friendliness, or what is miscalled love; for the love of God will not be manifested unless we keep His commandments (1 John 5:3). In this way, then, are we to endeavor to keep it.

Now the term, the unity of the Spirit, points to that with which he is in a special manner connected, even the body which He has formed, according to 1 Cor. 12:13. If, then, we are to keep it, the common idea of agreeing to differ on matters of church organization must evidently be abandoned. Nor that only; for the exhortation leaves us no choice, no alternative, but to own, and, as far in us lies, to keep the unity of the Spirit in the bond of peace. For since the component parts of that unity are those in whom the flesh still exists, the reminder of the uniting bond of peace is not without significance and use. And since this unity exists, Christians should learn about it; for how can we endeavor to keep that which we do not know exists?

But is this what all are desirous of? It is no secret that there is the unconsciousness in many a heart that Christians are not practically united as they might be, and should be. One they are before God, members of the one body, being united by the Holy Ghost to the one Head, baptized by Him into one body. All ideas, then, of merely acknowledging that we are one, without seeking practically to own it in God's appointed way, are clearly not in harmony with God's will or God's word. How, then, shall we correct what is wrong? By forming some new union? by maintaining denominational ground? Clearly neither of these expedients are right. We are to keep what the Holy Ghost has formed, and to endeavor to do it in the bond of peace. To form a church, or to organize a union, is virtually to fly in the face of God's injunctions for His people. To attempt to make something for the uniting together of God's saints is virtually to disown what the Spirit has already done. To continue on denominational ground, when once we see it to be wrong, is openly to ignore what has been formed, and to hinder ourselves and others from keeping the unity of the Spirit in the bond of peace. C. E. S.

The Circle of the Church's Affections

" THE Spirit and the bride say, come.' " We get the whole circle of the church's affections. When the Spirit of God is working in the saints what will be the first affection? Christ. The Spirit and the bride turn to Him and say, " Come." What is the next affection? It is the saints; therefore it turns, and bids him that heareth say, "Come." If you have heard Christ, you come and join the cry. Even if you have not the consciousness of relationship, would you not be happier if you saw Him as He is? Therefore say, Come. The first affection is toward Christ Himself; but the bride would have every saint to join in these affections, and in the desire to have the Bridegroom. But does it stop with those who have heard the voice of the Lord Jesus? No; the first effect of the Spirit's turning our eyes to Christ is the desire that Christ should come; and next, that the saint who hears His voice should have the same affection. And what next? We turn around to those who may be athirst, bidding them come; and whosoever will, let him take the water of life freely. The saint who has the sense of the blessedness of having drunk of the living water which Christ gives, wants others to have it also. J. N. D.

Colossians 3:1-2

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Col. 3:1,2)

The Comforter Has Come

THE characteristic fact of this day, beginning with Pentecost (Acts 2) and lasting till the taking up of the saints (1 Thess. 4:15-18) is the presence of the Holy Spirit. If we look in John 14 we notice two things of immense importance from the lips of our Lord Himself, at a time of the greatest solemnity.

All the old system had passed away. He had come, and been rejected by the nation of Israel, and having put forth a few of His sheep from that fold, had gone before them, gathering to Himself outside of all that was on the earth. And now, in spirit beyond the cross, the tomb, and the resurrection, He leads them into the knowledge of the new place, and what He will do for them, while He is away preparing a place for them. His place and theirs (ours too) is no more of the world as on the earth as an abiding thing. These things are true of them; they are His own; He loves them, and unto the end; and they are in the world, though not of it. These things, then, must He do for them, cast as they are into his company henceforth, as into His conditions and nature. He must see to keeping their walk clean, to their comfort while He is absent; and that they be properly gathered to Him in the end. These are given in the wondrous' service of washing their feet (chap. xiii.) and in the promise of coming Himself for them, to receive them unto Himself, and in the promise to send the Holy Ghost. HE is the One that is to fill up the place of Christ, in His absence. He is to glorify Christ, taking of His things alone, and showing them unto Christ's own.

It is needful to distinguish between what Christ, has done, and what the Holy Ghost does. All the facts pertaining to the Christian calling and standing, and life and hope, are by Christ alone. They all flow out of what He has accomplished by the one offering, and from what He is.

But could we live on mere-intellectual facts, however established? Now remember these are essential. They must be true, or there is nothing for us. Christ died, is at the right hand of God. He sits there, having finished the work which the Father gave Him to He is the truth; all fullness dwells in Him all the counsels of God are in Him; all joy is in Him. He is the happy God; and the word He gives us is the good news of the glory of the happy God, linking us forever with all that glory and joy. These are ours, Christ is ours, all things are ours. How shall we enter into the reality of them? " Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God" (1 Cor. 2:12). That answers the question. He has meant that we should know distinctly as our own, enter into the power of all these things as native to them, breathe them, live in them, enjoy them, be at home in them, as much so as Christ Himself Let us look at a few of these things that are made ours in this manner by the Holy Ghost.

1. SALVATION.-In Eph. 1:13 this is told us: " In whom ye, after that ye heard the word of truth, the gospel of your salvation, in whom after that ye believed, ye were sealed with that Holy Spirit." Upon believing the good news of our salvation, not simply that Christ died, but that we are saved by that death, we are sealed by the Holy Spirit. Sealing is setting apart and marking as one's own. The Holy Spirit, thus according to the promise of the Lord Jesus, having come, dwells in the believer, giving him the joyful response to that fact that he is saved. He not only knows it because

the word says so, but he enters into it, takes it as his native and normal condition.

His heart knows it and he walks in the light of it.

2. SONSHIP.-The Spirit whom we have received is distinctly the Spirit of sonship. We are sons of God, as Christ, the new man, is. For this purpose, to this rank, were we born anew. As many as received Him, even as many as believed on Him, get this position. It is characteristic of this day. " And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father!" (Gal. 4:5). No fact is clearer than this, that believers of this day are children of God, born so, partakers of the divine nature by being in Christ. They were quickened and raised up together with Him, and seated in heavenly places in Christ. Now are we sons (children) of God. But the fact might be powerless to us, a mere statement, a proposition at which we might gaze and wonder, save that the Holy Spirit dwells within us to give the response, the filial delight in God our Father, that home feeling. By Him we enter into it as our own; He witnesses with our spirit that we are sons. I might be human but without the spirit of a man, a son without the filial love in my heart, an unnatural son in that. Thus we distinguish between the fact and the apprehension of the fact to our own souls, and in the tone of our lives.

3. HEIRSHIP.-" If sons, heirs! " Yes, absolutely heirs of God! Heirs now, not of heaven, not of salvation, though we have these, but of God, heirs by birth, of what God has and of what He will enter upon in the new creation. Rom. 8 gives us this as well as the sonship.

But though we may repeat the words as true, they are made true to our hearts by the Holy Spirit. By Him we know that the whole creation is unfit for us as sons, that it groans and travails in pain, and by Him we groan. Otherwise, though we are heirs, we should be satisfied with things as they are in this world, or if not, simply unhappy about them, not grasping that which is to come. It is alone by the Holy Spirit that we are lifted into fellowship with God's mind about this world, and kept from thinking that all things are improving and going on finely. But knowing we are saved, we know as a reality to the heart that we are saved with reference to the heavenly, the new creation, and so are saved in hope, not "by hope," for none but Christ can save. So, spurning all here, we wait with patience the coming Lord, and the coming inheritance of glory with Him.

4. PRAYER.-This, too, is the child's privilege. It belongs to him to ask of his Father. But the fact of the place and the privilege, does not beget the knowledge and sense of the right things to be asked for. We might ask for things pertaining to the old man, to this world. We know not by the mere fact of being there what to pray for as we ought; but by the Holy Spirit we do. He makes intercession for us. The groans we cannot utter He utters. And He that searches the heart, knows the mind of the Spirit, because He makes intercession for us according to God, that is, according to the purpose of God, that being sons we should, as the consummation in the glory, be conformed to the image of His Son. Prayer is thus in the Spirit, He giving in the heart apprehension of our own place of nearness and boldness, and of what is fitting to be asked for there.

5. MEMBERSHIP OF CHRIST.-It is distinctly the work of the Holy Spirit to set forth this truth that we, as saved, are members of Christ. By one Spirit we are baptized into one body. Thus He links us corporately with the risen Christ, forming the new man. Each member, indwelt by the one Spirit, must, if He act freely, respond to this wonderful fact and be drawn toward every other through the

Head. By His leading they take their place practically in subjection to the Head, He being all and in all. And blessed and perfect this is, the new thing that God has created that could have no place nor meaning, before the Holy Ghost came, not only itself being kept secret, but all truth or suggestion concerning it being hidden in God. In the same line would be exercise of—

6. MINISTRY.-This is the bringing of the word to men or to saints for their perfecting, for the salvation of sinners, and for the edifying of the body in love. Added to this, is the contributing of every member, every joint of supply for the increase of the whole. Take the bare fact of ministry, what would it amount to? The fact that one and another may speak and be engaged in this or that service, would result in confusion and every wind of doctrine. And this would be supplemented by the arrangements of men to keep things in order, clericalism. But by the actual presence of the Holy Ghost, known and acknowledged, all moves by His direction, exalting and ministering Christ. He keeps each in his place, distributing and using each as He will.

7. HOPE.-The Lord Jesus Himself is our hope. Everywhere through the Epistles the eye of the believer is turned towards His coming, and his life to waiting and watching, serving while he waits. But clear and positive as all the assurances of His coming are, they would be but the powerless doctrinal statements of the theologian, without the holding, them in the heart as a reality by the Holy Ghost. It is the Spirit and the Bride that say, Come! reaching out toward Him in all the attractiveness of His person; or the Spirit knowing all the counsels and purposes of God centered in Him, and the Bride led and taught in all the things of Christ by the Spirit. She is indebted to Him for both the knowledge of this precious truth and the power of it over the heart, as the lingering days and the far spent night near the day-spring. No mere doctrine, no mere statement of truth finds affinity in our minds or hearts, nor in the renewed mind could it find continuance. God alone-the Holy Spirit abiding in us, can keep the things of God within us. " What man knoweth the things of God save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God."

8. WORSHIP.-As sons we are brought into the presence of God-the holiest-to adore and worship on the ground of what God is in Himself, and what He is to us, what He has done for us. This, as to our position and the object of it. He has gone out seeking worshippers. It is the purpose of our being new creatures. But it is alone by the Spirit that the heart enters into it. He alone makes Christ and His work a reality. Christ is in us a present truth. By Him, thus made ours, we offer the sacrifice of praise to God continually, that is, the fruit of our life giving thanks to His name (Heb. 13:15).

But a brief word in conclusion. We see the origin of all the uncertainty and confusion among Christians of the present day. The Holy Ghost is denied or ignored, or grieved. All the facts of Christianity-the certainty of salvation, the new man, sonship, the coming of the Lord, heirship in glory, the heavenly calling, and the church, are true, and make up the total of revelation to us. And these are all true to us the moment we, as sinners, believe on the Lord JESUS Christ We are then saved and associated with Christ, and saved for the glory. Now the Holy Ghost glorifies Christ, takes of His things, these very things, and shows them unto us. He does not make these things, they are in Christ, and all of them are ours the moment we have Christ, He only brings them to us. When He comes to abide in us, these are the things in which He deals. It is not attainment, that is, getting one blessing after another. God " has blessed us with all spiritual blessings in heavenly

places in Christ," at once upon believing. We may, and we do, grow in the apprehension, and the joy of these things belonging to the Christian state; but this is by allowing full place to the Holy Spirit, that He be not grieved.

And this explains the sad state of mind of many believers. They are grieving the Holy Spirit, What wonder if there is doubt about being saved, and ignorance of standing and hope, and of the purpose in being called and saved at all, and a lack of delight and sense of nearness to Christ and God? There is, there can be, no truth for this day, aside from the Holy Ghost. What wonder if there be deadness then? What wonder if hoping to be saved at last takes the place of assurance of present salvation; legality, of sonship and liberty; earthly religiousness, of the heavenly calling; human improvement, of the new man perfected by one offering; hope of worldly improvement, of the coming of the Lord; and " going to church," and formalism, of intelligent and happy worship?

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you " (John xvi. 7, 13-45).

"If we live in the Spirit let us also walk in the Spirit," (Gal. 5:25). T.

The Coming Glory

THE coming glory soon shall dawn,
Morning waits the lapsing night:
Morn of day Christ will bring on,
After man's sad day is gone;
He its full, refulgent light!
The coming glory! What a thought!
What a fact for Him and me!
He, the One who all has wrought,
I, the lost one whom He sought,
What a meeting ours shall be!
The coming glory shall disclose,
All I've sighed and longed for here;
All the riches held for those,
Whom the Father in Him chose,
Long before the ages were.
Yes, that glory then shall bring,
What I have enjoyed unseen;
What has made my heart to sing,
Made me from myself to fling,
All the world has gloried in.
The glory coming God has made,
Comfort through the wilderness;
By it must my soul be stayed,
Held up firmly, undismayed,
Though on all sides evil press.
The coming glory! Oh to be,

Altogether formed by it!
Gath'ring patience, purity,
Meekness and sobriety,
And whate'er for Him is fit.
The coming glory, Oh how near!
Just beyond the thinnest veil;
Then, the hidden things how clear
Then, the company most dear,
In a moment I shall hail!
And knowing that I'm called for this,
Knowing this He's waiting for,
Knowing that the full-orbed bliss,
Mine, and the full sum of His,
Is suspended on that hour-
My heart cries out, with this in view,
Come, Lord Jesus, take Thy bride!
Come, bring in Thy kingdom too
Come, create all things anew!
Glory that shall e'er abide.
Oh, coming glory, for His sake,
Hasten to this world of pain!
Swiftly may the moment break
When the Righteous One shall take
Rightful throne o'er earth and reign!
For Christ's glory shall displace
This creation man has marr'd,
Slighting Him, despising grace:—
Glory, then, with royal pace,
Let not anything retard! T.

Contentment

On! Lord I walk with Thee,
My hand in Thine doth rest;
How sweet my portion is,
As Thy love fills my breast:
A love so full of peace,
My guardian shadow still;
Diffusing utmost bliss
And warding off each ill.
For Thou my Shepherd art,
What stores dost Thou provide
Of wondrous love and grace,
My needy soul to guide.
Possessed of all I am,
Abundant wealth is mine;
All gracious Lord. in Thee,
I have whate'er is thine.
A Father full revealed,
And to my soul made known;
His rest my rest for aye,
His home above my home.
A Savior-One whose blood
Has washed my sins away;
Who died ray love to win,
And turn my night to day.
A Comforter to fill
His place till that bright day,

When desert need is o'er,
And grief has passed away.
Content with such a store,
My soul would ever be,
And serve, while waiting, Lord,
The glory bright to see,
J. W. S.

Corinth and Sects

MY DEAR— : In Corinth there existed, in the apostles' day, a company of people who had believed the gospel, been born again of the Holy Ghost, baptized by Him into " one body," gathered out by Him from among Jews and Gentiles, and gathered to the name of Jesus.

Every Lord's day (not to speak of other occasions) these were, by the same Holy Ghost, " gathered together" unto His name (Matt. 18:20; 1 Cor. 5:4); for He had promised when so "gathered " He would be in the midst; and, as gathered by the Holy Ghost, they assembled or came together to meet with Him (1 Cor. 14:23,26; Heb. 10:25).

They did not meet as a voluntary society of man's creation or device, but as the church or assembly of God (1 Cor. 1:2)-an association or body of His forming-in their respective places, in which they had been set, not by their own choice, but by Him (1 Cor. 12:18). They had neither option, choice, nor selection in the matter, and there was as yet, in that day and city, nothing else under the Christian name to tempt them into any other position.

We know from Acts 18 that the apostle Paul had been the Holy Ghost's instrument for the original calling of that assembly. We know from passages in his letters to them (1 Cor. 12:29,30,8-11; 13, 23, etc.), that they had, in the midst, gifted persons of some at least of the classes of which the apostle declared to them that God had set such in the assembly (1 Cor. 12:28).

It does not, however, appear that they had among them anything like what is now known as " a stated or " settled ministry." There is no hint, either in Acts or in the Epistles of anything like a " minister," "presiding elder," or other officer, conducting or regulating " the services " in their assemblies, or presiding at the Lord's table. The absence of any such personage is evident; first, from the absence of any allusion to him either in the apostle's reproofs, instructions, or salutations; second, from the fact, evident in the whole tone of the apostle's admonitions and instructions, in chapters 11.-14., that the freedom of ministry in their meetings was wholly unrestrained by the presence of any one in authority, It is further evident from the epistles, that though these persons were by the Holy Ghost denominated "saints" (chap. 1: 2), there was still existing in and among them an evil element, known in Scripture as "the flesh," which " flesh " made known its presence by some at least of the works described by the apostle in Gal. 1:19-21 as peculiar to it; for in chapter 5. of his first letter the apostle had to tax them with one of its ugliest works, and to warn them against several others. In 11:21 he had to blame them for another of these—drunkenness, under the most atrocious circumstances, at the Lord's table, and in company with gluttony; in 1:11 he had to reprove them for " contentions;" in 3:3, for " envying, strife, and factions; in 4:19, for being puffed up; in 6:1, for going to law; in 11. and 14., for such abuses of ministry and the Lord's supper as made their coming together " not for the better, but for the worse," inasmuch as there were " divisions " among them (ver. 18), women were being allowed to take part in the meetings, display in the use of tongues was allowed to usurp the place of edification, and such unseemly disorder in the exercise of prophesyings prevailed, as proved that they were not acting in the Spirit, since " God is not the author of confusion."

It further appears that the presence of these carnal " contentions," " factions," and " schisms" began to take the form of cliques, grouping themselves together under different names, as Paul, Apollos, Cephas, and even the sacred name of Christ was made among them a party name.

It is pretty evident, from the silence on the subject in the second epistle, that the apostle's admonition took effect, and suppressed, for the time at all events, the development of this sectarian spirit into open rupture, which was well.

We may, however, picture to ourselves the state of things which must have resulted had this been otherwise, as by so doing we may find help in seizing on certain important principles bearing on our own position.

Let us imagine that the factions in Corinth had run at last so high that on some given Lord's day each of those named by the apostle had concluded to separate itself from the others, and had secured a separate place of meeting; so that on that Lord's day morning, instead of the one original assembly we have thus far been occupied with, there were found also in Corinth four other meetings, each in its respective building, under its respective name of Paulites, Apollites, Cephites, and Christites, or Christ-ians.

What now would be the position of affairs, and what the respective merits of the five assemblies?

First, there would be four distinct meetings, each with a name adopted for the express purpose of distinguishing it from all the other Christians in Corinth. It is not that they had renounced the Christian name; for they still call themselves Christians; but it is that Christians want now to distinguish themselves, and whom they desire to exclude from their fellowship, unless they be willing to identify themselves with their attitude and position. Christians having divided, would now need other names beside that of Christian to mark them out. Before, they only needed a name to distinguish them from Jews or heathen, and Christian was enough for that. They now want to distinguish Christians from Christians. They are Christians still; but they are now Christians of a peculiar kind. They are Paulite Christians, and Apollite Christians, and so forth.

And then, as they have now divided, and got their separate places of meeting, these also receive the name of those who assemble in them; and there would have sprung up the Paulite meeting-house, the Apollite or Cephite church or chapel, or what else they might call it.

The ground of people's gathering together into any place of assembly is, their reason for their being there. So long as all the saints or brethren in Corinth assembled in one place, they do so because they had all one common object, one common name, one common center. Their object was Christ. That name, object, and center drew them out, and marked them off from Gentilism on the one hand, and from Judaism on the other.

Once they had divided, the reason of their being each in their respective places, instead of all in one, or on one common ground, would have been quite different.

If a Paulite had been asked on the Lord's day morning, as he was seen turning into the Paulite meeting-house, why he went there, instead of going where he had been wont, his honest answer must have been, that he was going thither because he was a Paulite, and that was where the Paulites met.

They were meeting now as Paulites, gathered in the name of Paul. They had not cast off their Christianity; they would still have insisted on being owned as Christians; but they had added something to their Christianity. Supposing it to have been nothing more than a name, it still constituted a new kind of Christianity—a new ground of gathering. It is not that which was from the beginning. It was not therefore the Christianity of Christ on the ground of God. Had these Paulites been satisfied with Christianity as God gave it, they would not have needed either a new name or a new place of assembly. They would have been content to have gone on with the old name, and the old place. It is the new thing—the new attitude towards their fellow-Christians—the new ground of meeting together, that called for the new name.

The attitude of these Paulites towards those still on the original ground, and towards the others, would have been this: They would have maintained towards both: We are as much Christians as yourselves. We meet in the name of the Lord as much as you, and we come together for the very same object as yourselves; only, we withdraw from you, who most unreasonably insist on calling yourselves only by the name of Christians, because we believe it good to introduce some little changes into our church order and ministry, that we feel quite sure that Paul would approve, though he may not have prescribed them. And as you will not have it in the meetings, and will not have fellowship with us in doing it, we think best to leave you to yourselves; and so all of us who are agreed about it say "good-bye" to you, and meet now where we have liberty to please ourselves about it. And in order to distinguish us from you, and from others who have gone out on different grounds, we choose to call ourselves Paulites—Paulite Christians, remember; for we are as good Christians as you, only that name is hardly enough now to "denominate" us. It would confound us with you. Then as to you others who call yourselves Apollites, or Cephites, while we fully acknowledge your liberty to please yourselves as well as we, yet we think that the changes you have added to the old thing are not nearly so good as our own; and so, though we have less objection to you than to those other narrow-minded people who will not budge an inch from what they find written down for them, still, you see, we couldn't get along with you either. So we must just agree to differ, and meet apart, each in our own place, and under our own "denominational name." At the same time, we do not want to be illiberal; and so, since we still own you as Christians, we will allow any of you that like to come occasionally and sit down at our table, and we may some of us occasionally come to you in the same way, so as to show the world that though we are divided we are still one. We would be willing to do the same with those other people too, only they will not interchange such courtesies with us, straitlaced and narrow-minded as they are.

Such would of necessity have been more or less the attitude towards the others, of each of the new "denominations."

And what of the attitude of the original body? It must have been this. They would have said to these seceders: We have in our hands Paul's letter in which he warns us against names and factions and divisions; in which he tells us that "the body is one," and that it is the mind of God "that there should be no schism in the body," since He has formed it Him-self by His Spirit, and "tempered the body together," and "set the members, every one of them in the body, as it hath pleased Him;" and we cannot consent to attempt improvements on what God has done. If He had judged those things to be needful or good which you have adopted, He would have appointed them, and in some part of His word we should have found it mentioned. As long as we had Paul here we could appeal to him, but though he is away we have his writings and those of the others,

and we cannot consent to changes outside of 'these,, for to be so would be to depart from God's ground on which He set us. You may be quite well intentioned and sincere in what you have adopted; that we do not deny. We have to own, to our shame and sorrow, that the disorders that have from time to time crept in among us, from want of self-judgment and from indulgence of the flesh, are very sad; we own most fully that it is shameful work that drunkenness and such like disorders should intrude themselves at the Lord's table; we own that you have good reason to feel deeply about it; but when you adopt as a cure a mere invention of your own that has not a bit of warrant in the word of God, and elect a person to " preside " at the table and administer what you are pleased to call now a " sacrament," you see, dear brethren, we cannot possibly go with you in this, or have the least fellowship with you in it it is not a thing of God's appointment, and without His orders we cannot act; to do so were to leave the ground on which He set us, and to cease therefore to be the thing He made us-the Church of God. The moment we begin to let our wisdom or our wills give shape to our organization, we should become a mere voluntary society, a place for the will of man to act in; whereas as God's assembly, a society of His forming, whose organization is of Him; we can own and follow no will but His in anything that touches, our order or ground.

For similar reasons, when some of you adopt opinion that the best way to check abuses in the ministry of the word, keep out ignorance or rudeness of speech, prevent jealousies, and so forth, is to educate and ordain a class of persons for the purpose, to whom all ministerial functions shall be restrained, we do not doubt you mean well by it, and we see a certain plausibility about it on grounds of human expediency; but then we have no word of God for such an institution; and we dare not go beyond, and substitute human expediency for divine order. We tremble to go beyond the mind of the Lord. We cannot forget that in a former day these evils you seek to correct had already begun to show themselves, and as you know, in Paul's first letter to us he dealt pretty roundly with us about them. Now surely if the plans you have adopted had been the wisest, or according to the mind of God, he would by the Spirit have been led to establish among us what was needful; but as he did not do it, no more can we. And though we are very sorry you should separate yourselves from us on such grounds, we feel that in it you greatly dishonor the Lord, yet we dare not purchase even so precious a thing as unity at the expense of truth, and of the very foundations of our character as " God's assembly." Your new-fangled organizations are a practical denial of God's own organization, who has organized the " one body " as it hath pleased Him, and left us in His word the complete record of His mind about it. In setting yourselves apart in bodies of your own organizing, you give the lie to God's word, that " the body is one; and we dare not either have part with or own you in any such position. You call us narrow and exclusive because we decline to have fellowship with you at these tables you have set up; but we must be faithful to our Lord, no matter what reproach it may bring on us.

Then, as to those of you who make doctrinal interpretations of the word your ground of separation from others, and of association among yourselves; we can just as little go with, or yield to you, as to the others. We own how evil it is that we should be of different minds as to the meaning of God's word. We acknowledge that as the word can have but one meaning, there must be sin and the blinding influences of the flesh at work somewhere, on one side or other, where diversities of judgments prevail. We give full weight to the apostle's solemn admonition to us, that we should " all speak the same thing;" that we should be "perfectly joined together in the same mind, in the

same judgment;" but then we also bear in mind that this very word was given, not in order that we might divide into sections, where we could be mutually agreed in our respective thoughts or judgments, but in order that there should " be no schisms among us," and to allow our zeal for like-mindedness on difficult points of doctrine or interpretation, to lead us to do the very thing, for the avoidance of which like-mindedness was enjoined, seems rather a contradictory mode of procedure. Where the word of God speaks plainly in distinct affirmation, we have no hesitation; but where it is a question of lifting a man's inferences from the word to a level with the word itself, that is what we must decline. We see two parties among you separating from each other and from us, and organizing yourselves into opposing bodies under your respective party names, on the ground of your strong convictions as to the soundness of your respective inferences from certain Scriptures. You hold these opinions of yours as very important, no doubt, and are very strongly persuaded in your own minds that you are right, and that your way of it is God's way; but you seem quite to overlook the fact, that in your zeal for inferred truth, you are trampling on plainly-stated truth; for God has plainly forbidden division, and you are dividing. Now, to our sorrow, we have to own that we are unable at present to be all of one judgment on these matters, and have among us those who hold with one. and those who hold with the other, of your parties; but we cannot, dare not, attempt to remedy this evil by seeking to force the consciences of our brethren; there are assuredly inconveniences arising out of our want of unanimity on these points, but we dare not take matters into our own hands, as you have done, and make it more comfortable for ourselves by organizing sects and allying ourselves with only those who think with us. That is man's remedy, not God's, and in taking it, you, dear brethren, have made yourselves " sects," and have departed from God's ground, so that we cannot in faithfulness have anything to do with your organizations, since God's word by Paul, in his letter to the Romans (16:17), bids us mark them which cause divisions, and avoid them.

No, dear brethren, to one and all of you we must say it; we own you individually as our brethren in the Lord, and fellow-Christians. We shall rejoice to welcome you again to your respective places in the assembly of God, and at the Lord's table; but we can neither own or meet you, on the ground of your new organizations, bodies, and names. We shall remain ourselves steadfastly, by the grace of God, where He has set us, in the unity of the body of Christ; shall introduce no changes, but adhere closely to the written word in all that concerns our assembly action; leaving liberty to our brethren, where God has not expressly prescribed, as He Himself has taught us to do in Paul's letter to the Romans (16:1-5). As to the failure among us, we will not either extenuate or deny it; but will seek to humble ourselves about it before the Lord, looking up to Him for grace to deal with it in terms of His own divine instructions. If it take on it at any time the form of heresy, affecting the foundation truths of the doctrine of Christ, we shall deal with it as John has directed in his second letter. If it assumes the character of any of those things Paul pointed out to us in the fifth chapter of his letter to ourselves, we shall seek grace to deal with it as he there directs, and as we already did on the occasion he referred to. In inferior matters, we will endeavor, by prayer and mutual faithfulness to each other, and by self-judgment in ourselves, to restrain the flesh, and correct its evil working.

[TO BE CONCLUDED.]

Corinth and Sects

Such is the difference between divine and sectarian ground.

Divine ground includes all that God has appointed to include; viz., all true children of God who are not mixed up with heretical doctrine (2 John), or defiled by unholy living (1 Cor. 5). It excludes all who are not God's children, and also such of His children as may contaminate themselves with evil-doctrinal or moral.

Sectarian ground includes all whom man chooses to include; to wit, those who agree to accept the peculiar tenets or order. It excludes all who decline to accept of these. The degree in which God's own marks for communion are respected may vary. Some might insist on having in only true children of God who accepted the tenets, others might admit all accepting these, without discrimination; but in every case where sectarian ground is taken up, not the Christianity, pure and simple, of the associates, but the agreement in the, principles of the sect, or acceptance of its "standards," is the ground of gathering, association, or union.

Let us now suppose the apostle to have visited Corinth some Lord's day morning when this state of things was in existence. How would he have acted? Where would he have gone to break bread? You will not hesitate a moment, I am sure. He would have gone to the original assembly, which he had himself founded, and addressed as "the assembly of God which is at Corinth." Would he in any way have owned these dissenting bodies at all? I trow not. Had they come around him and claimed fellowship with him, or invited him to their assemblies and their tables, I can imagine with what energy he would have declaimed against their wickedness, and how unflinchingly he would have maintained the ground of God. Had they pleaded with him, as they might, that in refusing to own them he was wanting in charity, and bringing in question their Christianity, and refusing the fellowship of numbers of God's dear children, I can imagine how he would have turned on them, and said, "Your Christianity I deny not. God's children I do not doubt you to be; but you are naughty children, disobedient children, self-willed children, presumptuous children. You have deemed yourselves wiser than God; and presuming yourselves able to improve on what He left perfect, have trampled on His order, and violated in the most flagrant manner that charity and Christian fellowship you profess to claim, and to blame me for withholding. Know you not that I wrote to you by the Spirit of God that `charity rejoiceth not in iniquity, but rejoiceth in the truth? And you, who have iniquitously departed from the truth of God, would have me, under the name of 'charity,' forsooth, to wink at and have fellowship with your iniquities. No, brethren, I have learned charity better than that. The truest, the broadest, the holiest charity I can show you, is to protest, as I now do, against your departures from God; to stand aloof from you, as I now do, until you turn from your evil practices, lay aside every one of your inventions, and return to the simple ground of God and of His church. Till you do this, I love you too well, and I love my Lord too well, to meet you.

Yourselves, as individuals, I rejoice to recognize as `brethren in the Lord,' though erring ones; but your organizations I can neither own, nor have aught to say to. Away with them!"

But perhaps you will be ready to turn on me and say, "Well, I own all this as true. I have no doubt it would have been pretty much so in the case you have supposed; but then the case is not parallel to that to which you want to apply it. You 'brethren' say that the whole church has departed from God's ground, and when you began to meet there was no assembly still standing on the ground. So long as there was, the matter was easy and plain enough; but now it is different."

Well, I am quite ready to admit this feature of difference in the cases, though that does not in reality affect the principle. However, if you will give me leave to carry the supposition a little farther, I shall be able to show you a true parallel.

We will resume our supposed case as we left it; viz., Corinth with one genuine, and four sectarian, assemblies in it. We will farther suppose these sects to be really earnest people, with a real zeal for Christ after their fashion, and a true love for souls. Their zeal leads them out in earnest missionary enterprise, and they spread the truth of the gospel, and are blessed to the saving of souls, whom they of course indoctrinate also in their special tenets, and organize into bodies, churches, or congregations, after their respective forms, and under their respective names. We will suppose that in a certain town in a certain island afar off from Corinth, where Christianity was before unknown, the whole four have established themselves, and that among them they number some seven or eight hundred converts. These converts, as is natural, have taken their ideas of Christianity from those from whom they received it; and though the Scriptures have been put in their hands, have received the interpretations of them that their teachers have presented, so that they get along happily in their respective "denominations" with perhaps an occasional bit of controversy as to the points on which they differ.

One day, however, an earnest Scripture-reading Cephite, in the course of his reading, begins to discover that it is not all such plain sailing as he had been taught to suppose. He finds in the Scripture that the body of Christ is one, and that schism is sin. He meditates, he reads, and he prays, and the conviction deepens that things are out of joint. He looks into the different church systems, and discerns that the things that divide them are things not found in the word of God at all; that about the things really in the word there is not so much difference of opinion as about things that have no place there. He begins soon to talk a little about this with others; but he is pooh-poohed, or laughed at. Some think it is all right as it is. Others admit the wrong, but think it past remedy. None seemed disposed to meet the question by inquiring after the right, and acting on it. The man's conscience gets uneasy and troubled. The more he reads and prays the worse the thing looks to him, till at last he stumbles one day on Paul's second letter to Timothy (ii. 19), where he bids every one that nameth the name of Christ depart from iniquity. He cannot doubt that it is iniquity to do what God forbids; and so he feels as though he must depart from his present associations, which are formed on what he now recognizes fully as wrong ground. But then, what is he to do? where is he to go? He has never heard of anything else; doesn't know if there be any of the original churches still standing firm, or if all have gone the same way. He is sorely puzzled and perplexed. The Lord's day morning comes, and he has to decide whether he can go again to the place against which his conscience has at last decidedly pronounced. He feels he cannot, and so remains quietly in his own chamber, alone with God and the word (Acts 20:32).

Next morning as he walks in the street, he meets a Paulite with, whom he has had some previous acquaintance but has not seen for some time. Knowing him as a godly, Christ-loving man, though of another, denomination, he greets and stops for a word with him. He broaches with some hesitation the subject that has brought on him so many hard words from those of his own sect, and to his surprise is met with a hearty response. He finds that his friend has been passing through similar exercises to his own, and, like him, had absented himself on the previous day from his accustomed place, and had spent the time alone in the summer-house of his garden. The question arises: Is there any reason why they should not meet next Lord's day, and remember the Lord

'together according to the simplicity of the word? They know no reason, and it is agreed on. Before another Lord's day comes, each has found another friend in similar case, so that four of them are gathered that morning simply to the name of the Lord; and having laid aside all that pertained to their respective sects, they looked to the Lord for guidance through the word, and find it. They have got on to God's ground. The Spirit has led them thither through the word.

When this is known, a terrible hubbub is raised; they are rated as self-righteous, as presumptuous, as schismatics, as formers of another sect, as despisers of God's order, and what not. Still their stand has led some to reflect and to search the Scriptures, and by and by one and another own that they are right-that they are following the written word without addition or subtraction, and so are on the ground which they now recognize as that on which the Scriptures show the church to have been originally set. From four they have grown to about twenty persons.

Let us now suppose the apostle Paul, in his journeyings, to have reached at last this island of the sea, and to find himself one Lord's day morning in the town where these things have been happening. Where will he go this morning? Will he go to the assemblies he condemned in Corinth? Will difference of locality make a difference of principle for the apostle of Jesus Christ? Not at all. He would have inquired, and on learning that there were assemblies of the sects there would have turned away with a heavy heart. When first mention was made of "another new sect " that had come out from among the rest, he might have feared that it was only some aggravation of the fleshly evil; but as the particulars of their action were recounted to him, his eye would have brightened, and rising, he would have said: " I must see these people;" and on seeing them, and finding that in great feebleness, and with much failure, they were seeking out the old paths, and treading in them, he would have rejoiced to own them, insignificant in numbers though they might be, as the only true representatives of the assembly of God in that place.

If he had found them tolerating known evils among them however, such as God had made ground of excision, he would assuredly not have so owned them; but though he might have found much failure--want of harmony, jealousy, and envy, and discord, or the like, while he would have spoken loudly against such things, and labored and prayed for their extinction, I feel assured he would not have made them a reason for preferring one of the schismatical sects, even if he could have found among them one entirely free from the evils complained of as existing among those on God's ground. Do you think he would? Do you think he could have acted otherwise than I have supposed, owning as God's church that which had returned to God's ground, and disowning all that was off it?

Let the name of the island be your State, the name of the town --, the epoch the nineteenth instead of the first century; and suppose that instead of the apostle Paul it were - who had to make the selection, what would he do?

I leave it with her before the Lord.

Your affectionate brother, R. H.

[Concluded.]

Correspondence

My judgment is (but I should seek peace, and there is no rule, save that all things be done decently and in order), that young children should be with their parents at the meetings, and that growing girls should be so too. When the boys grow up to a certain size they are better sitting back. If girls are at school or under a governess they can sit with the other scholars as it is only a question of comely protection and shelter which grown boys do not need. But formal rule there is none, decency and order is one.

As regards the second question: The principle of meeting is the unity of the body, so that a person known as a Christian is free to come, only the person who introduces him should have the confidence of the assembly as to his competency to judge of the person he introduces. In London and elsewhere the name of the persons introducing is given out, or if many know him that is mentioned, and they are responsible. Looseness is so prevalent now among the denominations that more care is needed, but I hold that every known Christian has the same title as myself, and membership of an assembly I totally reject. But I do not accept running out at a person's fancy; they may have been sinning or walking disorderly, and a person breaking bread is thereby subject to the discipline of God's house if called for, just as if he had been constantly there.

Nor do I accept any condition from them, as that they are free to go anywhere; the assembly is to follow God's word, and can bind itself by no conditions, nor do I impose any, because as the assembly, is bound by the word and can accept none, so is the person subject to the discipline of the assembly according to the word. I have never changed my views at all. The practice is more difficult because of the growing looseness in doctrines and practice of all around. But if an assembly refused a person known to be a Christian and blameless because he was not of the assembly, I should not go.

I own no membership but of Christ. An assembly composed, as such, of its members is at once a sect. But the person who brings another is responsible to the assembly, and should mention it, for it is the assembly which is finally responsible, though it may hurt the person who introduces another in the particular case. If it were a young Christian, or one of little maturity and weak in the faith, I should like to know what sure ground there was before allowing him to break bread, on the same principle as in all other cases.

Yours truly in the Lord, .T. N. D.

" Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1).

I'm rich in God's wondrous counsels,

I'm rich in His infinite love;

Rich too, in the work He's wrought for me,

And I'm going to join Him above.
I can afford these things already,
Since all is so settled and sure;
But I cannot afford to be pining,
And thinking that I am poor. T.

Correspondence With the Late Arthur Belsham, on Taking His Place in Testimony, at the Lord's Table

In taking our readers into confidence, by opening private letters before them, it may be well to give a word of explanation. It will easily be seen that at the time of writing, on both sides, there could not possibly have been any thought of these letters ever being seen by other eyes. But the deep spirit of inquiry, on the part of the beloved brother, so lately called away to the Lord, it is believed, is shared by many in various places, and he may prove to be the exponent of their thoughts and longings. And the answers given, though in the midst of incessant labor with the intention of meeting as best could be done, the need of the inquirer, yet have been used of God in helping one into the line of His will for Him, and may be used still further by infinite grace that asks not for great instrumentalities to carry out His precious purposes.

There are some portions of the correspondence that bear very intimately and tenderly on personal matters; but it is felt that these so serve to exhibit the progress, and even maturity, of apprehension of the mind of the Lord, on the part of the brother, that none can be left out without loss. His growth was very rapid, because conscience from the first question till the last expression of triumph, seemed to be in the presence of God. Everything was weighed there.. What made God happy was the prevailing thought. And surely in a day of looseness as to God's will, this is of immense value.

The Lord was pleased to use for a second time, as far as known, a series of papers on " God's Unity and Man's Union," published last year in this magazine, in bringing out the latent desire, and starting, the inquiry with which the series begins. During the course of these letters sorrow came to both breasts with its lessons and its blessings, and finally joy in the presence of the Lord to him who began them, thus making what seemed only a correspondence to become a history.

In thinking of that which is " far better," having so soon come to him, the knowledge of how feeble and meager these answers are to what he found at once "with Christ" in person, is accompanied with the confidence that the same word to which he was subject here, is found true there, and that the body for which, finding himself a member here, he gave up all affiliations of men, is that of which he is still a member, and is to be forever-the church of God, the body of Christ.

It will be understood that the publication of these letters is not made to give credit to man, but rather to tell to others how God's grace and God's word will lead to God's ground, to that in which He takes delight. And He will doubtless so use it, taking it to those who need a word in this matter, for He knows all about it.

Richmond, Ind., June 5, 1876

DEAR BROTHER: I venture to inquire of you concerning the assemblies of believers to whom reference is made in recent articles in SOUND WORDS, as having come out from denominations, and meeting upon the simple basis of being one with Christ. I have not the SOUND WORDS with me to refer to, and can not give the exact heading of the article. Some assemblies are mentioned as in New York. Are there any in the West?

I am a member of the Society of Friends at present, but have for several years been exercised in regard to the sad divisions among those who claim to be members of one body; but have not as yet seen a clear way for me to proceed. Will you kindly give me some information as to these assemblies? How often do they meet? What are the exercises, if any? Is there any system of discipline? What are the safe-guards to prevent these assemblies from being forced into the position of a new sect I long for freedom from sectarianism, yet hesitate to leave a position of comparative freedom from its grosser evils, and one, I trust of some usefulness, until I am fully satisfied that the Lord is leading me into a way that shall be closer to Him, though it may seem to be one which would cut me off, in a measure, from some fields of labor and from some privileges now enjoyed.

Your reply will be lovingly esteemed, and with many prayers for you as editor of; and for the increased usefulness of SOUND WORDS,

I am your brother in Christ,

A. B.

Brooklyn, N. Y., June 14, 1876

BELOVED BROTHER-The pressure upon me has pushed the reply to your letter on a few days, and I fear now I shall not have time to give you what is in my heart on the matter you ask about, as I must gather out a few moments, here and there only, for correspondents. But it is a great joy to me that you have been thus far led of the Holy Spirit into His mind concerning the evils of this day, and the evils of man's system.

The meetings of which you speak, of the children of God in various places through the land, are the result of having learned the sad departure from that which was set up in the beginning, when the Holy Spirit came, upon Christ's ascension to the Father. Those composing them have, in most cases, come out of that which was seen as dishonoring the Head, and denying the Holy Spirit His place in gathering the saints and distributing the gifts as He wills, by the presidency of man. This is felt to be " iniquity," from which we are told in 2 Tim. 2:19, to "depart." Obeying this, they have been told further, to follow righteousness, faith, love and peace, with those "who call upon the Lord out of a pure heart," that is, having only the Lord and His word before them.'

They meet, then first of all, with the acknowledgment of the headship of Christ to His body, which is the Church, giving all diligence to keep the unity of the Spirit, and thereby confessing the unity of the body, in the midst of the divisions of this day. Confessing this unity, they meet on God's ground, the ground on which every member of the body is before God, and, of course, where all the members of Christ, as such, are welcome.

As to "exercises," the whole is under the presidency of the Holy Spirit, Christ Himself being present according to His word: "Where two or three are gathered together in My name, there am I in the midst" (Matt. 18:20). All is left to Him, therefore. The meeting is distinctly to Christ, as our Lord and Head. On His resurrection, He met His own on the first day of the week, the meeting being distinctly for them, the doors being shut (John xx, 19-23). It is for worship, and we find in 1 Cor., 11:18-34, that the coming together is for breaking bread, and though they abused it, so as to have it denied that it was the Lord's Supper, this only shows us what the Lord's Supper is. " The loaf we break (1 Cor. 10:16-17) is the communion of the body of Christ, and we, being many members, are all one loaf, one body, and are all partakers of that one loaf." The one loaf shows this, instead of the many loaves (the Cephas loaf, the Paul loaf, Apollos loaf, &c). Here is the scene, then, of the gathering for breaking the loaf, itself showing the Lord's death until He come, showing to God that we enter into His mind on that matter, that the death of Christ is all. It is a scene of praise and thanksgiving, on the ground of what is already done, by which we are brought into the holiest, perfected forever. The Holy Spirit known as presiding leads as He will, one to give out a hymn of praise, or to express thanksgiving, and another to give thanks over the bread and cup. Each one is before the Lord, for Him to use whom He will. The freedom is the freedom of the Holy Spirit, not man's. Sometimes many may be used, sometimes few men- just as He will. Singing, and sometimes reading portions of the Scriptures, and whatever is according to His purpose in gathering, are the exercises. We find in Acts, 20:7, that Paul being present at the breaking of

bread, discoursed also (not "preached" the gospel as there would be no occasion). He simply told out the truth pertaining to the saints, and of the Lord Jesus risen. The object of gathering was not to hear Paul, but to break bread. So now, if the Lord lead any one to speak, it is accepted as from Him, though in 1 Cor. 14:29 the rest are to judge whether it is according to the Spirit.

The whole must be according to the real place we are in, as dear to God and standing in Christ, in the holiest, worshipers. It will be solemn and yet joyous, the heart occupied with Him who loves us and gave Himself for us.

In receiving others who come as children of God, the word is, " receive one another as Christ also received us to the glory of God (Rom. 15:7). They must, first, be His, and second, it must be to the glory of God. This would bear upon evil either doctrinal or moral. The word judges both, as contrary to Christ, and His own must not allow what denies Him. Hence, if one holds doctrine denying His work or person, such an one could not be received, and if one were breaking bread holding such things, he must be judged and put away. This is discipline-a receiving and putting away and restoring simply according to directions in the Word. So under the guidance alone of the Holy Spirit can any be kept from running into system. Man's tendencies are that way; he likes to be active, to make his own things. It is only as there is subjection to Him, therefore, that any can be guarded against making a sect: meeting alone to the person of Christ keeps from this.

There are other meetings for reading and study of the Word, and others for prayer-a constant dependence on Him for everything. The word alone is allowed, nothing of man, or there will be an end of testimony; the word is allowed its full force, no system of man binding it.

There are little meetings of this kind in various parts of the country-eight in and around New York, in Boston, Cleveland (O.), Detroit, St. Louis, Chicago, Springfield and Greenville (Ill.), Philadelphia, Baltimore, and others. I know of none in Indiana. There will be a meeting for the study of the word of God on the 22nd of this month, at Vinton, Is., at which many from different parts of the country will be. This you will find profitable and cheering, I doubt not, and if you can go, I strongly advise it. All will be provided for together during the meeting. I am very happy you have written. I send you a few pamphlets on the matter you ask about and others, and I shall be most glad to hear from you again, and often. Rejoicing in the grace of God that has made you His, I am yours in the Lord Jesus Christ, M. T.

Richmond, Ind., Aug. 19, 1876

DEAR BROTHER T.—Your very kind and full letter of June 14 was duly received and highly valued. I have read it several times over, and also read, I think, all the tracts you sent, and some of them over and over again; I have also read the scriptures referred to as supporting the various propositions, and have reflected and prayed over the matter a great deal. As a result I find myself rapidly settling into the belief that I must take part with you.

However, I find a few questions still to be asked before the final steps are taken. As a "Friend" I am familiar with the doctrine of the leadership of the Holy Spirit in meetings for worship, and am not altogether unfamiliar with it as an experience; but as a "Friend" I am also more or less strongly imbued with a belief in the non-necessity of outward observances, as baptism, the Lord's supper, etc. As for the latter, your tracts and the reading of the Word have largely changed my views. But I would like to ask for a particular account of the method of its observance. Is ordinary bread used? How much to a person? How is it spread and how distributed? Is fermented wine used? How much, etc., as before. Having in my early manhood used more wine than was best, and having a deadly horror of its use in any way, I should hesitate even to use it on such an occasion as the above.

I believe I have yet seen nothing indicating what you receive and practice as the teaching of the Word on the subject of baptism by water. Please give me full particulars. I have not considered, and I do not at present consider, it as at all essential, or even best, for Christians in these days to use it, as tending to cause many to trust in observances instead of in the sacrifice of Christ. However, I hold all my opinions and education free, and only desire to reach the truth. So far as I now know I hold nothing that I can not give up at once with pleasure, when seen to be not in accordance with the truth.

Since thinking so definitely about these matters as I have done lately, I find there is in many minds a deep-seated conviction that in the present condition of sects there is something wrong, though they are ignorant of the means of escape. I have had a special illustration of this within a few weeks.

I wish, also, to ask, have the assemblies already existing found the exercise of discipline, etc., to be carried out with about the same degree of vigor and uniformity as to parallel cases in different places? Do the assemblies really maintain the unity of the Spirit and of doctrine and practice? I know the answers to the last questions have no bearing upon the truth of the basis of their establishment necessarily, but only prove or disprove their faithfulness to their principles; but I do need such information for the sake of objectors.

I hope, dear brother, you will not think I am asking questions for the sake of it. To leave the Society of Friends, the society of my ancestors on one side for more than three hundred years, and, in a certain sense, to subject myself to ostracism, is not a step to be taken without first being fully persuaded, especially when the further step of announcing myself as free from all denominations

and condemning them is. considered. I could readily be excused for going to the Methodists or Presbyterians, but for this other step, hardly, by many. Still, I mind not these things when compared with doing the Lord's will. I have given them up, but I have read a heathen town clerk's advice-" Do nothing rashly; " and it is Quaker policy also.

I should have been rejoiced to go to Vinton, but could not. I was in Cincinnati lately, and saw fares to New York marked very low, and thought how much I should like to run over and spend a Lord's Day with you, and learn all that I have asked about; and, no doubt, much more. I have now scarcely any doubt that I shall cast in my lot with you, and desire to be well posted on all points, as the pioneer, as it were, in this great State should be. I have suffered much for nearly two years by having been less engaged in Christian work than it sometimes seems I ought to be. However, I trust that if I make this change, it will be the means of throwing me right into an active work. For three years now I have been a member of the Indiana Yearly Meeting of Friends (Orthodox) Executive Committee on First Day Schools, and have acted as statistical secretary, having in a large degree originated the present system of reports. Of course this has given me much work of a certain class, and made me more or less prominent and correspondingly more strong will be the reaction on me if I recede. The Committee will, in all probability, be reappointed next October, and I am anxious to make up my mind completely before Oct. 1, so that I may resign my position and let the Y. M. appoint a successor.

If I go with you, I trust the way will be open for me to come to New York, and be more perfectly instructed, for I cannot consent to be an idle professor, nor would I desire to rush unprepared into such a conflict, for conflict I know it will be from incidental remarks made by others where I have simply broached the idea that perhaps denominations were not perfectly in the mind of the Lord. " Crooked," " queer," " cross-grained," " notional," " ready to embrace new-fangled ideas," "visionary," and such, will be freely used. Still I believe my action will not be delayed a moment by these considerations; but I do want to have wherewith to answer.

My only apology for so long a letter is the importance of the topic and the desire to make this one letter suffice to give you the basis for giving me all the help I ought to need from a brother. I trust you will be able to write to me early, so that I may have all possible time to think before Oct. 1, for I shall, in courtesy to my companions on the Committee, be obliged to give a reason for resigning, as they have from their action, evidently much confidence in me, and will much regret to lose me, and I, in turn; have learned to esteem them during our association.

With much love for you and the brethren, I am Yours very truly, A. B.

Brooklyn, N. Y., Sept. 6, 1876

BELOVED BROTHER-Your letter has given me great joy in seeing the way the Lord, in grace, is leading you as His own. I am quite sure He will guide you, step by step, to His own glory. So unused have we been to look first at His things, that now, in these last hours, as He calls our attention to these, we find that what ought to be most easy to us is hardest. We need to be more simple all the time, having nothing but His word before us. It is a blessed thing that He has recovered the ground and the truth so long lost, though given into the hands of those who are nothing in themselves. Our confession is of ruin and weakness, keeping His word and not denying His name.

It would be a joy to us all could you be with us here, that we might show that fellowship which the Lord gives us with Himself at His table. I quite understand the practical nature of your questions, from never having seen the breaking of bread. You will notice that it was " after supper" that it was instituted by Christ, and that Paul, in 1 Cor. 11, rebukes the thought of satisfying hunger there; so the amount would be but a little piece broken by -the one who partakes, for we are all members of the one body-one loaf- and are all partakers of that one loaf. So also with the wine-a single sip may be the expression of our individual association with Christ.

Whatever bread or wine can be procured, that which is used in common, is quite suitable. To be occupied with the character or quality of either, would savor of ritualism, and the form, that which in Colos. 2:16-23, is rebuked as of flesh, the " touch not, taste not, handle not" character, which is done away with in the cross.

Of course we try to get the juice of the grape, as being really wine, rather than the drugged material so commonly sold, though not with any legal feeling about it. The Lord will keep His own who are walking in fellowship with Him from thinking of the taste of the wine by occupying them with Himself.

I enter less into these particulars on this matter, since I mean to introduce you to a very dear brother, R. S. S., who has but lately gone out to Indianapolis from among us, whom you may see, or to whom you can write, and appoint a meeting with him, though I judge he will be most glad to seek you out when he is informed by me or others of you. I commend him to you and rejoice that he is so near you. I hope to hear that you have broken bread together. I think, too, he would gladly run over and have a reading meeting, or preaching, if there were an opening.

As to baptism, the word is very simple and clear, that believers were immersed in water. In Rom. 6, this is referred to, as expressive of their death unto Christ, the fundamental fact of Christianity, that Christ died for us, and we have died with Him. Thus our burial in water has meaning as setting forth that we are done with the old ground, as sinners, and are introduced into the new " in Christ." I think you will see that Christ, after He had risen, sent out his apostles to preach and baptize those who believed; that, at Pentecost, the thousands were baptized ' that those who believed at Samaria (Acts 8) were baptized- and so the Eunuch from Ethiopia-in water. So, also, Paul, in Acts

9, and then he baptized the twelve at Ephesus who had been baptized by John-in water, for he baptized in Salem near Elim, because there was much water there. In I Pet. 3:20, you will find baptism is the answer or demand of a good conscience, made good by the resurrection of Christ. It sets forth death and burial, thus telling of Christ's own death. We get to Christ, not by nature, as in Adam, but through death, and here we show it. He instituted baptism and gave it to His apostles to observe. Membership of the body of Christ is by the baptism of the Spirit, which is another thing.

I am glad you are exercised as to the question of the practical unity of the assemblies in discipline. It is in cases of discipline that we learn practically the value and meaning of the truth of the Church. In cases of separation of a brother from fellowship, in one place, all judge the case, the world over. He is separated from all till he shall be restored. In the midst of great weakness, faithfulness has been manifested in this respect. Those who are led to see the ruin of the professing thing in the world, and have been gathered to Christ alone, have found Him a resource and the Holy Spirit a reality, and evil has been judged by Him, and by them, for His sake. Meeting alone to- Him is the only condition in which true discipline can be maintained, and is possible, indeed. What standard is there for discipline in the systems of men except their own system, which is their own, and not God's-else why leave them? All they can say is, I am not a good Methodist, or Friend, or Presbyterian, etc., besides not being a good Christian, according to their standard, which is often quite low and worldly.

I know you will be brought into a place of rejection. In recovering the truth of the place, we recover all the circumstances, the persecution, the grief, the trial, the rejection. These are sweet tokens of sonship, and the reality of all. But you are cast into precious company, with Himself. Now, are we sons of God; "Therefore the world knoweth us not, because it knew Him not."

I can understand your desire to be posted, as you say, to meet objectors, etc. But do not forget that you are with a living Lord, who can teach you moment by moment. Meeting the objections of others is not of us, or our wisdom, but wholly of Him, and it magnifies Him to confess our ignorance and nothingness, and we are safest cast entirely upon Him. What you need is His own truth, bringing you more and more closely into, fellowship with Himself, and let Him answer for you in all the freshness of His word. What you find clearly in His word is the thing to do. These brethren you ask about ought to do what is there, and I believe they do generally. The presence of the Lord Himself saves everything from form or custom or plan. There is always a freshness in His presence.

I can easily see how you will withdraw from affiliation with the Committee with which you have been acting. The Lord will direct it all. Do not delay when conscience says do, and do not go on the faith of others. Trade on your own, enlightened by the word, and it will be more clear on every use of it. I commend you to God and the Word of His grace, which is able to build you up. Many are being stirred up all around. I shall be glad to hear often from you.

Yours in the Risen Lord Jesus,

M. T.

Richmond, Ind., Oct. 22, 1876

MY BELOVED BROTHER-I trust you will not consider me negligent in not having replied earlier to your kind favor of September 6. *Festina lente* (hasten slowly) is a good motto, believed in by me, though not always acted upon.

I must first thank you for your very explicit answers to my queries, and may I not say that I propounded them with a two fold purpose-first, for information; and second, to prove you. I had my convictions on these matters, and I wished to discover whether you, brethren, were controlled by ritualism or by the Spirit of the Lord, who raises above forms or ceremonies, so that no form can be stated as absolute in the details thereof. I rejoice that your exposition leaves me no doubt upon these points.

Chiefly am I thankful that on the matter of discipline is faithfulness found. Of course I could see that if brethren were united and were humbly willing to be guided by the Holy Spirit, conclusions could easily be reached, and the discipline in regard to parallel cases would be the same, whether administered in New York or Japan. The fact that it is the case is proof enough to me that the brethren of whom you write are in the truth. You will readily understand that it is one thing to recognize the truth of God, and that I must make a confession of it in a different or more full manner than heretofore, and, in so doing, dissociate myself from existing or present connections because they are a sect, and another thing to do this and associate myself with others, because I might then only exchange one form of sect for another. It is for the purpose of steering clear of this misfortune that I have been so pointed and minute in my inquiries.

I now say cordially and thankfully that I can and do extend the hand of fellowship to all who confess the truth as you have written it, and as expounded in the tracts you sent me; that the Holy Spirit seals it to my heart as the truth, and that I desire to be called " brother" by you and the brethren everywhere. I have resigned my position on the committee I told you of, and gave as my reason that I should soon resign my membership in the denomination. This I shall do shortly, unless some great change comes over me. My beloved wife will go with me. Thus we shall have the two for whom the promise was made. Please give me some hints as to how to proceed further.

May I ask you also whether you unite at all with the Young Men's Christian Association? It seems to me we can not. Sometimes when I see all the accustomed avenues of labor closed, it is a temptation to say, " Cui bono?" (What is the use?) But, praise the Lord! I have learned that the only thing for me to decide is what I ought to do, and to rest the remainder with Him. Other avenues will open up, I doubt not, in which I can bear a testimony for Him and Him alone.

In contemplating this severance, I have been forcibly reminded of our Lord's remark, " The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head; " and as regards this life, why should I fare better than He?

I have been obliged to withdraw from political strife, even to the extent of not voting, for it is plain that no party honors the Lord as Head, and they would resist any attempts to install Him as such.

To my natural man this was quite a cross, and in a heated canvass, such as we have had here a position that entailed many unkind remarks; but I have been preserved in peace, and with but little wavering on the matter. I know nothing how brethren act in this matter. If I have followed a false guide I shall be much surprised and grieved. (I have not!)

We trust that some of the brethren will pass this way soon and instruct us farther, catechize us, and correct us, so that we may properly meet as an assembly of God's children on His ground and in unity with his assembly. I have received a very nice letter from brother R. S. S., and have to-day answered him. I thank you for introducing us. Please write soon. Yours in the risen Lord, A. B.

Brooklyn, N. Y., Oct. 30, 1876

BELOVED BROTHER-Your letter, received after your card on Saturday, has given us all great joy, as we discern in it the mark of the Holy Spirit's action, and rejoice in the way He is leading you. The question I so often ask those who desire fellowship, and to take their place at the Lord's table, whether they are coming to a sect or a nice religious meeting for their own comfort or anything of man's making up, you have answered clearly. It is blessed to be clear in the matter of our testimony. The Lord has judged the condition of the whole professing church-Christendom-and we have been judged with it. We have been led out from the evil to Him simply to be according to His mind, and thus to bear a remnant testimony in a day of evil. And that is our work. By taking a position against all that dishonors Him in this day, you have already done more than all the activities of so-called service, efforts, work, etc., combined. What are God's children busy at? Building up that which is contrary to Him. Jeremiah (Chapter 15,) it was said, "If thou take forth the precious from the vile, thou shalt be as my mouth."

We are to be more thoroughly judged and sifted by the World and to take the place of confession before Him who is so grievously dishonored, in behalf of all. If they do not confess, we must for them. Surely here is a work. Your "avenues" will open soon. Meanwhile quietness and brokenness before the Lord are of great price.

I am glad you have been led to see your separation from all associations of men-political, social, and religious. Those meeting to Him have long ago ceased to be of any nation here and of any citizenship, because our citizenship is in heaven alone. We are simply to pass along as strangers and pilgrims, not of the world at all, though subject to the authorities. We have not been able to go on with the Y. M. C. A., finding it is not on the ground of the body of which Christ is the head.

I saw brother R. S. S. lately in New York. He is now at home in Indianapolis, and I hope he may be able to be with you next Lord's day to break bread with you and your wife. I have written to him suggesting it. He will teach you other things that the Word gives us concerning the conduct of the assembly, but it will be what is already in the Word; see if you can find out the Lord's way there. The Holy Spirit is present, and that becomes the characteristic thing. Reliance is alone on Him to lead. Two or three gathered in the Lord's name are gathered by Him alone, and He must guide when to speak, read, praise, or give thanks. It is simplicity in itself, because it is of Him.

We reciprocate most heartily your greeting and fellowship. I am glad your wife is with you; this is sweet indeed. She and you will find many a cold word, possibly a bitter one, from without, those who are nearest sometimes saying the sharpest. But the joy of the Lord is your strength. You fall into company with the despised and outcast, for such was He, and you fall heirs of the sorrows as well as the joys. It is enough that you are with Him, and He is coming soon!

Love from all. I hope to hear from you very soon again. When it is the Lord's will I shall see you. Yours ever in Him, M. T.

Richmond, Ind., Dec. 17, 1876

DEAR BROTHER T.-I have for some time been burdened because I could not answer your last letter. Business matters have pressed me very much of late, so that I seemed to have little time outside my necessary duties. I hope you have heard through Brother R. S. S. of our precious meeting together to break bread in the name of the Lord Jesus two weeks ago this day. Last Lord's- day and to-day my dear wife and I have remembered the Lord's death in the breaking of bread, and have found His precious promise realized to us, " There am I in the midst." We do, indeed, find that we enjoy closer communion with Him than ever before, and that He is far richer and more to be desired than all the systems of men. We ask that all those with you who call upon Him out of pure hearts will pray that even by such feeble folk as we are the Word may be faithfully spoken, and others added to bear testimony to the headship of Christ.

I hope that if any brother that you know travels this way, we may be favored with a call, for it would be sweet to hold fellowship with such. We hope the assemblies will sustain us by prayer and sympathy. It is our precious privilege frequently to present all who are standing out to Him. Of course we by no means neglect to present those who are still bound up in systems, but we are deeply exercised that many among them may see the truth. We sent in our resignation to "Friends" a month ago, and have been visited by a committee from them. We suppose they will soon report their opinion on the case. Whatever they do, whether they accept our resignations or not, we feel that we have thoroughly put all such things behind us, and look only to the Lord Jesus Christ, who has redeemed us. Hoping to hear from you soon, and to be able to write again soon to you, We are, yours in Him, A. B. AND WIFE.

Brooklyn, N. Y., Feb. 1, 1877

BELOVED BROTHER-Your letter of fellowship was received duly. I have been greatly occupied and could not answer. God has pleased to bring near to me His precious Word, and make true his title as " the God of all comfort" by ministering to my heart on the departure of my darling wife to Himself on the 18th of January. I have made my boast in Him in times past, and surely by opening new avenues for His love to enter, He will make me still to boast in Him.

But, oh! what she was to me, to the children, and to His own in many places. Peculiarly intelligent in the truth, she was most thoroughly with me in all my work, so that she seemed to do all that I did, and more. My meetings taking me out almost every evening, she tied the family together, gathering and keeping them while I was away, and her power was sweetly for the Lord and from Him. Our house has been an open one for the saints for years, and she was happy, though with a poor, broken body, to be used in service for them. In all ways her life seems to have been like a sweet poem, precious and complete in all relations, and this simply through her absolute dependence on the Lord and His Word. It was His wisdom, His love and grace she was showing. And so she was independent of man, walking before Him. I always felt she was the practical expression of the sweetest truth I was teaching. I thank God for the twenty-one years of life with her, and now find Him turning my eyes more toward the resurrection and His coming and the glory. That is everything.

In the beginning of her sickness neither she nor I believed it would come to death. We rather thought, as we had taken our lessons together so long, so we should gather the deeper teaching together from sickness rather than death. But it was to be the infinite rest for her, and the waiting for me. And now I can see how kind it was of Him not to let my mind sink to that thought, but to allow my poor heart to get adjusted to the great fact, and consent to it, under His handling.

God has cast much upon Himself to make up all to me, to us. But I know Him and He loves us. I know, too, all about her. I know the company she keeps-forever with the Lord. It is enough. He is true. And so I go on, "always confident," waiting the "little while, and then-!"

It may be the Lord is closing me up from going outside of New York to the many places both east and west I have had on my heart, as I have to be both father and mother to my children. But there is plenty in this neighborhood to be done, and one can keep very busy all the time.

I hope you have renewed opportunities of meeting dear brother S., and whether you have or not, you and your wife have been breaking bread. The Lord will honor those who honor Him in this, making a testimony through the quiet going on of that which is according to His mind, more than by much attempt at talking.

Much love to you both, in the Lord Jesus Christ.

Yours in Him,

M. T.

Richmond, Ind., Feb. 18, 1877

MY BELOVED BROTHER IN CHRIST-Your most touching letter, telling us of the going home of your beloved wife, reached us on this day two weeks ago, and while we could not but sorrow with you, yet we thanked God for the sweet testimony to His all-sufficiency in every trial, and were enabled in a small measure to share, as it were, her joy in being with the Lord. It was a great privilege to receive your letter just on the day it came, as brethren R. S. S. and Dr. A. were here to spend the day with us. They had told us before your letter came from the office of your bereavement, and Dr. A. had given us some account of the gracious comfort given by God at the funeral. To the eyes of men you have indeed a severe trial, and indeed to your own soul the grief must be more intense than any who have not been through the like can tell. But, oh! bow the wonderful sufficiency of God's grace is manifested in such trials, and how they intensify the preciousness of our fellowship with the Father and with His Son. How God uses such opportunities to show, not only to the stricken one, but to all His saints, what a sustainer and provider He is. We pray for you often that God will cause all these things to work out to His own glory, and that you may be supported, strengthened, and instructed in all, and only made the more useful.

How joyfully the heart can rest on the precious certainty that the time of our separation from Him is not long. As I contemplate the possibility of His coming soon, I often feel everything within me stirred up to the necessity there is for being diligent in what He gives us to do, and I long for opportunities to present the gracious invitation to "come" once more.

We have been made glad to-day by a letter from Brother S., enclosing a letter written in Oct., 1876, to Brother P. J. L., by Brother and Sister Brown, of Fairfield, O. They are standing out of men's things for God alone. They are but fifteen miles from here, and we hope God will bring us together before long. Brother P. J. L. is now in New York, I suppose; please give my love to him, and tell him my house is open for him to share with me what I have if God bring him here. Yours in the risen Lord, A. B.

Shortly After This a Card Was Received From Another, Telling of the Death of a Little Child of Bro. B., and a Word of Fellowship and Consolation Was Sent to Which Reference Is Made in the Following Letter: RICHMOND, Ind., May 31, 1877. MY BELOVED BROTHER-Your Kind Letter of Remembrance Came to Hand at a Time When Its Loving Words Were Doubly Acceptable, on the Day When Our Only and Precious Little Girl Would Have Been a Year Old Had She Been Left Us. I Had Been Wishing to Write to You to Tell You of Her Departure to Be With the Lord on April 24th, but Have Been Both Very Much Pressed With Work and in Poor Health. Our Babe Was Only Seriously Ill for About Ten Days, With Typhoid Pneumonia. She Was a Peculiarly Sweet and Precious Babe, and Had Endeared Herself to Our Hearts Exceedingly, and Also to All Our Friends, and We Were so Glad to Have Her As a Companion to Her Brother, Who Was but Sixteen or Seventeen Months Older. He Seemed to Be so Good to Her, and She to Be Delighted With Everything He Did. We Therefore Felt the Separation Deeply, and You Know Far More Than We How Much Grief to the Poor Human Heart These Trials Can Give, and, Bless the Name of Our God! You Also Know the Depths of Consolation There Are in Him, and, How We Are Enabled to Triumph and Rejoice in His Doings, Even When They Come so Close

Dear S., whom I suppose you will see about this time, came over to the funeral and God gave him precious words for us and those assembled, so that many acknowledged that they had never heard such consoling words before. Truly He must have given them. Dear S. has indeed been used of God to comfort and strengthen us, and we have been favored to have many times of sweet fellowship. We have also Brother and Sister B. at Fair Haven, Ohio. They spent a Lord's day with us two or three weeks ago. None have, as yet, manifested much inclination to examine the ground we have been brought into, but seem to have mostly settled that it is a new fangled idea that will only lead to disaster. However, we have proved the ground and daily become more rooted

and grounded in the blessedness of the place, and learn the truths of God, to the consolation of our souls. My wife has been most encouragingly and happily blessed in fully seeing the truth of the place. We know we occupy in weakness, but God deals with us after His grace, and not after our failures. I am hoping to go to Canada, about 35 miles east of Port Huron, Mich., with my wife, in order to recruit my health, in about three weeks, and write now in part to ask if you could give me a letter of introduction to any saint in Detroit with whom we might stay a night. It would, I think, be a convenience to us. To this query an early reply will be a favor. The tracts on the office of the Holy Spirit were very acceptable and made the matter clear. I think I had reached nearly the same mind before receiving them. Yours in Him, A. B.

Answer was made to this as requested, and a letter sent to Detroit, upon which a letter was addressed to him from there-inviting him to a temporary home on the journey. In this letter allusion was made to God leading His own into the deeper things by His dealings in sorrow that they might know and own the exceeding strength of His own arm for them, and rejoicing that this dear brother was being made more acquainted with Him, and accepting the fact that whom He loved He chastened. To this, answer was made as follows, the last received from him, before he left us for the presence of the Lord.

Richmond, Ind., June 6, 1877

MY DEAR BROTHER-Your kind letter is at hand and I thank you much for its contents. I trust that in the " depths" to which you refer as being the portion of God's people there will be an honoring of Him in all, and a willingness to come into judgment as may be necessary. May we all be kept in meekness and fear, so that the deliverance may be manifestly of God, that some may believe.

As for myself, since I wrote you I have been brought into circumstances that may quite probably prevent our going to Canada, viz., my employer deems it necessary to dispense with my services in order to reduce expenses. In this I am sure there is the hand of a tender Father, and my prayer is to be kept before Him that my movements may be in His will. The condition of my health seems to demand a change of air and climate, and I hope events will be so ordered as to secure these.

For a long while, some years, my mind has much dwelt upon the joyfulness there would be in being altogether in God's work, but my own spiritual feebleness, and being so tied to business, have seemed to stand in the way. Many things have occurred to bring our minds into a closer dependence on Him, so that, even now, I seem at liberty to make but little effort on my own behalf. Should He permit you to suggest any course, or throw any opening for employment before your view, I should be glad to receive it in that way. In the meantime a place of trust and dependence becomes us, in which it is our desire to be kept by God's grace. We hope brethren do not forget us before His throne, in their petitions, as we often remember you.

In much love, Your brother, A. B.

The following letter will tell what closes up this precious history. The telegram referred to was received on Friday, July 28, announcing that dear A. B. was passing away to the Lord and asking if it was possible for the receiver of it to get out there. The railroad troubles caused delay, and when the journey was taken the dearly beloved one had passed away already three days, and his body was in the grave. It was exceedingly blessed, however, to see the grace of God manifested in supporting the bereaved survivor, knowing more deeply than ever the abysmal depth of her loss by the richer fellowship into which they had lately come, now closed and checked until we shall all be together at the coming of our Lord. And it was delightful, also, to learn of the full testimony of late months, and especially the last days, that had been borne by this beloved saint and borne witness to by so many in his city. The writer of this letter was of course, ignorant, at the time, of this visit, but that ignorance served to bring out this account, which is surely most welcome to all our readers.

Indianapolis, July 31, 1877

MY BELOVED BROTHER T.-You were, I doubt not, little prepared for the contents of my telegram of last Friday. I should ere this have written in confirmation of it, but you can readily understand how much occupied the past few days have been.

About five weeks ago I went over to Richmond and spent a happy Lord's day with our dear Brother Arthur Belsham and his, wife. His health was then a good deal run down, caused possibly by very close confinement to work for years, but it was thought a trip through the lakes, which he contemplated taking, and a visit to a friend's house in Canada would entirely restore his strength.

With the exception of a few lines written from Chicago, just after starting, I did not hear from him, but attributed it to the possibility of a letter written in reply having gone astray, or the difficulty of writing when traveling. But a letter from a friend of Arthur received last Thursday gave the true reason. It was to say that he had returned from the journey much worse; that its effects had proved to be very different from what was expected, and that two or three days were the most he could possibly live. I had little anticipated such news, but lost no time in going over to Richmond, especially as it was feared that his mind toward the last might grow lethargic. Owing to the railroad troubles it was early Friday morning before I succeeded in getting a train, and in going up to the house it was with much apprehension that he might have already departed, or that he might not know me. But I was most happily disappointed. When I came into his room he was sitting half upright on the bed with his dear wife supporting him on one side. He signed for me to come to the other, and tried to hold out his baud to me, but its deathly coldness told me the end was near.

He looked up into my face and said, "Robert, I am going home; I think I'll go to-day." It was enough; it told me all in a moment. The doctors were just then in consultation, and one of them came over and said, "Arthur, you asked me a question a little while ago, and I think you want it answered. You may last a day or two, but this coldness which has come over you in the last hour is the beginning of the end." Instead of being the least moved at hearing this-"Oh," he said, "I'll be soon in the glory. Doctor, it is the only place that amounts to anything after all," to which the doctor assented, but with an apparent unwillingness which told that though in life and health he was not the happy man our precious brother was In weakness and death. I learned afterward that he was somewhat skeptical, but I trust that what he witnessed shook him a little, for, coming in about fifteen minutes before dear A. fell asleep, A. said to him the moment he entered, "Oh, doctor, this is the morning of the glory!" To hear such an expression from a man just going into eternity seemed to affect him much, for he turned round and said to some one next to him, "The more I visit this patient the more I am convinced of the truth of Christianity."

I was obliged to return home at half-past ten next morning, and as he had fallen asleep, I feared I should be obliged to come away without saying goodbye. I waited till the last moment, and just then he awoke. Our parting was a deeply affecting one, the memory of which can never leave me. In an hour afterward he was with the Lord. All were around his bed when he departed, and his mind was perfectly clear till the last. He had a word for every one, and his departure was such a

happy, peaceful, and triumphant one that its effect was deeply felt by many.

Some of his last words I am sure you would desire to hear. A gentleman who came in asked him if he could do anything for him. To which he replied, "Thank you, nothing; Jesus has done it all! " Though a terrible sufferer at times, he was a most uncomplaining one. His sister told him the last morning how patient he had been, but he Would not allow it to be attributed to him, but "all to Christ." Often when awaking out of sleep he would ask "Is the Lord happy?" which many thought was done when he was not conscious. Once his wife answered affirmatively. "Ah well," he said, "then I am happy, for I am in Him."

And so our dear brother is gone. His consistent, earnest life was a bright testimony for the Lord, to which his departure is a brilliant crown. You were one whom, though he had never seen, he loved much, and the last day he said to me, " You will write to Brother T." When the meeting comes it will be a happy one, and I shall share in that joy. I know I can count on your sympathy, my dear brother, and that of the beloved saints with you in this almost irreparable loss. If alone before, how alone now. But our blessed Lord is in it all, and I would know Him but little could I not praise and thank him for this also.

But my sorrow is now for his dear wife, our beloved sister. How hard it, is for a man to stand out alone I too well have proven; but for a woman, and one, too, who has had such an arm to lean upon and a heart to share all with. Truly she demands the earnest prayers and sympathy of all. She bore up nobly all the week. And what a calm, decided testimony she bore on Monday-that most trying day of all-at the funeral. May God enable her to stand firmly and faithfully for Him. He has a large place now to fill, and surely He will fill it. If the Lord will, I hope to return on Saturday and spend Lord's day with her. These are circumstances under which the breaking of bread in remembrance of the Lord's death becomes very real to us. Will you remember us in prayer on that day? How glad it would have made us to have had you with us even on the day of the funeral, but it seemed not to be the Lord's will.

I was able to say little, but the Lord used the words, of others I feel sure for His own glory. Our brother has borne a true witness for the Lord in Richmond, to which the manner of his death has added peculiar weight.

I forgot to mention that the first time Arthur and his wife were in an assembly larger than the actual "two or three" was the last Lord's day he was on earth. It was at Detroit, where". the kindness they met was a great source of joy and thankfulness. He spoke much of the thoughtfulness of the brother with whom they stayed. I think the grace of our Lord Jesus was manifested very sweetly in this little circumstance.

With much love, I am your attached brother in Christ, R. S. S.

Covenant

Q. Would it be right to covenant with God in this dispensation?

A. We may be happy to be with God upon His own terms, without making terms of ours,

Devotedness

Devotedness is a much deeper and, at the same time, a much simpler thing than many suppose. Most think that if they are earnestly engaged in the Lord's work, and looking to Him for guidance and blessings this is being devoted; but it is much more. It is having Christ Himself as the delight and resource of my heart, and the bent of my mind towards Him. The highest service we can render the Lord is to serve His heart, and that is a service to which few devote themselves. Occupation with Christ, with a view to becoming more intimately acquainted with His character; studying Him, that we may learn what pleases Him, is very rare indeed. Many can be found who are occupied for Christ, like Martha; few who are-occupied with Him, like Mary.

When we have reached this, we have reached the foundation-stone of true devotedness. This is the Gilgal where the serving one returns to encamp, and whence he issues like the sun to run his course, and like a giant refreshed with new wine. It is because the saints know so little of this Gilgal in the Lord's presence that there is so much unsanctified activity and really profitless work. If there is zeal and ability, without a knowledge of God's mind where and when to use it, how can there but be a turning to take counsel from nature; and how can we expect that the results flowing from such a source will be otherwise than profitless?

The Divine Man

- WE are led to look at our Lord Jesus, and through a succession of conditions we see in Him man presented to God with infinite though varied delight and satisfaction. I have, long since, traced Him in the following way, as man in all perfectness:—

1. Born.—The material, so to speak, moral and physical, is presented in Jesus, as the born one. He was a taintless sheaf of the human harvest. Man in Him was perfect as a creature (Luke 1:35)
2. 'Circumcised.—Jesus, in this respect, was under the law, and He kept it, as of course, to all perfection. Man in Him was thus perfect as under law (Luke 2:17).
3. Baptized.—In this character Jesus is seen bowing to the authority of God, owning Him in His dispensations, and man in Him is perfect in all righteousness, as well as under law (Luke 3:21.)
4. Anointed.—As anointed, Jesus was sent forth to service and testimony. In this respect man is seen in Him perfect as a servant (Luke 3:22.)
5. Devoted.—Jesus surrendered Himself to God, left Himself in His hand to do to His utmost will and pleasure. In Him man was therefore perfect as a sacrifice (Luke 22:19,20).
6. Risen.—This begins a series of new conditions in which man is found. This is the first stage of the new estate. John 12:31,32 intimates a new course in man, as here said. The corn of wheat, having fallen into the ground and died, is now capacitated to be fruitful. Man in the risen Jesus is in indefeasible life.
7. Glorified.—The risen Man, or man in indefeasible life, wears a heavenly image. The new man has a new or glorious body.
8. Reigning.—The risen and glorified Man receives, in due season, authority to execute judgment. Dominion is His. The lost sovereignty of man is regained Scripture leads us through this series of contemplations on the Son of man. And though I speak here of the Man, as before I did of the divine glory, yet I divide not the person. Throughout all, it is God manifest in the flesh " we have before us.

We need to walk softly over such ground, and not to multiply words. On so high a theme, precious to the loving, worshipping heart, we may remember what is written, " In the multitude of words there wanteth not sin." J. G. B.

Exaggerated Truth

Exaggerated truth is always error, and leads to the denial of the real truth, and ceases necessarily to be experimental, for what is not true cannot be true in me. J. N. D.

On the Exercise of Gifts

THERE is a point in your letter I would just touch upon, and that is respecting the exercise of gifts. When the object in going to the Lord's table, and to meetings for worship, or for prayer, is to "exercise gift," it is plain that the true character of such meetings is not understood. I do not go to exercise gift, but to break bread, to worship, to meet Him who has said, "Whosoever two or three are gathered together in my name, there am I in the midst of them;" and "Do this in remembrance of me." The very expression shows a wrong thought in the mind, giving one the idea of a performance, which it too frequently resembles. This was the case with the Corinthians. "They came behind in no gift;" but instead of using them in subjection to the Holy Ghost, to the glory of God and the edification of His children, they were exercising them (i. e. glorifying themselves by them). I do not know anything more sorrowful or dishonoring to the Lord, or that has brought more sorrow amongst gathered saints than this. Real subjection to the Holy Ghost, with a sense-Of the Lord's presence, would at once put a stop to the thought of "exercising gifts." A sense of His presence at once displaces all thoughts of self. It is, indeed, most grievous, when we go to wait upon the Lord and to enjoy His presence, to find some forward, self-sufficient one making himself the center of the meeting, occupying the time, filling the minds of his brethren with painful thoughts about himself, instead of happy thoughts about Christ, thus marring communion, interrupting worship, and hindering blessings in every way. "Where the Spirit of the Lord is there is liberty"-a liberty in which the Spirit leads (and not the energy which is of the flesh); then the Lord alone will be exalted, for no flesh shall glory in His presence. Then God is everything and man nothing. May the one object of all our hearts be; that God in all things may be glorified through Jesus Christ, to whom I v praise and dominion. forever! Amen. J. N. D.

Extract

I TRUST there may be no questioning of what was once so plain to many as a path of duty. I am a little afraid of some being unsettled by looking too much to the present condition of gatherings, instead of to the fact of God's having a further work of chastening to accomplish, which we have deserved and must bow to. If there is disappointment because God does not use us more than He does, may it not be that we are thinking more of our faithfulness than of our guilt as to the evils we have separated from? If look at our present low condition and murmur in our tents, shall we not be likely soon to question our position? If Satan can unsettle, he will There are some Who talk much about, the want of power in the gatherings, having a standard of their own as to what power is, forgetting that God's presence is power, whether it be to break down or build up. J. N. D.

Faith

IT is characteristic of faith to reckon on God, not simply spite of difficulty, but spite of impossibility.

Faith concerns not itself about means; it counts upon the promise of God. To the natural man the believer may seem to lack prudence; nevertheless, from the moment it becomes a question of means which render the thing easy to man, it is no longer God acting; it is no longer His work where means are looked to. When with man there is impossibility, God must come in; and it is so much the more evidenced to be the, right way, since God only does that which He, wills. Faith has reference to His will and to that only; thus it consults not either about means or circumstances; in other words, it consults not with flesh and blood. Where faith is weak, external means are beforehand reckoned on in the work of God. Let us remember that when things are feasible to man, there is no longer need of faith, because there is no longer need of the energy of the Spirit. Christians do much, and effect little-why?

" But without faith it is impossible to please Him."

J. N. D.

Fellowship and the Right State for It

As regards your first question, I think there is a mistake as to the position of the assembly, both in the sister, and also of the brother who objected, perhaps in all. When a person breaks bread, he is in the only fellowship I know-owned as a member of the body of Christ. The moment you make another "full fellowship," you make people members of your assembly, and the whole principle of meeting is falsified. The assembly has to be satisfied as to the persons, but, as so receiving to break bread, is supposed to be satisfied on the testimony of the person introducing him, who is responsible to the assembly in this respect. This, or two or three visiting, is to me the question of adequate testimony to the conscience of the assembly.

At the beginning it was not so, that is, there was no such examination. Now I believe it a duty, according to 2 Tim. 2 Nobody comes in but as a believer, This again makes the distinction of member of the particular assembly. Still I do not think a practice such as this sister's is satisfactory. I admit fully every case must stand on its own merits, and so be dealt with. Where breaking bread is intermitted, it is well to mention it, though this be in some cases uncalled for, where the assembly knows about it and is satisfied; but if persons break bread, they are as subject to discipline as if always there, because it is the church of God which is in question, though represented by two or three; Christ is there. If it is merely an occasional coming as a stranger, the person not being known, it is well to mention.

What is not satisfactory in such cases is, first, it is accepting the person by the assembly as if he had another fellowship besides membership of Christ, which I do not recognize at all. And, secondly, I should fear there was a reluctance to take honestly the reproach of the position, the true separated position of saints, and (the wish) to be able to say to others, "I do not belong to them, I only go as a believer." I only go as a believer, only I accept the position. Waiting for them to get clear is all well. A true believer has title at the table; but if they meet as members of Christ's body, they are all one body as partakers of one loaf.

I do not admit them. I own their title; wait upon the want of light, but would not allow them to put me in the position of a sect (and "full fellowship" means that), making allowance for their ignorance, and waiting upon it. They do not come really to break bread with us on the ground of the unity of the body, if they think they are not one with us in coming; for if we are true and right, they are not one with the body of Christ, the only principle of meeting I know at all, I repeat, in the present state of the church we must have much patience, as their minds have been molded in church membership; but I ought not to falsify my own position, nor sanction it in the mind of another. If the person is known to all, and known to be there to break bread, all mention is needless; it is a testimony to the unity of the body. If an occasional thing, the person who introduces is responsible.

I remember a case, where one growing in truth came to help sometimes in a Sunday-school, and from the other side of London, and asked the brethren if he might not break bread when there-time even did not allow of him to get back to his Baptist service, and he enjoyed the communion of saints. The brethren allowed him gladly, and, if my recollection is right, his name was not given out

when he came afterward. Very soon he was amongst brethren entirely, but his fellowship was as full when he was not, and had he given occasion, he would have been refused in discipline, just as if there every Sunday.

The other question is for me a more delicate one, because it is a question of the state of the soul, as of the church, when darkness covers it. Many, many souls cry " Abba, Father " (that is, have the Spirit of adoption), which are clear in nothing save that their confidence is in Christ and His work only; and as doubting is taught in the church, and a plain full gospel unknown and even rejected by teachers, this state is the natural consequence; and it often requires spirituality to discern the real state of some if really under law, undelivered or legalized by teaching.

Hard cold knowledge of doctrine is not what I seek. Then there is the danger of throwing back a soul just when it wants to be encouraged. Doubts brought in by conflict, when a soul can really say Abba, are not a ground of rejection, though it shows a soul not well established. Yet a soul exercised, but not yet resting in Christ's work, is not in a right state for communion. So with young converts -it is far better for them to wait until they have peace, only carefully showing it is not to reject them but for their own good. I should not look for understanding deliverance, but being personally able to say, " Abba, Father." The intelligence of deliverance is the consequence of sealing. But if a man be not sealed, he is not in the Christian position. " If any man have not the Spirit of Christ, he is none of. His." Peace through forgiveness is, as to Christ's work, the evidence of faith in Christ's work, and that work, received by faith, is the ground of sealing. Then one is delivered; but the intelligence of this is another thing. Israel out of Egypt was brought to God-delivered. Through Jordan they entered in, were circumcised, and ate the corn of the land. But a sealed person alone is in the true Christian position, and this is founded on the sprinkling with blood, that is, faith in Christ's work, by which we have redemption, not in the knowledge of deliverance. This is its effect. J. N. D.

For Me to Live Is Christ

THE definite notice we find in the beginning of this chapter relative to the former order of the church at Philippi is remarkable, because the epistle is all about eternal life in the believer, and the heart of Paul laboring in prayer for these Philippians; and then he takes up the subject of the epistle-eternal life-displayed on earth so that people could see it; he was the servant of God in prison, and the eternal life shining brightly.

I would refer to John 14:20, "At that day ye shall know that I am in my Father," etc. It is not feeling but knowing that I want faith leading to action. Three things ye shall know " at that day; " first, " I am in my Father " second, " Ye in Me," " I am in you," " and for their sakes I sanctify myself," etc. If Christ had not gone up, there could be no sanctifying for us now. Of all truth He " in the Father " is the most important. It is most brought out in Colossians, and " Ye in Me" in Ephesians, and " I in you " in Philippians. "I am in the Father" is the most important, and " I in you " next. Paul begins with " I in you." There is very little of that in the teaching of the present day, i. e., a person walking down here, by Christ being in him and the Holy Ghost taking the direction; and second, " I in him." People say responsibility must not be pressed. Truly, as descendants of Adam the first, you cannot give account of self, it would be low if so, but if you say God has no claim over a believer, and if you strip him of it, you cripple him. " Be ye holy," etc., not as a man could I do it, but as a command in connection with light in me. A believer says, when light comes on anything, " I shall not do that; it is not holy." The question of sin being entirely settled, God says, I have not a word against you as to that, but if you do a single thing contrary to me you shall hear of it, It is a word that comes to a child from the Father-as one with the blood on me, I am to walk not as the world walks.

Paul is in prison. Paul in this position is hedged up, everything against him, and yet how bright is his heart! If any saw it so in me, in sorrow or trial, might they not say, that is not what belongs to me as an individual? The Lord knew Paul as Saul, and Paul was as unlike Saul as light is unlike darkness. There he is. and if surrounded by all the wickedness of men and of false professors, he cannot get his eye off Christ; that is not like Saul of Tarsus, it is a great deal too like Christ to be like Saul of Tarsus! He says, " The things that happened unto me have fallen out rather unto the furtherance of the gospel! What! to account being in bonds a good thing? Yes! it has stirred up the courage of believers without who even passed through deeper waters than Paul! He was a model man; he said, do not pity my bonds! It is for Christ's sake I wear them. I have got the mark on me of following Him, and these bonds stir up the courage of others to witness for Him. If I get suffering here, I shall get glory with Christ. If trying, as is said, to walk to heaven in silver slippers, you will not have the thought of glory as had Paul. What! give up that or the other! do not say a word of it-when Christ died and is up there, do not say a word of all you can give up, when He is up there, saying, "If your shoulder is worn with the harness, mine was-that is the path I passed through, and like master like servant." It is joy, not sorrow, if His gospel is ours, and we have to suffer for it. In times of persecution the gospel has been talked of in the ears of those opposed to it-what then, " in every way," etc., Paul wanted the name of Christ to be announced by every means and

everywhere.

How is it your hearts are not full of Christ, thinking of Him in everything? He, the One eternal lover of your souls, who has borne with your bad manners in the wilderness, the One who is coming for you on the cloud, now on the throne, occupied with you? And can you say, how could Paul be so full of this Christ? We think of, paying out for Christ instead of dwelling on what He paid in for us up there divinely. When God calls a soul, He reveals Himself as entirely for that soul. Salvation is connected with three distinct things. We have the " soul" saved now, but not the body-that will (if the Lord do not come first) go into the dust; the purchase-money has been paid, but the application of life-giving power to the body not yet till Christ comes to raise the dead and change the living. Now, a process is going on, God working to make me like Christ, and sorrows and -trials are not only like sand and grit used to polish a stone, but that I shall be made to taste through the troubles what Christ is to me. The twentieth verse is very sweet-Paul's " earnest expectation and hope " here, not the coming of the Lord, but another hope. He could count a place where all were in darkness and the power of Satan rampant, a place of blessing if Christ might there be magnified in his body; and what ought a believer to be doing now, if not magnifying Christ? Paul wanted his circumstances to make Christ much more tangible, and so it was; the anointing was so perfect on his eye he could not see anything but Christ, and in connection with those persecutors and false professors Paul said, it is Christ I want them to see; I want to be like a lens to magnify Christ. It is what Christ was to Paul that is seen here. It is very important to let what I am taught of God and of Christ appear before men-because of teaching them what God and Christ are to me. Paul had Christ in the power of His eternal life, so ruling every desire and thought, that, with a chain on his foot and hand, all he thinks of is that Christ should be magnified; he wants Christ to be known. It was Christ he was suffering for, and he knew His heart was hearing him; he felt his love, he tasted it, he could say, did He not come and tell me He would go with me to Rome? Did He not give me a word when all were in despair, to make all the people in the ship know that my God was everything to me?

Which of you could say, there is that singleness of eye, that earnest desire to live Christ, saying, till Christ comes I want Him to be shining out? Some say it more than others. The Lord some day will have to put many into the furnace to destroy what is of the world. You could not be a bit the same as Christ; He was holy and undefiled, you have the law of sin and death in your members; you can walk like Christ, but not be like Him. Paul could say, " follow me as I follow Christ." Paul had every evil in him (as we have); he takes care to show he was what we are on the bad side; let us take care to show we are what he was on the good side. How blessed if any were so walking that persons could say-looking at the walk of that one-I see more of Christ than I ever before knew.

But if conscious of being under the eye of Christ, one knows that He is taking notice of everything. Paul had to face persecutors and false prophets, but he knew the eye of One to be upon him, whose love would not let a single circumstance pass unnoticed (not even a gray hair); and that becomes the molding process of His love on me. If I live or die in the act of departing I should find Christ there. In everything about me, I have the blessed consciousness of Christ being there. "To me to live," etc. Not a single thing that should not be the means of bringing out Christ. " To me to live is Christ," takes in more than the outshining of Christ into the heart, as the smitten One whose blood flowed to wash away all sins; to all who have faith in that blood light flows; one spirit with the Lord takes in all, not the question of my having life in Christ, but of manifesting it, as a saint. Have

you a little stock of your own to trade upon; or, saying no, nothing of my own; " to me to live is Christ " to-day? There is a certain power of life in Christ that is to be told out in a very precious way, in each one of His own; " Having loved them, He loves them to the end." I am His He had owned me as His in all my wanderings, and He will love me to the end. If an angel were to come to my bedside to tell me Christ was occupied with me as a member of His body, should I be more certain of that love than I am? It is no delusion, but a fact that Christ loves me and will love me right on to the end. He wont cease making me to know it till He gets me into the Father's house, to be forever in the full fruition of it. He is in heaven now, as our Advocate with the Father. If occupied with the outgoings of self, it is like a great mountain of snow, but if I get into communion with Him, self cannot come in. You cannot say, " To me to live is Christ," if you have not got the motive love to Him. If pleasing your father or mother without a thought to please Christ, it is nothing, but if doing it, because of its being part of life in Christ that you would manifest, it would be quite different.

Christ stands with His people. If you take up a thing in His name, you may be quite sure He is near you and will carry you through it by His sustaining power. If I were to die to-morrow morning Christ would be in it. He puts us to school and does not take us out till He has done His work in us; then " to me to die is gain." We get a beautiful picture in the way in which the eternal life, which Christ had with the Father before the world was, was brought out in the life of Paul. His eye ever fixed on Christ above, his whole soul knit up with Him in heaven, ever drawing power out of that Christ to live to Him. What a happy people we should be if we were mirrors, reflecting Christ in the perfect consciousness of all our weakness, but looking at Christ in heaven, bearing up amidst all the evil coming in like a flood, because He is in the glory with God in heaven. Instead of gather ing up all the imagery on earth to be magnifying Him in these bodies, whether by life or by death, ever our happy condition. G. V. W.

Fragment: John 10

John 10. is the substitution of a center without a circumference for a circumference without a center, i. e. the Lord's own personal love and care for His own is brought in instead of a fold to keep them in. In Judaism we had a fold. In Christianity a flock and a shepherd.

Fragment: Matthew 21:28-32

Matt. 21:28-32 makes plain that the Son in Luke 15 is not in the sense of "adoption by Jesus Christ," for there one son represents scribes and Pharisees, the other publicans and harlots.

Fragment: the Spirit and the Church

Ques. How can the church be a ruin, and the Spirit still in it?

Ans. Judgment was not executed on the Jews till 800 years after it was pronounced. We cannot get out of the house, but must turn away from the evil. We are never told to improve it.

Gershom

A STRANGER, with such strange ways!

A peculiar light in his eyes!

A far-off look, a kind of daze—

Unheeding what round him lies.

There is triumph, but not scorn,

And a pity in that light;

A glance that's caught the glimmer of morn,

After a lingering night.

He has a settled peace,

A perennial flow of joy;

A love that never seems to cease,

A sweetness that does not cloy.

His speech and philosophy,—

Not of an earthly school—

Oft lead us to wonder whether he

Be an angel or a fool!

He is absent from our plays,

And awkward in all our things;

We look, at times, as we on him gaze,

To see whether he has wings!

So lightly he touches the earth,

So little he uses what's here;

He seems like a being of higher birth,

To whom unseen things are dear.

The source of his inner calm

To the world is all unknown;

He greets affliction with a psalm,
And sorrow without a groan.
He boweth no knee to man,
He seeks neither wealth nor place;
But from our schemes and every plan
He steadily turns his face.
Of ambition he has none
To help make history,
Or move this world still farther on
Toward man's good time to be.
In everything he is odd!
His religion is not like ours
Perhaps he worships another God
Than the god this world adores!
He speaks very much of death,
Declares he is risen too;
Talks of the judgment-that takes our breath—
Of the " old man " and the "new."
When asked if he'll now settle down,
And here make himself a home;
He says he's but stopping to wait for One
He expects any moment to come!
And then there's a wondrous gleam
And radiance in his face,
When speaking to listeners of HIM,
Who seems to possess ev'ry grace!
He says no two could be found
Adapted so perfectly;
In what he lacks, this One doth abound,

To an infinite degree!
With HIM he is occupied,
For others he has no room;
He's like a lover expecting his bride,
Or, rather, a bride her Groom.
GERSHOM'S the name that he took,
"A stranger:" he acts like it too,
In every motion, in every look—
Who is he, my reader? You?
T.

The Glory of the Lord

THE first principle of Christianity, whilst recognizing in the most solemn manner man's responsibility to answer for himself, puts the Christian on other and entirely different ground. This is the first principle and basis of all Christian truth, that there is a Mediator, a third person, between man and God. Another has implicated Himself, and because man could not come to God, has taken up the cause of man, and worked out an acceptance for him.

Two things are brought out here as the result of this. "Where the Spirit of the Lord is there is liberty," the liberty of grace, and we become the " epistles of Christ" (blotted ones no doubt in ourselves, but we are-not epistles of ourselves), transcripts of Christ, " written with the Spirit of the living God." This we "are," not merely we ought to be. Though in ourselves most imperfect and failing, the definition given by the Spirit of God of a Christian is, that he is a transcript of Christ.

Now the natural thought of many a soul is this: "Well, if that be true, I do not know what to think of myself; I do not see this transcript in myself." No, and you ought not to see it. Moses did not see his own face shine. Moses saw God's face shine, and others saw Moses' face shine.

The glory of the Lord as seen in Moses' face alarmed the people; they could not bear that glory. But we see it now with " open " unveiled " face " in Christ (ver 18), and yet are not in the least afraid; we find liberty, comfort, and joy in looking at it; we gaze on it, and instead of fearing, rejoice. How comes this immense difference? It is " the ministration of the Spirit " (ver 8), and " of righteousness" (ver 9). It is Christ alive in the glory that I see; not Christ down here (sweet as that was), but Christ at the right hand of God. Yet though that glory is in the heavens, I can steadfastly behold it. All that glory (and He is in the midst of the glory and majesty of the throne of God itself) does not affright me, because this wonderful truth comes in, that that glory of God is in the face of a Man who has put away my sins and who is there in proof of it (Heb. 1:3). I should have been afraid of His voice, and have said with the children of Israel, " Let not God speak with me " (Ex. 20:19); or like Adam with a guilty conscience, have sought to hide myself away (Gen. 3:8). But I do not say so now. No; let me hear His voice. I cannot see the glory of Christ now without knowing that Tam saved. How comes He there? He is a roan who has been down here mixing with publicans and sinners-the Friend of such, choosing such as His companions; He is a man who has borne the wrath of God, on account of sin; He is a man who has borne my sins in His own body on the tree (I speak the language of). His faith is there, as having been down here amidst the circumstances and under the imputation of sin; and yet it is in His face I see the glory of God. I see Him there consequent upon the putting away of my sin, because He has accomplished my redemption. I could not see Christ in the glory if there were one spot or stain of sin not put away. The more I see of the glory, the more I see of the perfectness of the work that Christ has wrought, and of the righteousness wherein I am accepted. Every ray of that glory is seen in the face of One who has confessed my sins as His own, and died for them on the cross; of One who has glorified God on the earth, and finished the work that the Father had given Him to do. The glory that I see is the glory of redemption. Having glorified God about the sin-" I have glorified Thee on the earth; I

have finished the work which Thou gavest me to do" (John 17:4). God has glorified Him with Himself there.

When I see Him in that glory, instead of seeing my sins, I see that they are gone. I have seen my sins laid on the Mediator; I have seen my sins confessed on the head of the Scapegoat, and they have been borne away (Lev. 16). So much has God been glorified about my sins (that is, in respect of what Christ has done on account of my sins), that this is the title of Christ to be there at the right hand of God. I am not afraid to look at Christ there. Where are my sins now? Where are they to be found, in heaven or on earth? I see Christ in the glory. Once they were found upon the head of that blessed One'; but they are gone, never more to be found. Were it a dead Christ, so to speak, that I saw, I might fear ' that my sins would be found again; but with Christ alive in the glory, the search is in vain. He who bore them all has been received up to the throne of God, and no sin can be there. As a practical consequence of this I am changed into His likeness. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is the Holy Ghost taking of the things of Christ and revealing them to the soul, that is the power of present practical conformity to Christ. I delight in Christ; I feast upon Christ; I love Christ. It is the very model and forming of my soul according to Christ by the Holy Ghost, this His revealing of Christ. I not only get to love the glory, it is Christ Himself that I love; Christ that I admire; Christ that I care for; Christ whose flesh I eat, and whose blood I drink; what wonder if I am like Christ? The Christian thus becomes the epistle of Christ; he speaks for Christ, owns Christ, acts for Christ. He does not want to be rich, he has riches in thirst; unsearchable riches. He does not want the pleasures of the world; he has pleasures at God's right hand for evermore.

Does the heart still say, "Oh, but I do not, and cannot, see this transcript in myself?" No; but you see Christ; and is not that better? It is not my looking at myself, but it is my looking at Christ, that is God's 'appointed, means for my growing in the likeness of Christ. If I would copy the work of some great artist, is it by fixing my eyes on the imitation, and, being taken up with regrets about my failing attempts, that I shall be likely to succeed? No; but by looking at my model, by fixing my eyes there, tracing the various points, and getting into the spirit of the thing. Mark the comfort of this. The Holy Ghost having revealed to my soul Christ in the glory as the assurance of my acceptance, I can look without fear, and therefore steadfastly, full at that glory, and rejoice at the measure of its brightness. Stephen (Acts 7), full of the Holy Ghost, could look up steadfastly into heaven (doubtless in his case it was with more than ordinary power), and see the glory of God, and Jesus standing, on the right hand of God; and his face shone as the face of an angel. And look at his death! Just like his Master's. He prays for his very murderers. 'Stephen died, saying, " Lord, lay not this sin to their charge;" Christ had died, saying, "Father, forgive them, for they know not what they do." In him there was the expression of Christ's love for His enemies. By the Holy Ghost lie was changed, and that in a -very blessed way, too into the same image.

God's Unity and Man's Union: the Difference

We have endeavored to look at three several presentations of God's unity, and three several presentations of man's union. We have seen that God has always had a unity to which He would gather His people; and have seen also that man makes attempts of his own at union, or confederacy.

There has, perhaps, already been seen enough of contrast in the two to reveal their difference in principle. We would now, however, a little more show this difference in principle, and then consider the responsibility and duty imposed upon all who would be really obedient to God's will (2 Cor. 10;4:5).

The principle of the one is separation from evil and gathering to God on the ground of God's unity; the principle of the other is allowance of evil and confederacy on the ground of expediency. The one is Godward and centers in God; the other is manward and centers in man. The one is unity which God has constituted and established; the other is union which man, in confusion, confederates. The Holy Ghost is worker in the one; man is worker in the other.

Historically, and in fact, believers were all gathered as one upon the ground of the unity, at the setting up of the church of God as we see it in The Acts. Sadly soon, as we see by the Epistles, error came in, and confusion prevailed, ecclesiastical Babylon was set up and God's truth was lost. Spiritual darkness covered the earth. Long was it so.

God's grace came upon the scene and gave there from anew-restoration of the truth of justification by faith. Luther and others were used for this. A century ago opened the evangelistic or missionary period. A Jew men of God were used for this. Near half a century ago God restored church truth the ground of His church in the unity of the spirit, and a few of His children were used for this.

The word and Spirit of God were the power in the three restorations, and the restorations were in the reverse order of the departure-the church truth being the first lost and the last restored. So now God in grace has offered renewed, distinct testimony to His unity, and has gathered a small company-a little remnant-in acknowledgment of the name of Jesus as implying what He has done, where He is and what He is, for His redeemed people, on the ground of the unity. A precious restoration this is, out of the ruin and rubbish of the ages, and bringing to the light of day once more the ground of God's church. This stands in testimony on the one side; and on the other, the sects, and systems, and churches of man's organization, divided, yet occasionally as we have seen, allied, in a strangely confused order.

God wants His people to congregate as His unity in recognition of the corporate relationship into which by the baptism of the Holy Ghost they are brought. But they will have divisions, and disperse into sects. God says there is one body, one spirit, one endeavor, one table and one loaf as symbol of the unity; and one church. But man practically discredits all this. How great the change God presents His word as guide and the Holy Ghost as interpreter. Man sets up traditions, councils, articles, ordinances, polities, systems and synods of his own. The children of God thus refuse

God's ground. It is the old characteristic. When God said "disperse," man said " confederate," " lest we be scattered; " when God bade Israel put its neck into Babylonian political yoke, God having given dominion to Nebuchadnezzar, Israel refused (Jer. 27). God now forbids His people to put their neck into the yoke of the ecclesiastical Babylon, but that is the very yoke into which His people now put their necks. So it is, "ye do always resist the Holy Ghost."

But it is replied there are divisions amongst these brethren. Not so. There has been discipline within, which has led to sectarianism without. Holding to Paul's doctrine of the church, to the entire scriptures-to the person of Christ-to the presence of the Holy Ghost-the table to which they gather is the Lord's table, not brethren's, and it is open without let or hindrance to all believers whencesoever they come, who hold the truth and walk morally. We can not go to such, and fellowship with them in their churches and systems, for that would be off God's ground and would be sectarianism-but they may all come to us, for that would be on God's ground and not sectarianism.

We wish to hold nothing more distinctly than the entire simplicity of the ground we are on, and its openness to all believers, and the title of all believers to it and to come up on it and occupy and enjoy it as we do. It is God's establishment; not ours. The ground is divine. We set up no barriers to exclude from it. We make no conditions. We are ready to own failure, low moral condition, evil of spirit and ways. But our failure thereupon does not invalidate God's ground. But those who come upon this ground are liable to the discipline that pertains to it. There must needs be soundness in fundamental truth, and there must be moral walk. So when the one or the other has come in, there has been discipline and exclusion according to 1 Cor. 5:3-5.

Though 2 Timothy shows failure and ruin, we hold that the remnant, taking the ground of the unity, in the endeavor to keep it are, through grace, placed upon the ground of 1 Timothy and have the power and responsibility of 1 Cor. 5:3-5.

Therefore when evil in doctrine came in notably,' it was judged, and those who were put out, or went out in consequence of this discipline, left behind them those who were on the ground of! the unity in the true fellowship of the endeavor to keep the unity of the Spirit in the bond of peace (Eph. 4:3), those remaining being still in the place of 1 Cor. 5:3-5. Schismatics or sectarians are those who are outside; non-sectarian are those who remain. Those who are out from them, are really not of them.

Suppose an assembly at Washington, one at Philadelphia and one at New York gathered to the name of Jesus on the ground of the one body and one Spirit, in the endeavor to keep the unity of the spirit in fellowship with other assemblies all over the world upon the same ground. Evil doctrine comes in at New York and is tolerated there, not disciplined or put away. Washington and Philadelphia judging this evil and seeing denial of discipline at New York, in loyalty to the Lord and His truth and the due discipline and purity of the assembly refuses meanwhile to receive any one from New York assembly, or to go to its table. New York has thus broken the unity and is out. But time passes on; Philadelphia relaxes, and in the exercise of love to saints merely as such, receives one of the New York assembly who personally disowns the evil doctrine and is individually clear, though his assembly is not clear. Washington holding to the truth and to discipline, now refuses Philadelphia also, and comes to be obliged to hold Philadelphia out also. Thus Philadelphia comes to be neutral. So that New York in the first degree and Philadelphia in

the second degree, have failed as to truth and discipline and have put themselves out of the unity upon which Washington stands in fellowship with assemblies the world over. New York and Philadelphia having broken the unity, Washington only remains upon it really, in the general fellowship of the gatherings of those who are really upon God's ground.

Now as to those that are neutral-how affectionately one would speak of them as members of Christ-but avowedly in denial of the ground of God's unity-gathered to Christian as Christians-man to man-Erastianism, confederacy. Hence it is that where this question of discipline has not arisen, Christians from the denominations can be received, occasionally to the Lord's table, while these neutral brethren can not be received, with whom the question is up and open, and pronounced open. They have taken their stand on the ground of gathering to Christians; not on the ground of loyalty to the Lord. Two ways meet. They take the one directly pointing to love to Christians, we that pointing to loyalty to the Lord, and we believe that by this latter way we most truly reach, first, the Lord's center, and then love to Christians, and they do not reach the Lord's center at all, by their way of love to Christians. Man's old principle of confederacy is here in its most specious and subtle form. Denial of discipline is at the bottom of it all. Thus we own in practice what we know to be fact-God's unity, in separation from evil, what in its simplicity all His people would acknowledge. Discipline flows out of this and the power of discipline we claim to be here, which neutral brethren deny.

This is owned or disowned; so there can really be no neutrality. Are not responsibility and duty to come upon the ground of God's unity in separation from evil, thus imposed upon all God's people? No amount of service or of usefulness therein, justifies disobedience. See Saul's case. "Behold, to obey is better than sacrifice." Read 1 Sam. 15 No service will weigh in the scale against disobedience. We do believe that in these days of confusion, confederacy and evil, the sweetest, most acceptable title of service and testimony an honest soul can render is just this ecclesiastical obedience-coming humbly unto God's own ecclesiastical ground. Who will be obedient ones? This obedience is joyous. With acknowledgment of abounding failure amongst us, and with outgo of love to all, who are the Lord's everywhere, we hold, through grace, to the ground of God's unity-Christ, the Son of the living God, Object, Center, Head, and the power and presence of the Holy Ghost, who would have us all keep the unity which he has established. T. M. T.

God's Unity and Man's Union: Their Difference

Now as to three several presentations of man's union which we proposed to notice. Take (first) Babel. There was union compact and comprehensive -man's great confederacy for his own aggrandizement, consolidation and glory. God called this, confusion, man united with man apart from God; it was manward not Godward. This was disorder. It was the beginning of Babylon; it was the germ of ecclesiastical organization. It was political also. The ecclesiastical Babylon was in principle there, and its name (Babylon) is God's name for the corrupt ecclesiastical systems of these days. Hence Babylon and Israel are seen as always antagonistic to the very end.

Disobedience characterized this Babel confederacy, for the command to replenish the earth called for dispersion over it; but men congregated-"lest we be scattered." Man thus acted according to his own views upon his own ground and for his own purposes, with entire exclusion of God's mind from his thoughts.

So men now arrange or array themselves into systems and organizations in disregard of God's ordering to Himself as center upon the ground of the unity which He has established; for God, as we have seen, has His own distinctly ordered ecclesiastical establishment. Just so far as man moves manward, so far he moves from God's center, which independence of God is just the principle of ecclesiastical evil. It is will- fullness, and when man congregates on the wrong principle-to himself merely, God-as at Babel-scatters. This will have illustration as we go on.

We may take (second), the more distinctly ecclesiastical Babylon—viewing the church of Rome in its claim to unity as seen in its external history from the first till now, and its history in the world from first to last; notably as to the former in its recently developed attempt to secure the reunion of christendom by means of its "association for the promotion of the unity of christendom"-taking this as an exemplification of its character-seeking by agencies working. within each to accomplish a corporate union of the Greek and Anglican churches with itself. This, if secured, would of course be followed by a forced conformity of all orders within the unity which Rome would then present, as the mother and mistress of all churches in restoration as she would claim of the visible unity of christendom. But this would still be confederacy. It would be manward not Godward. For though Rome sees the fact of God's unity in His word, she knows nothing either of its principle or of its power. Her establishment would be a totally different, thing from God's establishment. It would be confusion; and, if successful she would have consummated a union out of which all who are the Lord's would need to come to the place of His unity as truly as they who sought the Lord had to go out of the camp of Israel when it was utterly defiled (Ex. 33;7), and upon the principle of the call of the day, "Come out from among them and be ye separate, saith the Lord" (2 Cor. 6:17).

The movement under Dollinger embracing ecclesiastics of the Greek and Anglican churches as well as that of Rome, though the movement of better and truer men, is really the same principle, and to be classed as ecclesiasticism of the same character. It is all mere confederacy, beginning and ending with man. Union it may be, but unity on God's ground it is not. Confusion is its name still, and all that is of this Babylon of the Revelation-the mystery, the mother of harlots and

abominations of the earth. Mother and offspring together are to be destroyed with the terrible destruction of Rev. 17;18.

Within this, sad and painful is it to say, will be found much of the so called evangelicalism of this day, based upon Romish theology, of the true old Babylon character of mixture and confusion, out of which God's children astray there, or asleep there, are called to come, and, in His grace will sooner or later be brought out before His terrible judgment be executed thereupon. Blessed it is to be now brought out of the confusion of this political and ecclesiastical system, not only of its grosser forms, but also of its more specious and subtle forms.

Take now (third) the Evangelical Alliance. Not any unkind word about this would be uttered, nor about the dear children of God who take part therein. But in principle it is the old character or thing-confederacy off God's ground and in. God's sense according to His word, of the Babylon character of confusion. Its basis is agreement in certain doctrines which are held to express evangelical truth. It assembles periodically upon one platform, Christians of all churches and denominations, claiming no compromise of particular views, but claiming, nevertheless, orthodox union and claiming to exhibit the unity of God's people on the highest and best possible ground. Their coming together to the Lord's table, recognizes the oneness of the body of Christ, but does not recognize the unity of the Spirit, nor the special presence and rule of the Holy Ghost in the assembly, corporately, of God's people.

They meet rather as individual Christians coming out, for the once, from their ecclesiastical enclosures and tables, to manifest an essential union which they are happy to acknowledge, and to foster a love to the brethren, which they own to be a characteristic of those who are Christ's; but those divisional and distinct enclosures and tables, they not only tolerate, but sanction and applaud, and straightway return to them to be as they were. But the very principle of the Corinthian sectaries is paramount (1 Cor. 3;4).

One says, I am Lutheran-I am Wesleyan-I of the church of England-I of the church of Scotland. Moreover while at Corinth there was yet only the, spirit of division-no breaking off and going out into separated assemblies; here is now the out and out separation, the distinct churches formed, established, recognized and proclaimed as distinct, the bounds and fences high up and erect.

But if, for tendency to this, Corinth was condemned, what of these? If they Of Corinth in this thing were carnal, what of these? Disobedience, flagrant and distinct! Does such manifestation of love, one to the other as brethren, palliate disobedience of God's plain word? Doing the very thing they are forbidden to do! Can any considerations of expediency justify this? Very loving brethren, but very naughty children, not seeing that if gathered on the ground of God's unity-Godward first, brethrenward second, reaching brethren from God's 'center, there would flow out from its true source and through its widest channels in fullest measure, embracing all God's children, that love to another which they-these very ones we are writing of-desire to exercise.

Brethren bear with us. You are thus on the ground of mere confederacy. The Babylonian principle is amongst you, very subtle but if looked up, very distinct. A better thing you seek than the forced union Rome would impose, but God's real unity rejected, and allowance and vindication of the sects and churches differing in doctrine, discipline, order and organization-declaratively maintained.

Those platforms testify to two things, love to brethren and disobedience to God! Are not the writings, 1 Cor. 3;3-5 1 Cor. 1;10-13 Rev. 3;15-18, set over against them? Is not all this characteristically the Evangelical Alliance? But it is ecclesiastical expediency-allowance of evil instead of separation from evil-the former, man's principle, the latter, God's separation from evil, being the first principle of true gathering to the name of Jesus and of the recognized presence and fellowship of the Holy Ghost upon His own presented ground for the assembly of His people. And if otherwise, if, God's principle were seen and acknowledged, these sects-full of God's dear children, but off God's provided ground for His children-of which this alliance is composed, would break up to-day, and God's children would find themselves associated on ground which " they were born unto as God's children, if they would only see and own this, on God's ground, round God's center, on God's principle, in God's unity-the church of the living God.

This alliance may indeed be allowed to be the most pronounced attempt at the manifestation of Christian union, and is so put forward, though one considers the Young Men's Christian Association, which is above and beyond theological distinction, and without any recognition of such distinctions, as really upon higher ground. But the alliance as the best exhibition, ecclesiastically, of man's union, affords no true testimony to the oneness of believers which, as that which ought to be manifested, has been practically lost-but willfully gives it up and accepts declared division in its stead, and is confusion worse confounded. And as we have once seen God's unity and man's union somewhat in contrast, we may perhaps afterward consider more distinctively the difference in principle which they present, and the practical responsibility and duty which are thereby imposed.

T. M. T.

(Continued.)

God's Unity and Man's Union: What Is the Difference?

In these days of demand for what is called Christian union, one may profitably, if the Lord will bless, bring under view three several presentations of God's unity, and three several presentations of man's union, by way of contrast, that the difference in principle between them may be the better brought into light. And should any honest seekers be led to see that what they are seeking, as Christian union, can be found, in truth and power, only in God's unity, and they be led on to God's ground of unity, one's desire will, through grace have been obtained.

One thing at the outset may be noted, namely, that union is man's word, not God's, for it is not to be found in the Word, in the sense now used, where, however, we do read, anticipatively, of "brethren dwelling together in unity," of "unity of the faith," and of "unity of the Spirit," so that unity is a substantial and real thing in God's word. "Union" well enough expresses man's purpose and attempt, but that is short of God's purpose, and "unity" better expresses God's fuller purpose and real accomplishment. God's word man does not use, because the truth represented by God's word, man refuses. But if there be one sentence of the word more to be pressed upon Christians than any other, it is that beseeching of Eph. 4:3 "Endeavoring to keep the unity of the Spirit in the bond of peace;" so that if Christians attach importance to their union, God attaches importance to His unity, as expressed in Eph. 4 "ONE BODY AND ONE SPIRIT." Briefly then, first, there was really a unity before God, of the two occupants of Eden, on God's ground in innocence. God there communed with them both together, and they with Him. But Satan and sin came in, they fell, and that communion was cut off, and they both were put out of Eden. They were still together, but not in, nor upon, the ground of God's recognized unity. It was not that one sinned and had to be put off God's ground, and one remained to represent the unity, but both sinned, so the unity was broken up, they were put out of the garden, and the Edenic dispensation closed.

There was, second, a unity before God on God's ground, of the congregation of Israel. Innocence of the Eden character was no more, but grace had come in, and there was an imputed and acknowledged standing in holiness before the Lord God. As the congregation of God, fenced in, so to speak, as one people, all other peoples fenced out-the wall of partition up, and non-intercourse the rule-there was substantial and real unity of all within, so that cutting off from the congregation of Israel, was cutting off from among His people, cutting off from the presence of the Lord. This was the Old Testament disciplinary equivalent of putting out of the assembly of God, in the New Testament (1 Cor. 5); for God in grace now has His one assembly as truly, though not so comprehensively, of all His people, as He had His congregation then, and now as then upon the ground and order of His own appointment.

So also, distinctively, it was God's unity in separation from evil, and on the ground of holiness, for the tabernacle of God was its center. It was therefore essentially a gathering or congregating to, or around, God, for God dwelt there and met with them there (Ex. 25:8, and 29). Evil must needs therefore, be put away out of it, for separation of evil or from evil as God's principle of unity (as Josh. 7:12), or if the case be worse and the evil more general, the tabernacle of the Lord must

move out and be pitched without the camp (as in Ex. 33:7), whither those who are for God, and obedient to Him follow, for there was now the gathering or congregating place of His true people-those who sought the Lord. And most suggestive is this to us who would be obedient, and would be upon God's ground in these evil days, for He who really seeks the Lord now, must needs go outside the camp, as in that day.

The Temple afterward was on the same ground, and God was its center, and it the place of His unity. But there was abundant failure, and the captivity. There was a remnant down to Anna's time (Luke ii, 36). But there had been, and there was still, failure, and after God's long patience, and distinct manifestation of man's utter failure, there came foreclosure of the dispensation-of that order of things-and beyond that foreclosure our present purpose does not carry us.

There is now, third, a unity on God's ground upon the same principle of separation from evil to God. The cross of Christ brought in redemption and broke down the middle wall of partition between Jew and Gentile. Thence results the church of God-the divine unity. This was the mystery, hidden from ages and generations, but now revealed. And if revealed, surely a divine principle is afforded as guide to this divine unity. Read Eph. 1:17-23. Here we see the Father of glory has raised Christ and set Him at His own right hand to be " Head to the church, which is His body "- One 'body, having access by one Spirit to the Father "-in Christ " builded together for an habitation of God through the Spirit" (Eph. 2). " We being many members are one body in Christ." " There is one body and one Spirit," " for by one Spirit are we all baptized into one body "-the one Spirit being therefore, the introducer into the one body. Surely we thus see the body formed, and God's unity set up-the church the habitation of God. The church of God as thus corporate and " endeavoring to keep the unity of the Spirit in the bond of peace," as enjoined upon all its members, expresses the corporate responsibility of each.

Where, then, is the place or scene of the manifestation of this endeavor? 1 Cor. 10:16, 17, shows that the Lord's Supper is the expression or manifestation of the communion of the body of Christ. The Lord's Table is therefore the place or scene of assembly, in corporate character and responsibility. To it, consequently, should all His members be gathered, and " where two or three are gathered in my name, there am I in the midst," and there, too, is the Holy Ghost, the gathering and controlling power.

So the "church of God which is at Corinth," " the churches of Galatia," " all that be in Rome called saints," the saints at Ephesus, at Philippi, at Colosse, and the Hebrews, " are holy brethren, partakers of the heavenly calling;" were each, severally, in principle and ground, as the forty gatherings in London, the one at New York, and the one in Montreal, are now, severally, in each of the three cities, the local expression of the body of Christ, and each and all had, and have, an acknowledged relation, the one to the other, as of the body, AND AS KEEPING THE UNITY, and all these assemblies, now existing, being in ground and principle, in distinct and declared acknowledgment of the unity as constituted by the Holy Ghost.

And the Holy Ghost, having thus constituted and expressed His own corporate unity, and signified where and how it is to be kept, all members of the body in these several places are under responsibility to keep it as bidden. They who are thus upon God's ground, though a feeble few, a very small remnant, do represent God's unity. Multitudes of members of the body of Christ, dear children of God, being off the ground of the unity of the Spirit, are in sects and systems, but the

remnant, without any claim to be the church of God, only a part of it, represents not the unity of the body, but the unity of the Spirit, and the principle of the church of God, as keeping a unity of the Spirit remains intact, and remains with them, and they alone, as associated, the one with the other, in the keeping of the unity, the world over, are entitled to reckon on God for all that He has specially promised to His church while down here-gathered on the ground of the one body of Christ, by one Spirit at the Lord's supper-THE ONE LOAF.

And, if so, the principle of Paul's rebuke of the Corinthians is plain, for theirs was an early attempt to break this unity-contentions and divisions (1 Cor. 1). But the Corinthians had not broken away from the Lord's Table, the expression of the unity. They were not really schismatics nor sectarians.

Breaking away from the table of the unity came later. When it came there was disobedience, insubjection, sectarianism, and they constitute themselves a SECT who are thus insubordinated and disobedient to the word. So then, so now, the so-called churches of various names are each and all off the God-ordained ground of "the churches of Corinth" and "at Galatia," and are sects, and this being evil, members of the body of Christ are called to come out from them and be separate, God's principle of unity all along being separation from evil, and now, not by any judicial power, but by the power of the word and Spirit, and to come back upon the ground of the unity, as at its first setting up, which is not sectarianism now any more than on the day that Paul by the Spirit besought the Corinthians-" that there be no divisions among you."

Such are the disobedient ones, and such is the demand upon Christians at this present time, when these great truths of the one body, and the one Spirit, and the endeavor to keep the unity, have been distinctively set forth, and the Lord has gathered many of His people to Himself in the acknowledgment thereof.

We have thus seen, first, innocence in Eden-unity -communion; second, separation from the nations and from evil, the unity of the congregation of Israel gathered to God as His congregation-communion; -third, separation from the world, whether Jew or Gentile, separation from evil, formed by the Holy Ghost into one body, and, since ecclesiastical evil has come in, separation there from, in the endeavor to keep the unity of the Spirit, in the acknowledgment of the name of Jesus, and of the presence of the Holy Ghost-as made the temple of God by the Spirit-communion.

There is thus identity of principle in what we have denominated three several presentations of God's unity. The last of these is that which is now extant down here in the world, and is that whereunto they who would walk in simple obedience, and who, naming the name of Christ, would depart from iniquity, with those that call upon the Lord out of a pure heart, must be gathered.

Subsequently, three several presentations of an opposite character will be noticed. T. M. T.

Hallelujah, Lord, to Thee

HALLELUJAH, Lord, to Thee,
Thou hast set the captive free!
By the shedding of Thy blood
Thou hast brought us back to God!
Back to God and near to Thee;
In the glory soon to be;
What could love divine do more?
Lord, we worship and adore.
When we think of what we were
All by nature from Thee far;
Now brought nigh by wond'rous grace—
Worshipping, we take our place.
Waiting for Thee to return,
Daily we Thy absence mourn;
O, what joy to be at home! Come,
Lord Jesus, quickly come,

He Is Coming!

HE'S coming, coming, coming!

My own dear loved Bridegroom;

I'm waiting, waiting, longing;

I'll see Him very soon.

He is the one chief treasure,

Above ten thousand chief;

My heart's deep sighs and longings,

Are soon to be relieved.

He bought me with a purchase;

His blood most precious gave;

His life laid down in ransom,

His own loved one to save.

Descending from the heaven,

The trump of God will sound

Archangel's voice far-reaching,

The sleeping saints are found.

From dust and from corruption,

They answer to His call,

Who is the Resurrection,

My Life, my Hope, my all

He's coming, coming, coming!

My own dear loved Bridegroom,

I'm waiting, waiting longing

I'll see Him very soon.

C. E

Himself

CHRIST honored not Himself,
The Father's will was His
Nor glorified Himself, nor pleased—
He high in glory is.
He offered up Himself,
A Lamb without a spot;
A sacrifice of greater worth
God's justice findeth not.
Himself He bore my guilt
Upon the cruel tree,
His hands were pierced, His blood was shed,
He suffered all for me.
Himself He purged my sins,
He gave Himself for me,
That I eternal life might win,
And with Him ever be.
That Christ the church might have,
The bride He loved and bought,
He stooped to death, He gave Himself—
Oh wondrous, wondrous thought!
The Lord Himself shall come,
'Tis Him I wait to see,
In His blessed presence ever near,
To dwell eternally.
When reached you glorious home,
Low at His feet I'll fall,

And praise with joy my Savior God—

Himself path done it all. C. A. D.

Life and Righteousness

"Christ, who is our life" (Col. 3:4). " Of Him are ye in Christ Jesus, who of God is made unto us righteousness" (1 Cor. 1:30).

THE life which we receive is Christ our life; and this is not to make good our place in the flesh. It makes me own that there is in me, that is in my flesh. in me as a child of Adam, no good thing (Rom. 7:18). And hence, knowing that Christ has died to put away my sin, so that God's glory is maintained and enhanced as to it, I reckon myself dead, and accept my condemnation as such, but find myself (Christ being in me) in Christ. I have put on the new man, and that is all I am before God. I have given up, died to, owned the just condemnation of (only that condemnation borne on the cross) the old man. (Rom. 6:6). I am not in the condition, status, responsibilities of a child of Adam at all. As such, I have owned myself as wholly lost; I have, through grace, put it off; am dead and risen with Christ. " They that are in the flesh cannot please God;" but I am not in the flesh, because the Spirit of God dwells in me (Rom. 8:8,9).

I do not look for any recapitulation of the old man by any performance of its duties. I have given it up as wholly bad and condemned, and take my place, through grace, in Christ. For all that I was in the flesh, Christ died. He has put it away, and I reckon myself dead. I am in Him, with Him as my life, and accepted in Him my righteousness. My righteousness under the law is absolutely null. The contrary is there-sin. There is in God's sight evil, and nothing else. The flesh is thus judged. Then Christ dies for me, because I am such, and I am born again -receive Him as eternal life. Is Christ now, as to righteousness, a maker up of defects, or absolutely my righteousness? Defects of what? Is my righteousness--what I am, as living after the Spirit-made up as patchwork by Christ's acts when I have acted after the flesh? Is that the idea of divine righteousness? of Christ being of God made unto us righteousness? The new man has in himself no defects-it is Christ as my life; and the old man has no good in it. Scripture says we have put it off (Col. 3:9); we are not seen in it at all; we are not now in the flesh.

If I have the life of Christ in me, I stand before God in Christ's present perfectness. He, in all that He is, is my righteousness; and the workings of the old man, while they have been borne as my sins, and God glorified as to them, do not enter into account at all. I am not seen in the flesh, but in Christ, in His absolute perfectness, apart from flesh altogether. " I have been crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." " If ye be dead with Christ from the rudiments of the world," why, its though living (alive) in the world, are ye subject to ordinances? If I am really alive in Christ, I have not a righteousness to be made up at all, since Christ is in the presence of God for me. I have to overcome. If I fail, Jesus Christ the righteous intercedes; God chastens me, if needed; but I am not seen in flesh at all.

Here, then, is the question: Is the old man to have a righteousness made out for it as still responsible under law? or, is the Christian accounted crucified as to that, with Christ, alive only in Him, and having no other standing before God than His abiding perfection, and all his conduct here measured by that? If I am to believe Scripture, the answer is plain-" Ye are dead, and your

life is hid with Christ in God." " Ye are not in the flesh." We are created again in Christ, placed on a wholly new footing; have nothing to do with the old man (save as an enemy, which is no longer I), but are alive, and the righteousness of God in Christ.-Extract.

THE life of Christ is our life. It is not merely life without a personality; but it is the life of a Person; so that the life has, so to speak, only to do in 'me what it has already done in Him.

The Lord's Table

MY DEAR BROTHER:-There are two quite distinct truths or objects of thought brought before us in the Lord's supper-the death of the blessed Lord, and His remembrance now He is gone, and the unity of the body as partaking of one loaf. We have to avoid at the same time any breaking away from scriptural truth on the one side, and harshness and narrowness of feeling on the other. If love to all the saints is not present in my spirit, I break the unity of the Spirit while keeping it up in form rightly according to Scripture in outward practice. On the other hand, I cannot deny in practice what Scripture teaches, and especially in that which is given as a sign of the scriptural truth. The words, Table of the Lord, are used to signify that identification with Him in confession which was found in the priests partaking of the altar, and the heathens eating of what had been offered to idols. I do not therefore object to use " the Lord's table " as an expression significant of this. Hence it necessarily embraces in principle all that are His, if not excluded by just discipline. Now, as the various denominations either let in anybody, or meet professedly as such denomination, though they may allow, being such, a stranger to partake of it, the unity of the body and Christ's presence in the assembly is lost to faith, and they are still the church.

But pious persons going to the communion at one of these places can enjoy, according to their piety, the remembrance of Christ, and of His dying love. I believe they lose by it, and certainly do, the present sense of the unity of Christ's body as a present thing on earth; for their faith does not embrace it, and in a measure the sense of Christ's presence-that is, as there in the assembly-though they may realize it by the Holy Ghost for their own souls. I do not attach importance to words; but I could not own, with the light I have as to the unity of the body, that these denominational ordinances are the Lord's table; but I am quite ready to believe that souls may go there with a deeper sense than myself of the Lord's love personally. I do exceedingly enjoy the sense of His love there; but more than that, I own, as associated in heart with Him, the unity of the body of those He gave Himself to gather together into one, and own it scripturally according to His will in practice in that in which He has given expression to it, and denominationalism by being such does the contrary. But if I walk with my feet in the narrow path, from which I dare not stray, and find blessing in it, I desire to have my heart large enough to embrace all God's children walking before Him; and I lose in spirit the very blessing I am speaking of if I do not. " Your love," says the apostle, "to all the saints," "to comprehend with all saints." We cannot properly realize the love of Christ in communion without taking in its place, all He loves as His fellowship one with another is one of the three elements of the Christian state, its import far larger than we are apt to think; and if hindered in its manifestation by others, it ought only to be stronger within in our hearts in grace, and thinking of them with the Lord Himself. "He that loveth Him that begat loveth him also that is begotten of Him." But then, if it is love for His sake, this will be in obedience. Hereby we know that we love the children of God, if we love God and keep His commandments. I cannot go out of the path He has marked out, to be with those I yet love. It would not be true love to them, not the love of God, to be disobedient, and set them at ease in what was wrong, treating it as no matter.

Your affectionate brother in Christ, J. N. D.

Love Manifested and Bestowed

A correspondent asks a question as to the expressions used in 1 John 4:9 and 3:1, in connection with the love of God. " In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him" (1 John 4:9); " Behold what manner of love the Father bath bestowed upon us, that we should be called the children of God" (1 John 3:9).

The former clearly has to do with the love of God toward the world, in the gospel to men; that God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. He, as God, has shown this openly, and this is the proof and measure of His love to men, whether any one believes or not; but we who have received it can say it was "manifested " toward us. In Rom. 3:22 the righteousness of God is manifested or openly shown unto all, and upon all who believe. The cross is the clear attestation that God is righteous, as here the gift of His Son is of His love.

In speaking to the world, we would not say "us," but we should dwell upon the same fact that God's love is shown in sending His Son that life might be through Him. And this so far transcends all man's thoughts of love as to dwell in its own solitary magnitude and supremacy; for men are apt, in an ignorant way, to say God is love, and then make it to be manifested in creation or providence, or giving them prosperity, or in His forbearance to punish them, or that He ever will, in this last making His love allow evil and minister to sin. But no; in this is His love shown, giving. His Son. We have known and believed this love, and have taken that gift on its own ground, the utter failure and death of ourselves. We have learned that the first man had not the life that God would have, was not the eternal life, but the second Man was, and we have life in Him.

But now comes another thing: Is this all that He has done, simply given us life? There is more, for this life is in His Son; it is Son-life, a new style of life, altogether its own. See the manner of it! We are sons, children rather, for this is relationship, while son may be a title only. Certain things are true in Him, the Son, and in us. We are the same persons who in chapter 4 are saying, "in this was shown the love of God, in sending His Son;" but now it is not so much the fact of love and its first action, as the depth, the riches, the quality of it. We have been going to school to love, and being instructed in its wondrous reach and compass, though it is boundless, for it is God Himself.

I find a man exercised about not loving God, feeling that he ought to do so in order to get His favor, and I tell him that the love is all on the other side, that God loved us, and gave His Son that we might have life, another life, a life that will love too. Well, he believes, and rejoicing that he has eternal life, exclaims, " Oh, what love!" It is rather delight in the fact of it coming to him, a lost sinner and an enemy, and probably he is no farther in his thought than that God commended His love toward him, in that while he was yet a sinner Christ died for him. But now I tell him what he is, as so loved; that God predestinated him as a child, and that he is a child of God, having the nature of Christ, His own Son, and as He is to God; that he is an heir really of God, to share all the things of Christ forever; that he has been taken into favor in the Beloved, to be forever treated, here and

in the glory above, as He is treated, because he really is 'like Him, and one with Him, that his place now is heaven, having been raised and seated in heavenly places in Christ Jesus; and, in the sense of this that God is not only his Savior-a Savior-God-but his Father, he will exclaim, " What a love!" not simply "what love," meaning the character; for what is done with us as saved is to bring us where we are for all the ages to show out the kind of love God hath bestowed upon us, not only love, but the exceeding riches of His grace in His kindness towards us through Christ Jesus.

In Romans we have first God setting forth Christ, a mercy-seat, by whom we are justified freely through His grace-His love commended towards us; then we have the love of God shed abroad in our hearts by the Holy Ghost, who is given unto us, and this makes us very knowing in regard to tribulation and all that meets us while we are waiting for the glory in which we rejoice. And then we joy in God, for we have learned more of Him, and that is higher than knowing that He loved us enough to save us. Indeed, in that fifth chapter there is a very beautiful and natural process of reasoning, on the ground of having been brought into a place of favor wherein we stand, in knowing that we are saved; and the happy soul says, having been saved when I was an enemy, by love, none of these things are against me, none of them are the judgment of God on an enemy, but rather a little tuition for me, the way in which I learn, by His love being shed abroad in the heart; that my heart grasps it in every way and faculty, so that I know tribulation is for rue, and not against me, and works certain results, so that I rejoice in it; and thus the "much more" comes in. Thus the soul reasons, from what it has got hold of; but it does this by the Holy Ghost.

In Gal. 4 we get the son-place instead of the servant's, the son-spirit, the Spirit that was in His Son, instead of the servant's spirit, and the Son's hope as an heir of God, instead of the servant's hope, which is only his wages, if he earns them; and then we are set down to an altogether new lesson, with the little "allegory," of the two sons of Abraham as our text.

The Galatians wanted to be sons after the pattern of Ishmael, free as to his father, but bond as to his mother. Beginning in the Spirit, they would still hold on to the flesh to be perfected; justified as sinners apart from the law, but under it, as a rule of life, when saved. But no, He says, your sonship is the Isaac sonship, wholly free. And not only this, but the very name declares the character of it. Isaac means " laughter," and the promise of him and his coming filled the house with joy and the heart with laughter. This exceeds all, surely, to be told not only that I am a son, but that my coming in has filled the Father's heart with joy, and filled the house too with music and dancing, which it was necessary that the whole household should take part in. I am to know that I have made God happy. Behold what manner of love this is!

The great matter then, in the " bestowed " love, is that we have found the Father, and we have seen what He has done in the free and untrammelled love of His own heart. And then we have sat down in His presence completely at rest, more than satisfied, as David in 2 Sam. 7. Blessed man! what could he do now? He was surpassed in such an astounding way, in the very thing he had in his heart-to build a house for God. God would build for him And most certainly He was the greater builder. " Is this the manner of man?" What more could David say?

In that fathomless story in Luke 15 we have the Father in the beginning of the account, but no true sonship. We might say there were no sons at all, for the true sonship is on the ground that neither recognized " Thou art ever with me, and all that I have is thine." The younger would have his portion away from the father, and the oldest would have made merry with his friends, also without

the father, and both think of the servant place the former returning to take it, the latter making his service the ground on which he should have had his kid But the house for the true sons is built around the feast and the robe and ring and shoes, and the kiss!

Oh, that kiss of the Father! Christ Jesus came.- down to bring that, the welcome to the son's relationship. We do not kiss our servants. A servant will! be where he is called for the time, outside the house, it may be, as the one here who was spoken to by thy older son. He is a servant all the time, out or in, at work or rest, nothing but a servant, and he abideth. not in the house forever. But the son does. I apprehend that the older son is no more a son in character and relationship than the younger, who went afar off, and had to be brought back. The son of 1 John 3 is the brought in one, whose former relationship: brought no higher thought than "make me one of thy hired servants." The older one was there. He, was in the place of Ishmael, the one " cast out" with the bondwoman; the former, who " would not go in.'s But we know the Father. We are sons by calling, and our joy is complete and our liberty limitless. We-are one with His Son-are in Him.

We may well cultivate acquaintance with God's. manners; He has had to suffer ours, our legal, way-- ward, fleshly manners. To get into society above us and study and be affected by their manners is culture among men, and we may well study the style of a love that brought out a Father, in all the infinite fullness. of that relationship, in its own free action, and made, us real children, just the ones that He has held in His. counsels and heart from before the foundation of the -world. Holding that purpose and that relationship through all the ages, now, at the end of the ages, to accomplish it, how shall we not let His heart have its own comfort and rest and exultation, and let Him be, in the absolute fruition of His purposes, " the happy God? "

As sinners we behold love in God openly shown in giving His Son; as saints we learn of the affluence of that love in its own depth and character bestowed upon us, for now it can rest on us, while before it was only shown to us.

But let us not get the thought that these various things we learn of it and what it has done indicate any attainment on our part as to the love. We may and do learn more of it from day to day, but we had it all, and all it brings, the moment we believed, just as a person is as rich the moment I put into his hand the deed to an estate as after he has moved upon it and found out and developed its resources. It may have mines of gold, silver, and precious stones, rich coal and iron fields, broad forests of the most valuable trees, and a soil in other points that is fruitful to the utmost degree, and have a mansion and buildings fitted to the amazing profusion of everything; but it was his, all at once, the moment he took the parchment from my hand. So we are only finding out the manner of His love, as we discover more and more the matter of the blessing that He has given us.

I would only add that we are always treated by Him as in the son-place. In the two conditions wherein we might be tempted to doubt our place,-when under discipline, and when we sin-He takes special pains to remind us of it. In Heb. 12, there is chastening; and that I may not be deceived into saying, "If I am His, why all this? " He tells me that it is my Father's hand that uses the rod, and that " He scourges every son whom He receives." In John 2:1, if I sin-the very time when I might say, " Ah, I am not a Christian, after all! " He says I have an Advocate with the Father, not "God." He emphasizes the relationship just where I most need the assurance of it. Who but a father can discipline, or would care for the moral condition of one? Is it not perfect?

And indeed we may say it must be boundless to suit God, to be the revelation of Himself, that which he would set His hand to as peculiarly His, and finish in a way commensurate and becoming. T.

Man's Trial of Jesus, and Its Results, Godward and Manward

This scene, or rather these scenes of Matt. 28, are very striking and solemn. In them we see Satan and man acting, doing deadly work, and telling out their thoughts and feelings toward God's holy One; He in meekness and grace submitting to all. Here He is seen as the unresisting Lamb, whether in man's cruel and wicked hands, or in the hand of Him who made Him sin for us, and dealt with Him accordingly. It is marvelous the perfection that comes out in this lowly, self-emptied One, as He passes through these scenes. Moral glories surrounded Him, which God alone appreciated, which our hearts, even now, but feebly enter into, but which will be a wonder to us throughout eternity.

The blessed Jesus has passed through the trying scene of Gethsemane, sweat, as it were drops of blood, has rolled from His precious brow; the dark, deep cup of anticipation has been emptied. He has submitted to be captured and bound by His enemies, and having been led to the high priest's palace and condemned by him, He is sent to Pontius Pilate, the Roman governor, to receive further trial.

" And Jesus stood before the governor." How strangely inconsistent! God revealed in flesh, standing at the bar of man, man daring to try at his faulty tribunal his Creator; the King of kings standing bound, to be adjudged of the princes of this world the Holy One of God, Jehovah's fellow, in the power of man, unholy man, to do with Him as he pleased, staying not in his Satan-led course until he had stained his hands in the blood of the Lamb of God! Herein was indeed the culmination of human guilt, the worst of man's acts, the full expression of his badness, and enmity against God; but at the same time the heart is relieved by the lowly grace, the profound humility, the unresisting love, and perfections of the blessed Lord Jesus Christ. Man's side could not be darker but how wondrously bright that of the Son of God.

Man's trial of Jesus was a moment above all others in man's history. Scan the past and look into the future; however bad it may be, it seems not to rise up to this. Man's future attempts to dispute with the rightful Heir (Rev. 19;11-21), will be but the result of his seeking to get rid of Him here. His hands stained with His blood, and having succeeded' in casting Him out of the inheritance (Matt. 21:33- 41), what more natural than that he should seek to retain an inheritance that he has " seized," and dispute the claims of the Son of Man when He comes.

This trial of the Lord Jesus was a moment of deepest interest to the angels of heaven; for with what awe and deep feelings they must have gazed upon the scene; as it was in the ways of God with man. This act of man's, this full, deep and awful expression of his wickedness and what he was capable of doing, were but to be the moral judgment of man in the sight of God. " Now is the judgment of this world." After this it would be no longer man as a probationer, but as one judged already, although allowed to go on during the lingerings of divine grace, and the accomplishment of God's purpose, ere the sentence already passed be executed.

Now look at the scene. There is Pilate, the judge upon the seat of judgment, though not of justice; there are the priests and the people, Jews and Gentiles, kings and princes, yea, the representatives of the great, human family; and in the midst stands Jesus the Son of God. What a moment for heaven, and what a moment for earth!

Pilate says: " Art thou the king of the Jews? " The lowly prisoner says: " Thou sayest."

Pilate again speaks, but this time addresses the multitude before him, the accusers of Jesus: " Whom will ye that I release unto you, Barabbas, or Jesus who is called Christ? "

His wife's dream interrupts him, and the chief priests and elders incite the people on, that they should ask Barabbas and destroy Jesus.

Again the governor appeals to them: " Whether of the twain will ye that I release unto you? "

What a moment! The Son of God and Barabbas are in the scales of human judgment. Which will man take? Whom will he choose?

Ah, listen! and let those who boast of human goodness be ashamed at the decision.

They said, " Barabbas!"

" What shall I do then with Jesus which is called Christ? "

They all say unto him: " Let him be crucified."

But one more appeal and all is over; the Roman governor, as if somewhat alive to the innocence of his prisoner, says: Why, what evil hath He done? "

This only irritated the foes of Jesus and the enemies of justice, and as if they thirsted for His blood and were angry at the delay, " They cried out the more, saying, Let Him be crucified."

The judge having washed his hands of condemned innocence, and the people having taken upon themselves the responsibility of the deed, though in nowise clearing Pilate, the trial closes. The innocent One is condemned; oppression rejoices against judgment;-but for a little.

Jesus is hurried from Pilate's judgment hall, to that of the common hall, there to receive at the soldiers' hands further insult and scorn, of which the scarlet robe, the crown of thorns, the reed, the spitting, and the smiting, are the witnesses. But without a murmur! Wonderful perfection!

From the common hall He is hurried to Calvary's hill, then by wicked hands impaled on the tree. Here the sentence passed was executed the blood thirsted for was obtained; and as if to make sure of the death of the object of their hatred, they pierce His holy side with a spear; and to give a finishing touch to the dark picture, and a fuller expression to the wickedness and hardness of their hearts, they deride and scoff at the expiring Sufferer.

But not a word that spoke of murmuring, or that expressed aught but love escaped His lips; but rather the contrary: " Father forgive them for they know not what they do."

Man has done his worst, and seemingly Satan has triumphed; they have, for a moment, prevailed against the Son of God.

But, let us not hurry on as if this were all in this scene. It was not all. Man and Satan have acted hitherto; but ere the blessed One expires, He has to tread other ground, pass through other scenes, bear a mightier load, hear and experience the roarings of deeper waters, feel a heavier hand, and endure greater woes and sorrows.

The blessed One passes from the dealings of man to the dealings of God; from the scene of the expression of human sin to that where atonement was made for it; from the stroke of man to the stroke of God; from the abandonment of man to the forsaking of God. He must, in His death, be not only the expression of human guilt, which His death was, viewed in one way, but He must also be made sin, and the hand of God must lay on Him, the holy Substitute, the sins and iniquities of His people. And as such, lie must turn His face from Him! Now He is alone, absolutely alone; no angel to strengthen Him here as in Gethsemane. Gethsemane's sorrows reach not to these, though they led to them. Anticipation of the cup then, but here, the cup itself.

Ah, now listen! listen to that cry from amidst that darkness, and from the depth of those waves. Listen to the roar of those waters, but this voice rises above them all: " My God, My God, why hast Thou forsaken me? "

These are scenes whither we cannot come; these are waters we cannot fathom; and, blessed be God, these are woes, though due to us, we shall never taste.

There was a distance between the ark and the host (Joshua in 4). And the Lord had said to Peter, when he vainly thought he could follow Him Thou canst not follow me now but thou shalt follow me hereafter" (John 13:36). Yes; when the terrible form of death had been taken away, and that which was its sting atoned for, and the strength of sin-the law, had in every way had its claims met, then Peter as a martyr could follow.

Flesh and blood would not avail him. Nothing short of the absolute perfection of the Lamb of God could stand in these roaring waves. The boastful Peter quailed at the words of a servant-maid; but the One of whom we speak, trusted in God though forsaken and judged of Him.

Ah, yes; it is a reality of infinite worth, to faith, that He was judged of God. A substitute stands and acts in the place of another. So it was here. " The Lord laid on Him the iniquity of us all." "He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He path put Him to grief; when Thou shalt make His soul a' n offering for sin," &c. " He was wounded for our transgressions, He was bruised for our iniquities: ' the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53). " Who His own self bare our sins in His own body on the tree " (1 Peter 2:24). " He was delivered for our offenses, and was raised again for our justification " (Rom. 4:25). What treasures these passages are to the believing sinner, and what a clear note they sound, as to the precious doctrine of substitution. Jesus took cm. place; made Himself responsible for His people's sins places Himself under the dreadful consequences of His people's condition, and God inflicts upon Him all the righteous judgment due to them. " He made Him to be sin for us, who knew no sin that we might be made the righteousness of God in Him " (2 Cor. 5:21).

" Jesus, when He had cried again with a loud voice, yielded up the ghost." All is finished; God is glorified; redemption is accomplished; salvation procured, and God in righteousness can carry out all the purposes of His grace and love. " God is just, and the justifier of him that believeth in

Jesus." Wonderful facts!

But will God wait until the third day to give expression to His appreciation of His Son and His estimate of what was accomplished? Ah, no; true, the full pleasure of God was expressed when He, by His power and glory, raised Jesus from the dead and set Him at His own right hand in glory, but before that lie told out in unmistakable language His delight and estimate.

" And behold the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many (ver. 51-53). Instantaneous was the response from God, glorified about sin, to the holy Sufferer now dead upon the cross. The Lord Jesus dies having finished the work; God immediately expresses His divine satisfaction with what was done. The veil is rent, the rocks rend, and the graves open. Blessed threefold testimony of the satisfaction of Heaven!

What a voice this has for the believer. God had no pleasure in The multitude of sacrifices in the old dispensation; but in this He has infinite pleasure, because now He can in grace come out to the sinner and conduct him as a pardoned and justified soul right into the very holiest of all. God can have the sinner with Himself. Nothing short of this could possibly, satisfy the heart of God. In this He has infinite pleasure and delight. God in righteousness can save the sinner, and the sinner thus saved, can stand within the holiest, having no more conscience of sins-a conscience purged by the blood of Jesus.

Thus we see that that which gave a full expression to man's sin, and Satan's enmity, also manifested God's great love to man and in His divine wisdom He turned that death, which expressed man's wickedness, into a channel of blessing to him, on the ground of there having been by the same death, a full atonement for sin made, and the accomplishment of redemption. Thus God in the fullest sense, made the wrath of man to praise Him. He is glorified about sin, and every claim of His moral government maintained and established, while at the same time the love of His heart finds satisfaction, in carrying out its blessed purposes respecting man.

And through the whole the perfection of the Lord Jesus is seen, standing in marked contrast with man's extreme wickedness, keeping the place of the dependent and obedient One, submitting to the will of the Father, and accomplishing that will by enduring the unutterable woes and horrors of the cross: that cross which not only involved man's hatred and Satan's power and enmity and a violent death at their hands, with all the exposure and ignominy attending it; but which also involved "being made sin," being "being "shut out from God," and in the way of "Judgment" treated as the sinner.

Surely it is the Christian's joy and glory to know that He who went down so far that „He could go no farther down, has been seated on the pinnacle of glory at God's right hand, having all power and judgment put into His hands, and that there He is crowned with glory and honor, and from thence will come to assert His rights.

Mark 4:21-25

THE seed which fell on good ground brought forth fruit in different proportions. We see the activity of grace in the heart, because it grows and bears fruit, and keeps on growing. He who has truly received the word in the heart is fitted to communicate it to others. He may not have the gift of preaching, but he loves the truth, he loves souls, he loves the Savior, and the light which has been lit in his heart is to light all around him. He too sows according to his strength, and is responsible to do so. All will be manifested, faithfulness and unfaithfulness, with regard to this, as in everything else. God sends light into the heart in order to give it to others, and not to hide it. We shall receive more, if we are faithful in communicating what we possess; and, if there is love in us, this cannot fail. Truth and love both came in Christ, and unless the heart be full of Christ, the truth will not be manifested. If the heart be full of other things, or of itself, Christ cannot be manifested. If Christ--truth and love--be in the heart, the truth will shine out for the blessing of others, and we ourselves shall be blessed, and more will be given to us; and there will be liberty and joy in the sod:), That which he already possesses will be taken way from the man who does not let others profit by the light he has. J. N. D,

My Exceeding Joy

" The Lord Jehovah is become my strength and my song " (Psa. 43:4; Heb. 3:18; Rom. 5:11).

OH God, in Thee I joy!

For " whom have I in heaven but Thee,"

I would desire none else but Thee,

It is Thyself I long to see,

" God, my exceeding joy."

Oh God, in Thee I joy!

What though my path be dark and drear,

It matters not when Thou art near,

Thy presence calms each doubt and fear,

" God, my exceeding joy."

Oh God, in Thee I joy!

And bright before me shines the dawn

Of one triumphant glorious morn,

When sin and woe will all be gone,

" God, my exceeding joy."

My God, in Thee I joy!

And up above this world's rude din

I would press forward Christ to win,

And find my only portion in

"God, my exceeding joy."

My God, in Thee I joy!

Under Thy wings may I abide,

And in Thy shadow may I hide

Until like Thee "I'm satisfied,"

" God, my exceeding joy."

My God, in Thee I joy!"

And Thou dost take me by the hand

To lead me-to the heavenly strand,

Where all my hopes on Thee will land,

"God, my exceeding joy."

Notes of a Lecture by J. N. D.: Luke 12

THE Lord had gone through every principle which could act as warning and instruction to His disciples in bearing testimony in an adverse and evil world, and in answering the one who came to Him to judge between him and his brother, shows the folly of man in laying up treasure here; but then goes further to encourage His disciples, and assures them that the Father has His care about them. They need not fear as to this world, for it was the Father's good pleasure to give them the kingdom; but He then goes on to tell them also in what spirit and attitude they were to walk in accomplishing His will meanwhile. Their whole character and condition were to be the result of waiting for their Lord; not merely holding the doctrine of His coming, but in truth of heart waiting for Him. There was service for Him meanwhile, "occupying till He came;" but they were to be going on through the world as always expecting Him. We get in Thessalonians how they were converted to wait for God's Son from heaven, and that this expectation was what characterized and gave its color to every relationship of the Christian life, holiness, love to the saints, their thoughts as to those who fell asleep in Jesus, and how this expectation kept all right. Whereon the other hand, the servant says, "My Lord delayeth His coming," he begins to beat his fellow-servants, and to be drunken, and it is this that has been the ruin of the church. Not saying He will not come, but that He delayed His coming, the loss of the pie-sent expectation of Christ. On the other hand, what wakes all up from slumber is the cry, "Behold, the Bridegroom cometh." Some were real Christians, and some were not, but as the original calling was to go out to meet the Bridegroom, so what woke up the sleeping saints was the cry that He was coming. All, real or not, had got in some comfortable place to sleep, and all had to wake up when the cry came. The original call was to wait for God's Son from heaven, and in the interval all, wise as well as foolish, go to sleep. The true saints had oil in their vessels, real grace, but they, too, had lost the present expectation of the Bridegroom, and with it faithfulness to the true and original calling of the Church of God. The second coming of our Lord is not some truth hid in the bowels of Christianity, which only those advanced in the things of God can know about, or some special notion which only a few by research can get hold of; but it was what they were converted to-to wait for Him, Jesus, who delivered from the wrath to come. If the apostle speaks of the joy and crown of his ministry, it was at the coming of the Lord he sees it in those he had been blest to. If he speaks of holiness in them, it was at the coming of the Lord Jesus Christ. In fact, it was connected with everything that interested the Christian. And the Lord Jesus," leaving His own in sorrow, the comfort is, "I will come again." He does not send for us, nor is it merely that we drop away one by one to be with Himself, but He comes Himself to receive us to Himself. So with the disciples looking up into heaven after the Lord Jesus, the words to them are, "This same Jesus shall so come in like manner," etc. The last words, too, that the Spirit of God leaves imprinted on the Church of God is, "Surely I come quickly." Now it is not the place His coming holds in prophecy which is to occupy us, but Himself, made distinctly and personally precious, that we get in it. Himself we are looking for, to see Him as He is, and to be with Him, and to be like Him. The only proper hope of the Christian is the Lord's coming (2 Cor. 5). We are going to be with Him, bearing the image of the heavenly; to be perfectly like Him in the glory, and it is when we see Him as He is (1 John 3).

I refer to all this, not so much to prove the doctrine of the Lord's coming as taught in scripture, as to show how the coming of the Lord is associated with every thought and feeling of the Christian. We should be blessedly happy with Him by the way; all His fullness is ours to enjoy; but we wait to know fullness of joy with Him when He comes.

Anybody in G- can understand that if I am waiting for Christ it will regulate all I am in, in my daily walk. The person of Christ is the direct proper object of the heart in this hope. It makes the blessed person of the Lord the subject of thought. You do not even get such an expression in the word of God as going to Heaven; it speaks of departing and being with Christ. What fills the mind of the Spirit is Christ. First, His life of grace down here, His love to us in it, "He loved us and gave Himself for us," etc., and then the soul wants Him.

There are other things connected with. His coming, but the blessedness of it for us is that He is coming. And He is waiting for us Himself. The Father has said to Him, " Sit on my right hand till I make Thy foes Thy footstool," and there He sits at God's right hand, waiting, and the first thing He does when coming, is to take us to Himself. And then, if we can say, "He is satisfied in seeing of the travail of His soul," we can say, "I shall be satisfied when I awake in His likeness." We, because there with Him; He to have us there; we are never fully satisfied till there. For all this blessing and glory with Himself the Lord has taken upon Him the form of a servant, which -He never gives up." I am among you as He that serveth," was His word on earth. Service will be still His character even in the day of glory. Love delights to serve. How blessedly this marks the path of the Lord Jesus down here, and where the heart is right we see it to be His glory; and for every eye that could look through all that humiliation, what divine glory was there to be seen.

"He took upon Him the form of a servant," has divine love stamped upon it. When I see the Lord of glory coming into all the ruin of this scene, it is wonderful. Peter seeing this, says, Thou shalt never wash my feet." The Lord proves the necessity of it for them. "If I wash thee not thou hast no part with me." He was never more glorious than in thus employing of Himself. " Now is the Son of Man glorified, and God is glorified in Him," He says as He looks on to the cross.

Before arriving at this 13th chapter of John God had put His seal upon Him in three characters in 11th and 12th chapters. As Son of God in raising Lazarus; as Son of David riding into Jerusalem; and as Son of Man going on to the cross. Then in 13th chapter we get " Jesus knowing the Father had given all things into His hands, and that He was come from God and went to God," returning to God in the perfectness in which He come from Him, in the consciousness that all things were now put into His hands, girds Himself, and washes His disciples' feet. That was saying, " I am still, though the One the Father has given everything to, the servant of my people in love." Peter does not give Him His place as the servant, and the Lord says, " You have no part with me. I cannot stay here as your companion, and if I do not wash you so as to be fit for being with me, you can have no part with me." And this is what He is doing now. It is not the cleansing as to being born again, but every-day washing in respect of defilement-the cleansing of our feet by the way when cleansed already by the word. We get what this service of the Lord is in the Hebrew servant in Ex. 21 " He refuses to go out free, and has his ear bored with an awl." That is just what Christ has done. He might have gone out free, having done His Father's will and finished the work He had given Him to do. But no, "He ever liveth to make intercession for us." So it will be His delight to minister to me in the glory.

What will that day be to us? Not merely that I shall have the happiness of heaven, but I shall have Christ ministering it to me. And now, while waiting for this, my place is always watching-not rest, but blessedness. You must have all tucked up and in order in your hearts and affection, and light burning.

We have not got service here but watching; service comes in after.

It is the state of the heart He is looking for. "As men that wait for their Lord." He has accomplished all for us, washed us from our sins, and now our place is to wait for Him, to see and be with Him who has so loved us. His presence, fullness of joy, and He says to us "My joy will be to minister to you in that day. Your part now is watching and waiting for me -ever on the watch for my coming."

We are then, when all things are as He would have them, set at the table of heaven, and His joy will be to serve. We do not think enough of His interest in us. The way to get warm is to get near the fire. His love is what we want. Where really Christ's love is felt in our hearts, that is our love to Him. The love of Christ while absolutely divine, has come down to us in the things in which we were and are, to be thus known by us. The Lord with the leper who came to be cleansed, could have healed with divine power, but touches the poor defiled being, uncontaminated by it, but with the realness of one who could thus show how He took part in his sorrow. Love perfectly divine but came down to us in our need and ruin-Job's daysman-fear taken away, and one to put his hand upon both. The word which proceeded from the Father and brings heaven down to me, enters into all our state here in ruin and sorrow, to be known by me thus.

Thus all our cares are met. Are we watching for Christ? True blessedness it is. You may say, What harm is there in building, planting, buying and selling? It is not that the evil is in what is done in itself. He does not speak of sins, but that we are going on as though He was not coming. " We wait for God's Son from heaven," meanwhile there is also service.

" Find so doing,"-not only watching, but serving Him while waiting for Him. And what is the end of this for us is, not the table of joy in His presence, but reigning with Him. Each is in character. We get here that where service comes in, reigning with Christ is looked to because we are joint heirs with Him. We have two things characterizing the saint-watching and serving, and each its proper blessing answering to these. The joy of the Father's house, and reigning with Christ.

Then He takes the dark and solemn side-the state the unfaithful were got into, because not waiting for Him. Solemn warning! In it we have the whole history of the Church taken up, and in the end the judgment of the professing body. The unfaithful servant gets his portion with unbelievers.

One word at the end. We shall meet with difficulties in the way. " He had not come to give peace on earth," etc. When first come into the world, it was " glory to God in highest and peace on earth,"-afterward, when riding into Jerusalem, we get peace in heaven; not on earth. Then, when Satan is bound, we shall have peace on earth, but it is not now here. The Prince of Peace was a rejected One by the world.

And this is always so in the history of man. God sets up Adam in innocence in the garden, and he fails (Luke 12), and all is ruined. But God never restores a fallen order of things. He comes in in grace, and brings in Christ, as the seed of the woman. And all through it has been the same. What God has setup, Satan ruins when unbound. Adam fails-Noah gets drunk. The golden calf is made

when the law is given. In priesthood (those to stand between God and the people) strange fire is offered the first day. Solomon, established in the kingdom in the height of Israel's glory, loves many strange women, and the kingdom is ruined. Church-my Lord delayeth coming, and all seek their own, and after the apostles decease all fails.

The angels (Luke 2.) announce peace. The Lord says, "Do you think I am come to bring that now? Indeed, I am not." Why? Because rejected. "I am come to kindle a fire," etc. Before the cross they were ready to kill Him; "the fire was already kindled," and why was this the effect of His coming as He did? Because the enmity of man's heart was so great that when through the fullness of grace in Christ God was manifested, this drew all the enmity out.

People talk of progress in the world. Beloved friends, what progress? Railroads and telegraph there is progress in, but how about the moral character of things? Are children more obedient, do they know more than fathers and mothers? Are servants more trustworthy and faithful?

We do not look things in the face, for every one knows that evil is in progress. It was not to dwell on this that was my object, but to awaken your minds to the blessed hope before us. I find the blessed truth that though the fire has to be kindled, where this fire was kindled in its fullest form was at the cross. "The baptism He had to be baptized with," and there we get the fullest expression of His grace. And there is nothing that now comes to us as a trial that has not the stamp of the cross upon it, and does not bring tenfold blessing. Look at Job, and all he is brought through in the hands of Satan. But who started that? God it is that says to Satan, "Nast thou considered my servant Job?" etc. He brings him before the notice of Satan. Satan says, "Try him and see if he will not curse Thee."

Then we get Satan allowed to touch all but himself, and after Job is proved here, Satan again says, "All that a man hath will he give for his life; just touch that and see if he will not curse Thee to Thy face." But look at the result, the end of the Lord in it; "Job humbled, sees God and abhors himself." It is not now as before, "When the eye seeth me it blesseth me," but, "Now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes." It is no longer self-complacency but self-abhorrence. But at the cross we get this in its fullest and most wondrous expression. Love till then had not been free to flow out. The place of man's judgment is the place of God's richest blessing.

There the love was in Him and the world would not have it, and His own people had little understood or entered into it, but the moment man had fulfilled their enmity against Him, all the infiniteness of His grace was set free. And now through His cross, it "reigns through righteousness unto eternal life."

And in the path of this we are set now, viz., the enmity and evil of man's heart against Christ, and the power of God's love displayed in Him in the midst of it. We do not get a statement that all Christians shall suffer persecution, but "all that live godly." And our little measure of trial is the same in this respect, as in fullness the cross was, but an outlet for the full and blessed love of God to flow out. It teaches us this, beloved friends, that walking in godliness and waiting for Christ here, whatever the wickedness and evil of man may be against us, that His perfect love as flowing out in the cross is ours to know and enjoy.

The Lord give us to be as men that wait for their Lord, serving Him in this hope. Only remember this, " that if a man serve me let him follow me," are His words to us. You cannot serve Him without walking in His footsteps.

Notes of Readings: 1 Thessalonians 1

IT is very blessed to get back to the beginning of things. We come to the first epistle written to see what was given and the character of the people formed from it. We get precious and fundamental truths, and a people who are acting in great simplicity. It is refreshing; in the midst of so much denial of the truth it is exceedingly refreshing to get into the word, and there we are in a different atmosphere.

Here we find " the church which is in God the Father." There was no bringing out of God as Father before the resurrection of Christ; Christ could say " My Father," but there was no bringing Him out as such for us-we could not say " God our Father " until the resurrection. When Christ was raised from the dead He was made the Head of the church. It is now that we have the full revelation of God as the Father of our Lord Jesus Christ and our Father. You see how that is brought out in Ephesians, " Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." We have in the first chapter of Ephesians God's counsels as " the God and Father of our Lord Jesus Christ," in regard to our heavenly place, His having sons in glory-sons unto Himself. You see how it is that the church is spoken of as being in God the Father.

Now also the full title of Christ is brought out. Jesus was His human name; when He is raised on high He is made both Lord and Christ; thus we have the full revelation of Him in resurrection, and the church is linked with Him there. So we become the occasion of the fullest, most wonderful revelation of God and of Jesus Christ. When the church loses the sense of its ground and place, all truth gets lost. No wonder, because it contains in its very idea and position all truth.

Then we have what is common in the epistles, the announcement of " grace and peace," not mercy; mercy is used in connection with "grace and peace" in epistles which are individual, as Timothy, Titus, Philemon, etc. You would gather from that, that there is a difference in the church in its standing before God, and the man who may need mercy in regard to the body and his daily walk, and even though the church may be in failure and be doing badly, yet God always says " grace and peace." Suppose I find my children all in confusion and in a quarrel, and I go among them to quell the disturbance. Of course, if I have not peace myself, I cannot make peace; but if I have peace I can bring peace, because I have it in my own heart. When Christ sent out the twelve to preach among the Jews, He said, " Into whatsoever house ye enter, say peace be unto this house." God is the God of peace, and He announces peace. Here then, peace is from God the Father, and from the Lord Jesus Christ, the Head of the church.

The first thing is thanksgiving. Necessarily one might say, I might be thankful if I were going out-among a parcel of heathens, because I would have the truth to tell them. But supposing men have received the truth and have come into their place; then I am more thankful still. Here everything is simple and sweet, and it is all thankfulness, "We give thanks to God always for you all," It is a company composed of those only who are saved; no mixed multitude there. " Making mention of you in our prayers." He had the care of all the assemblies. He always had them before

him. He was the minister of the church; he is the one to whom was given a distinct ministrations of the church. The more one enters into Paul's truth, the more he will have the state of the church on his heart.

We find in the third verse the three things that constitute Christian character and life, "Remembering without ceasing your work of faith, and labor of love, and patience of hope." Now we have these three things spoken of; they are the foundation characteristics of the Christian, "faith," "love" and "hope." You remember it says in 1 Cor. 13 "Now abideth faith, hope, love; the greatest of these is love." They abide, they belong to the Christian as such. In Romans we get their origin, "Being justified by faith, we have peace with God." In looking back on the cross we see what is done for us. The perfect work of Christ has given us peace, perfect peace. And then comes hope, "We rejoice in hope of the glory." There is also our present standing, "By whom we have access unto this grace, or favor, wherein we stand." We stand in the position of favor before God. We have love exercised towards us in that position of favor in which we are. Faith gives peace, but the present position is the result of love. We are standing in Christ. Thus we have, in that same connection, "The love of God is shed abroad in our hearts." It is God's love.

All these things are perfectly certain. I am just as sure in regard to the future, as to the past. I know Christ has come and died for me, and I am safe, the word of God gives me that with perfect certainty. Then Christ has assured me He is coming again. It is not hope in the sense of uncertainty; never do you get in Scripture the idea of uncertainty in regard to hope. There are three kinds of assurance spoken of, "the assurance of faith," "the assurance of hope," "the assurance of understanding." I am perfectly certain because I believe what God says. I am perfectly sure in regard to the past, because God has told me that Christ died, and the result of that death, and that is faith. I am perfectly sure in regard to the future because God has told me that I am to be with Christ in the glory, and that is hope. I am perfectly sure in regard to the present because I understand what God has told about this mystery of Christ and the church, and I know about it, and therefore I am assured; it is the common and constant condition of the child of God during the present interval. I am assured in the past, present and future. "We are always confident." Now is not that wonderful? These three things, "faith, hope and love," are seen here in exercise. There is the "work of faith" and the "labor of love," and the "patient endurance of hope."

What is the work of faith? What is faith itself? Faith takes me away from any trust in myself and casts me upon what God tells me about Jesus Christ having died for me. I get this and have peace; "He was delivered for my offenses and raised again for my justification." There is the whole thing. Believing in God I get peace. What would be the work which would flow out from that? It would be the continued abandonment of self. I would not expect to find anything in man. I have found everything in Christ, and what He has done. Take the case of Abraham; he believed God; then God came to Abraham and said, "Take thy son Isaac whom thou lovest, and sacrifice him." Now God had told him that He was the Almighty God, and he believed Him; on that account he could take his son Isaac and say, If the Lord kills Isaac He can raise him up again, yes, twenty times, if necessary. The work of faith is letting go of my present things of sight, and just resting on God's word. You will see the character of this in the ninth verse of this chapter, "They turned to God from idols to serve the living and true God, and to wait for His Son from heaven." Do you not see how sad it is in this day that nine-tenths of professing Christians do not know that they are saved, they have not peace, they are not getting God's word in regard to it, and are not settled?

Who gives them the assurance of salvation among those who teach them? I have ground in God's word for perfect peace, and now I let go of myself and rest on Him, and thus let everything go, self, world and all.

Then comes " the labor of love." Now it is God's love shed abroad in my own heart. It is not my love, because human love is not worth anything. Having become a new man in Christ Jesus, His love is shed abroad in my heart, and that is the love I trade with. The "labor of love " is God's love going out in ten thousand forms towards others. It is expressing itself towards the brethren and men outside in all forms. He could look at these people and say, I see all these things; you are resting in God and have peace, and I find that love is there and it is going out in various forms; it is shed abroad in the heart.

Then there is their "patient endurance of hope." He says in Rom. 5, " We rejoice in hope of the the glory of God," and then " rejoice in tribulations." The moment I see this is not my home, as a man of faith, I am apart from it, but I may pass through tribulations of various kinds; I have this hope and I can bear it patiently. Take the case of Christendom today; people have not the hope of His coming, nor peace with God, and how can they bear these things? They are sorrowful and weighed down, and people who are nominally Christians, and perhaps real believers, are tossed about in their minds, and anxious and careful, and as much seeking after the world as anybody, just because they do not have this hope, the waiting for the Lord Jesus to come. Supposing you are constantly waiting for the coming of the Lord, expecting Him the next minute, or hour, and a man cheats you. You can say, "I have enough." If I find you acting in that way, I know that some good news has come to you. I know that the word of God has come to you and has power over you. These people had been heathen only a little while ago. Outside of them were heathen. They were in trouble and anxious, and in all sorts of things which were evil, and these men were brought from all that by the blood of the cross, and were looking forward to the glory. They cared for no future here on the earth. They were strangers to all these things. Their love flowed out; it was grace towards everybody. It is necessary that these three things should be found active in the Christian life. Here they are. You find in regard to the Thessalonians that they were in great tribulation, and Paul himself was driven out of Thessalonica.

Q. Is there a difference between believing in the second coming of Christ, and hoping for His coming?

A. Yes; the second coming with many is a matter of doctrine which has not any power over the heart or conscience; it is the formula of what I believe The hope expresses the desire and the heart is fastened upon it. I have not a thing here, it is all up there. It is not simply a dry intellectual proposition that we believe in the coming of Christ, and that HE will come sometime, but I am reaching out toward Him. These people were actually looking for His coming. The apostle in writing the epistle to them found them there, and he closes up the epistle, and he tells them they are right. He even spurs up their hearts more and more, and gives them more clearly to apprehend that He may come at any moment. He does not say, Now I know He will not come for eighteen hundred years. No; he leaves them more intent for His coming. People sometimes say, "Did the Holy Ghost not know when the epistle to the Thessalonians was written that He was not coming for eighteen hundred years?" But that is not it. He teaches you at the beginning and up to the end that He is coming. The proper Christian condition of heart should be waiting for the Lord; it is to be

absolutely waiting and longing for Him. I know that the objection is often brought that the Thessalonians were wrong. If Paul by the inspiration of the Holy Ghost wrote this to them, it must be true, and the right truth to tell them. Why did he not tell them if he knew that eighteen hundred years must elapse? No, he kept them there. You follow this through and see if you do not find more argument for the Lord Jesus Christ to come than you do at the beginning of it.

Q. It has been a question with me whether Paul expected the coming of the Lord in his day?

A. Why, of course, as much as you and I do. Paul was not the Holy Ghost. He did not know anything but what he was told; the Holy Ghost did not tell him He was not coming. It was the proper Christian state; it was just as much their Christian state as to know that they were saved. Do you wonder whether Paul knew he was saved? If he did not know that he was not fit to teach anybody. How could he tell about a present salvation if he did not know it himself How could he talk about the coming of the Lord if his own heart was not there? Paul is not reserving anything; he is not handling the word of God deceitfully. He has been telling of the coming of the Lord as the specific hope. It is one thing for me to be waiting for the coming of the Lord to-day, and another thing for me to know that it is the thing for the Christian to do. I have been asked why I think Christ may come at any moment now? Well, it is what the Holy Ghost places before me there as the hope. There may be reasons for one saying he expects Him very soon. In Matt. 25, when the virgins were at last waked up, the bridegroom came directly. I know that God is waking up the people by the cry of " behold the bridegroom." As soon as they went out to meet Him He came.

Q. " In such an hour as ye think not, the Son of Man cometh." Does that mean the same?

A. No; that is not the coming of the Lord; He is " Lord " to us, but " Son of Man " to the world.

Q. Is it not common for people to put death between them and the coming of the Lord?

A. They make too much of death then. I ought not to think of death, for it is out of God's vocabulary. In Heb. 9:27, it says, " It is appointed unto men once to die, and after this the judgment," but I have ceased to be that man, I am a new man I used to look as a sinner for that which was appointed to me, " death " and then "judgment;" but now it is not to the new man " death" and then "judgment," but it is the anticipation of Christ,-for it says " So Christ was once offered to bear the sins of many and unto them that look for Him shall He appear the second time, without sin, unto salvation." He take up those that are alive and remain to His coming the people who have gone to the Lord are waiting for His coming, they will be raised and we are to be changed. We are to be conformed to His image soul and body. Then, I am a new man in spirit, but I have not the body of which we learn in Phil. 3, the body of glory. If I depart to be with Christ, that is not the same as having the resurrection and the body of glory, therefore if I depart to be with Christ I am waiting for Him. Christ is waiting for it. Those who do not depart shall be caught up.

Q. Will not those Christians who are not looking for Him lose in some way?

A. He could not take up part of His body and leave others. He ceases to deal with His own down here in the world the moment the resurrection comes.

Q. It says " Unto them that look for him, shall He appear the second time?"

A. It has not anything to do with the intelligence of looking. "It is appointed unto men once to die, and after that the judgment." The natural condition of the unbeliever is, he is going to death and judgment. He anticipates it and he looks for it. I do not say that he looks for it intelligently, but it is before him. Now he becomes a new man, and the coming of Christ is before him. It is not the intelligence of looking. We have now come into a condition in which it belongs to us that we are to be looking for Him.

Q. How about the ten virgins?

A. Well, at first they were looking for Him; they all fell asleep, but that is not death; they all got indifferent. It was the difference between the Thessalonian condition when they were all waiting patiently and what we have seen since for eighteen hundred years, except in a dry doctrinal way, a second advent way, that He would reign. Now the voice goes forth, and every day the company is becoming larger and larger, and we are having it as the Thessalonians had it. It is a little company; there were five only of the ten virgins who were really ready. There was the oil, the Holy Spirit having its place, and giving light; the others were not ready. They were professing Christians, but they did not have the Holy Ghost. They were not Christ's at all. It is not a question of intelligent looking there, but it is a question of being saved. They had not any oil, and the oil sets forth the Spirit. They were professing, because they were virgins. There was a little portion ready, but they were all asleep at one time. The whole professing church has been asleep on the question of the coming of the Bridegroom. They have not been asleep as to the doctrinal statement of the second advent of Christ. That has been believed in all ages. That is looking more into the subject of prophecy, and it has not the power over the heart and conscience. This is not a looking for the reign of Christ at all. The Bridegroom does not reign, he comes to the bride. It is a matter of the heart altogether. It is that character of the coming of Christ which was lost, and not that which you get in Matt. 24

Verse 4. " Knowing, brethren beloved of God, your election." " Beloved of God," we are entitled to know that we are beloved of God. Well, in one sense the sinner is, for " God so loved the world that He gave his only-begotten Son that whosoever believeth should not perish, but have everlasting life; " but if God has made me His own child, brought me into relationship to Himself as a child, and I am linked forever with his Son, He loves me as a son.

In 2 Tim. 1:9, we get " Who hath saved us and called us with an holy calling, not according to our works, but according to His purpose and grace, which was given to us in Christ Jesus before the world began." God has a purpose with all the people He saves now. He has connected them with his thoughts before the world began. The Old Testament saints had not this purpose of grace pointed out to them. We have it. " He has called us with a holy calling." In Heb. it is the " heavenly calling." It is the distinctive character of the salvation of the present day, the day of the Holy Ghost. We have a place with the risen Man in heaven. Israel was beloved too, but the peculiarity of our place is marked out in our relation to God, " Knowing, beloved of God, your election." How does he know it? He knew it by certain things going out. Grace formed their character. No one except he is taught by the Holy Ghost can ever speak to God as his Father.

Verse 5. " Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance." There are three things-with power, with the Holy Ghost, and with much assurance. It is the primitive condition of things: the gospel came in a primitive way, " with much

assurance." The gospel should be preached every time so that it should give the assurance of eternal life to every one that believes; it should be presented to him in such a way that in believing he may know that he is saved. No one ever preaches the gospel scripturally except he does that. Any one who leaves a man in uncertainty, is not preaching the gospel as God gives it now.

Verse 6. Here was the result: "Ye became followers of us and of the Lord." A gospel given with much assurance and in the Holy Ghost, must result in this and make character, so they became followers of the Lord Jesus. But he says, too, "of us." Paul's place was in connection with the heavenly glory: he stood as the representative of the heavenly truth. To become a follower of Paul was to get outside of the world completely and take the heavenly place. It is not simply taking Christ to be a leader, but it is that I have known what it is to pass through death and to be joined to Him, to be risen with Him - it is to be another man. There was one thing which intensified it, Paul himself was very much persecuted in Thessalonica: they received it through much persecution. It does not hurt the word or us if there is a little trial in getting it. Where the gospel and the truth of God is given, it results in trial of that kind.

Verse 8. "From you sounded out." He did not have to tell people what he preached, for each one who heard him was an epistle, a gospel. It ought to show out. Think of the way it is spoken of in the Phil. 1:27: "Only let your conversation be as become the gospel," your whole habit of life. All conduct speaks: so the trade I take up; the tone of all I do. I have heard good news from home, good news from the glory, and my conduct is to be that of a heavenly man: it is not to be under the law, though it does not allow any shade of immorality, no not the least. Well, this was what the Thessalonians were. It changed them from poor heathens to be heavenly men.

In verses 9 and 10 it tells you what it was, "Ye turned to God," that is always the first: we always turn to, before we turn from. People say you have to stop drinking and swearing, etc., and then pray to God and He will forgive you, and so on; but it is the other way - they turn to God first. I can never stop sinning until I am a new man. You cannot make yourself acceptable to God by stopping sinning. They had been idolaters and they turned to God: their idolatry had a thousand forms of moral evil: they turned from that, but first of all to God. "Turned to God from idols," that is the beginning. Now what is the middle? "Serve: "they had Him then as the living God and they were serving Him. Of course, serving God is not serving my own self, or doing as I please, but it is getting the thing from God and knowing what I am to do: it is God I serve; God in resurrection.

"And to wait for His Son: "How simple that is. They served the living and true God, ready to stop at any moment and be caught up. In chapter 4. you will find that was to come, and, therefore, they were ready at any moment to stop; they served, not to make things better, or improve the world, but the living and true God. You must never think of results or success, but of the person you are serving. Then we have this "waiting for His Son." Is not that simple? Keep waiting.

In connection with this, there are two things, "Jesus whom He raised from the dead." He is actually up there, and so emphatic is that, that he begins an argument with - it in the 4th chapter, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." They believed that He was raised up from the dead. They look up into heaven and know that all condemnation is gone. "Jesus whom He raised from the dead hath delivered them from the wrath to come."

My place is to see Him where He is on His Father's throne. How did He get there? He was raised up because God was satisfied with His work for you; He took your sins in His own body on the tree. In Rom. 6:9, we are told that death hath no more dominion over Him. Jesus was raised from the dead, and He delivered them from the wrath to come.

He is declared to be the Son of God, and He says He is the same Jesus who was down here. We had these three things pertaining to Christian life, faith, love and hope. Then we had the character of the gospel coming with power, the Holy Ghost and much assurance. Then their receiving it, and the result of it, " they turned to God from idols to serve the living and true God, and to wait for His Son from heaven, even Jesus, whom He raised from the dead, who delivered them from the wrath to come." T.

Notes of Readings by F. W. G

John 8. The washing of water by the word.

WE have had in Romans the cleansing by blood, now we have another cleansing, the " washing of water by the word" (Eph. 5:26). This is constantly the subject in the gospel of John. So in the third chapter people are born of water, the first application of the word as in 1 Peter 1:23-25 and James 1:18. Cleansing by blood is never repeated, the washing of water is, not of course as in this chapter, the bathing of the whole person, or the " washing of regeneration " (Titus 3:5), but the cleansing from defilement by the way; the washing of the feet.

There is a regular order in the truth given in these chapters. Beginning with new birth in the third we are led on to see the various characters of the new life received, until in the eleventh chapter we find it to be resurrection life. The eleventh and twelfth chapters go together; the twelfth connecting us with the death of the corn of wheat (ver. 24) as resurrection fruit. In the thirteenth chapter we find ascension; the Lord's hour is come to depart out of this world unto the Father. His love to His own still makes Him a servant of the need of those whom He leaves in the world. This washing of the feet had a deeper meaning than they could yet understand (ver. 7). As coming from God and going to God He has everything in His hands, and it is in the sense of this He stoops to serve them. The question is, what is needed to have part with Him. Fellowship with Him must necessarily be in holiness. He cannot be associated with defilement. This feet washing is, therefore, the action of the word upon the soul, by which we are cleansed from defilement by the world, through which we pass.

Verse 9. Peter's wish to have not his feet only washed, but also his hands and his head, brings out the other truth that there is a bathing first of the whole person. That need not be repeated. But the least known evil is what the Lord cannot go on with; hence the necessity of this washing by the word. It is important to remember that here the Lord washes; it is not merely " if you are not washed," but " if I wash thee not." For this the first thing is to be with Him and to have our feet in His hands. A misunderstanding of 1 John 1:9, leads often to forgetfulness of this just what is confessed is forgiven, then the thought is that one must have known all about one's sins and judged it all in order to be again in communion. But the passage in the epistle is only a principle, important enough in its place, but not intended as the remedy for defilement. No remedy for sin begins with "if we; " our first recourse must be to Christ, and that as having our feet dirty, and not clean. We are, entitled to come to Him with the whole need of our souls, whatever that need may be. Part of His work in cleansing is this very showing us the whole of our failure, and we must be with Him first in order to see it in any proper way. When in His presence it is not merely what I have done which will come out, but what led to the thing that I have done. We look at the fruit, the actual manifested sin, as the great thing-, and in one sense it is the fully matured fruit, but in order that the fruit may not be produced again the root must be searched for. When the Lord takes up Peter in John 21 (and Peter's case in this Gospel is the illustration of all this), He does not tax him with the denial of Him in the high priest's palace, but says. " Simon son of Jonas, lovest thou me

more than these? Peter had said, " Although all should be offended yet will not I." It was that self-confidence that led to his denial of Him.

But there was another thing first to be cared for with Simon Peter, and the Lord points it out in His prayer for him as " advocate with the Father " before his fall. "I have prayed for thee that thy faith fail not," which means, not that he should not cease to be a believer, but that his practical confidence in Him should not fail. The tendency of sin, all sin, is to put us at 'u distance from Him, and Satan would use it in this way to keep us at a distance by the sense of the holiness of God. He would use His holiness to deny His grace.

There are three ways in which the principle we have here is exemplified. In the case of the sinner, his first attempt is to make out righteousness for himself before he meets God; he finds this vain, and that he has to meet Him at last in his sins, and obtain righteousness as His gift. In the same way a saint tries to work out holiness as before when a sinner he did righteousness, only to find out that Christ is as much needed for sanctification as for justification, and that he has to turn away from himself in order to be- holy. Again, in this matter of restoration the same mistake is made. People try to restore themselves to God by confession and self-judgment, but this is as hopeless as in the former cases. We must meet Him as we are, and have His cleansing.

In Peter's case we have this illustrated. First of all the Lord's advocacy is before his fall, and according to His prayer for him. His first work with Him when fallen is to remove distance and bring back his soul to Himself. First, when in the high priest's palace He turns to look at him, and the look breaks Peter's heart. After the resurrection the words are, " Go tell His disciples and Peter," for Peter might scarcely think himself a disciple; nor only so, for He meets Peter "first of the eleven " (1 Cor. 20:5), for if He had met them all together Peter might have drawn back in shame. He then meets him with all the disciples. Lastly by the sea of Galilee. Peter manifests his restored confidence by leaping into the sea to come to Him (John 21).

On the shore he finds " a fire of coals," the only other mention of such a thing in the New Testament being in the high priest's palace. The Lord says. "Come and dine," " and there Peter sits face to face with the memorial of his, sin but in the presence of the Lord. After they have dined, the Lord puts the question, not as to the denial, but what had caused it. All outward sins suppose a condition of soul from which they come, for one walking with God in dependence would not be overpowered. The most serious question then is as to this condition. A careless soul taking up the verse in 1 John 1 (" If we confess our sins," etc.), would confess his sins and not care how often he had to confess them; he would get what to him would be a sort of Romish absolution. A legal soul, on the other hand, would remain at a distance from God, not venturing to count himself forgiven, as not knowing if all were confessed. The principle of 1 John 1 remains true, of course, none the less, but what leads to full confession is to be in the Lord's presence, not away from Him.

Peter had not discerned himself, he had not judged the root, and therefore the fruit, the denial of the Lord. The Lord now lets him into the secret of it. If we judged ourselves we should not have so many sins to judge. If we use the Lord's grace for our weakness, as in Heb. 4:16, we shall not have to use it for our failure.

In Hebrews the question is not, as here, one of failure, for the worshipper is looked at as " once purged, having no conscience of sins," and " perfected forever " by Christ's offering. The High

Priest, therefore, that becomes us (chap. 7:26) is not one compassed with infirmity so as to have to offer for his own sins, but one " separate from sinners." We are thus never looked at as sinners, but still as needing grace and mercy on account of creature weakness.

1 John 2:1 takes up the other side (our failure), but there it is not a question of guilt before God, but of wandering child with the Father. The High Priest it, before God for our weakness; the Advocate with the Father for our sins.

Peter going into the high priest's palace is an illustration of that " entering into temptation " which the Lord warned them against. "Lead us not into temptation " is the rightful prayer of one who knows what he is, and distrusts himself. If I am in that state of soul, and God exposes me to temptation apart from my will, that is another thing, and there comes in what James says, " My brethren, count it all joy when ye fall into divers temptations." We must observe this, however, that as James further says, " God does not tempt with evil." Satan puts evil before a soul to seduce it. God tries by difficult circumstances, as He tempted Abraham (Gen. 22), and in order that we may have the blessedness of enduring.

The Lord bids us do as He has given us an example. We are to wash one another's feet, taking the word in lowliness and meekness to cleanse each other. We must be at one another's feet to wash them, and though trying work, happy are we if we do it.

Notes of Readings by F. W. G.: Romans 5

This is the conclusion of the first part of the epistle, in which the blood of the Lord Jesus Christ is seen meeting our sins. As yet there is no question of nature; it is the sin we have committed, and which is what exposes us to the judgment of God. "All have sinned;" that is what we are responsible for, for whatever our nature, there is not a sin we have committed of which we can truly say we could not help committing it.

The great point here is not that God is love, but how His righteousness can be for me too, for He is righteous. He cannot give that up. Now the blood of Christ, while it fully reveals His love, puts His righteousness also on the side of sinners, and this is Why the apostle is not ashamed of the gospel (1:17), because in it-in good new to sinful man-His righteousness is declared; hence the gospel is the power of God for salvation, positive present deliverance for the soul, a thing unknown before.

Justification is a distinct thought from forgiveness. In ordinary human affairs a man justified could not be forgiven. Forgiveness is love acting; justification righteousness acting. Rom. 4:7,8, gives both: "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man to whom the Lord will not impute sin." What covers is the blood of Christ, the token of the penalty of our sins having been met.

We are justified by His blood actually, by His resurrection declaratively (4:25); for in it we see the work accepted. Death is the Lord's part in this; the resurrection God's part, He coming out thus openly for us as soon as His love had title to show itself.

Faith is counted for righteousness, not as being actually such, but as what God takes now instead. By the law He had been looking for righteousness, and had found it nowhere-"none righteous, no, not one." Now he looks for faith in place Of a righteousness impossible for man to produce. Chapter 3:25,26. "Sins that are past" are not the sins of one's past life, but sins past before the cross. "This time" is in contrast with it it, and "I say" should be omitted. In the "past time" there was a passing over in the forbearance of God, and God's righteousness in doing this is now seen by the cross. For the "present time there is a positive pronounced justification of all who believe in Jesus.

Verse 1. We do not speak of being justified from future sins, but we are assured as to all that may come, because we "stand in the grace of God"-His unconditional favor. We have grace as to the past, grace in the present, "hope of the glory of God" for the future. The things from which, under the law, men were shut out, come short of (3:23). So in the mount of transfiguration the disciples feared as those (Moses and Elias) entered into the cloud; it was a bright cloud; Peter calls it the "excellent glory;" the Father's voice conies out of it they see two men go right into that which they had always been taught was absolute death to see.

At the first giving of the law there was no glory even in Moses' face. At the second, God connected His goodness with it, proclaiming the name of Jehovah (not the Father) showing mercy, forgiving

iniquity, transgression and sin, while yet, as still dealing by law, not able to clear the guilty; just what is spoken of in Ezek. 18:27. The wicked man has to turn from his wickedness and do that which is lawful and right, and then his sins will be forgiven, and he shall save his soul alive. This is what people often take up now and call Christianity. They are taking God's mercy to clear off the past, get a fresh start, and go on to meet the day of judgment. But this is all the "ministration of death and condemnation," as 2 Cor. 3 terms it. Moses sees God with His back to him, and not His face (Ex. 33:23). That is still law-God unknown and with His back to you. As John 1:18: "No man hath seen God at any time." But now, in contrast: "The only begotten Son, which is in the bosom of the Father, He hath declared Him." "The Word was made flesh and tabernacle (dwelt) amongst us, and we beheld His glory" (John 1:14). We see God face to face, and without a veil. He who could not clear the guilty, now justifies the ungodly. Israel could not behold even the reflected glory in the face of the lawgiver, nor can people still who see the glory in Moses' face; nor could Israel understand even the Scripture while under the law; the veil remains. They could not look to the end of that which is abolished. There is no veil now, except for unbelief.

Verse 3. Now we have the effect upon the difficulties of the way. Knowing that tribulation worketh patience," an internal conscious knowledge, not as I might read about it in a book. Patience, in a certain sense, is everything. (James 1:4.) If patience have her perfect work we are perfect and entire, wanting nothing, because patience is a broken will which lets God have His way, and then that works experience, we find how good His way is. Experience thus works hope (v. 5). "Hope maketh not ashamed." Compare Isa. 1:29: "Ashamed of the oaks which ye have chosen." A false hope leaves the soul in disappointment and shame. "Because the love of God is shed abroad in our hearts; " i. e. God's love to us, ministered by the Holy Ghost, divine influence, like rain upon a garden. It is such a love as we can carry with us through all circumstances, God's own love, commended to us in Christ's death for us while we were yet sinners. He is explaining how this love is shed abroad, for "when we were yet without strength, in due time Christ died for the ungodly." Human love always needs something to draw it out; divine love finds its motive in itself, and misery gives only the occasion for its display. If it could take us up with the perfect knowledge of what we were, and that there was nothing in us to love, then it can never give us up again; so if we are now justified by Christ's blood all is sure forever. Much more, we shall be saved from wrath through Him. "If when we were enemies we were reconciled to God by the death of His Son; " if He was at such pains to win our hearts when we were His enemies, "much more, being reconciled, we shall be saved by His life." Our salvation thus depends upon His life, that is, upon His life in glory. "Because I live ye shall live also." The fact of wrath to come is recognized, but the believer is now delivered from it through Christ. The point where God meets us is shown by these "yets: " "yet without strength; " "yet sinners " "when enemies." The "yet " stands here in relation to God's dispensational dealings with men. There was a "due time" for Christ to die. "Yet without strength," after law, prophets, and even the coming of the Son of God in grace had been in vain; when God had done all He could do short of this, then was the due time in which Christ died for the ungodly. These are the two parts of the condition to which Christ's death applies: "ungodly and without strength." The dispensational fact is true in the individual history of every soul. We have to be brought down to receive Christ as ungodly still, not godly. The two ways in which the law was given prove these two things. Given the first time without any display of mercy shows man ungodly; he makes a golden calf. The second time man says, "Give me time and help," and God does so. It is now "Break off your sins by righteousness," and "save your soul alive. Here God

has long patience, and man is tried again and again. The truth of his condition more and more comes out. "Make you a new heart," etc., that is man's need,, but it is still put upon him to do it. In the end of this trial Israel are given up as Lo-ammi-not God's people (Hos. 1:9).

Q. -Would Not the Realization of Both These Facts" Ungodly and Without Strength "-Come in at Once If the Gospel Were Presented Aright?

A. Of course it is not a mere question of time, but in the stony-ground hearer of Matt. 13 it is a bad sign that he receives the word with immediate joy. There has to be a breaking up of the man in order to receive the seed aright. In the soul's efforts to get out of the first part of its condition-ungodliness-it learns that it is without strength. In the end of Heb. 9:26, " the end of the world" should be " the completion of the ages "-the end of God's dealings with the world as to the trial of it.

Verse 11. " We joy in. God." Peace with God means that all question is settled as to sin. " Joy in God." The heart is changed so as to delight in Him. God's acts display Himself. We have received the reconciliation, and that brings us to know God. The principle of all holiness is this " joy in God."

We have reached here the morning after the Passover. Setting out with God, judgment is gone, and God is really with us, but we have yet to learn ourselves, and in order to have the abiding reality of His presence have to learn deliverance from the power of the enemy, that is the Red Sea.

Verse v. 12. We now come to the second part of Romans, and begin to find out not what we have done, but what we are, and are still, in spite of sins forgiven; a trouble far deeper than any known before. How can God forgive or go on with a wrong state now? This raises the whole question as to what we are.

Now we begin with Adam, and in him find the figure of the " One to come." We have the principle of the " one" for " the many." We get " the one" as head in evil, the first Adam, and " the many under him; and again, "the One" as head in blessing, the last Adam and "the many" under him.

Death came in by sin, and is the stamp upon the condition of the world. Why should God put an end to His creatures? He does not repent that He has made them unless they give him occasion to do so. The death of which the law speaks-" he shall die for his iniquities;! " the soul that sinneth it shall die "-is death in the ordinary sense, only of course under the judgment of God. Deut. 32:46,47 shows what life is connected with the law, "Ye shall prolong your days in the land." If the law had found the perfect righteousness it sought the man who had it could not have died. Every gray hair in a man's head was thus a witness against him that he was under the curse, that he was a dying sinner. God could not attach the thought of going to heaven to keeping the law, for that would suppose that a creature were able by obedience to get into a higher sphere, and it would falsify the work of Christ, by supposing that His work only put man into the place he ought to have got by his own obedience. God giving the law to produce conviction, gave it not for men to keep, but for men to break. Not of course to produce sin in His creatures, but to change the sin that was there into transgression, to make it manifest rebellion against His own authority. (Gal. 3:19):

"Wherefore then serveth the law? It was added for the sake of transgressions," as it should be. Sinning is the lawless doing of our own will; transgression the breaking of God's commands.

Verse 14. "From Adam to Moses" was thus the time in which there being no law there was no transgression. The presence of death showed that there was sin, but not "after the similitude of Adam's transgression." Hos. 6:7 explains this: " They, like Adam, have transgressed my covenant." That is, Israel broke the law which was given them, as Adam had His commandment not to eat of the tree Covenant may be conditional or unconditional. The one is law where there are two parties; the other promise where there is only one, as Gal. 3

Christ is the second man, but the last Adam. Every man until Christ came was only the repetition of the first. The second Adam, as the head of a race., is the last, because there is none to succeed. Original sin is the sin of our origin, that which we have transmitted to us. Now we have the transmission of a new nature in Christ.

Verse 15. We are not to measure the free gift by the offense. God is not merely making, up what sin has taken away. God does not give making Son, as it were, to put a patch upon a hole. God never mends; He always brings in what is new to replace the old. Christ's work does not put us back where we would have been if Adam had not sinned.

Now we get the one Adam and the many with him, and the one Christ and the many with Him. Many in Heb. 9:28 is in contrast to all appointed to die. Christ bore the sins of many, taking the death and judgment that were their due.

"Much more" is not a question of breadth, but of depth and height, for the work of -Christ could not reach to more than sin had reached. Grace over-abounded above all man's sin. Christ's work more than meets the sin of Adam. It raises us up much higher than to whence we fell.

Verse 16. One offense brought condemnation; grace gives justification from many offenses.

Verse 17. On the one side death reigns; on the other they who receive abundance of grace reign in life, not life reigns. In 1 Cor. 15 we have the contrast between the two Adams themselves; here between the work of each.

Through Adam men lost innocence; in Christ they get righteousness and holiness. They lost mere human life; in Christ they got divine life. They lost paradise on earth; they get the paradise of God in heaven. Confusion as to this is the error in many systems; so with the unscriptural thought that Adam had the law to keep, and by law-keeping we get into heaven. With Adam it was not " do and live," but do and die." Scripture never says that Adam would have gone to heaven if he had obeyed; it never supposes creature merit. " When ye have done all say ye are unprofitable servants." So, again, the law never proposed a man going to heaven by it. When the Lord Jesus came, being God, He could stoop to the condition of man and merit for him, and God brings in His own original thought when Satan had ruined the world.

In the trespass offering (Lev. 5) we have God's thought of restitution as Christ has accomplished it; a fifth part is added to what would be compensation for the injury done, whether to man or God.

In Luke 19 Zacchaeus restores fourfold; that was his own voluntary act. It was what he did habitually, not what he promises to do.

The Lord puts it all aside in the most wonderful way, taking him up as a son of Abraham (faith made him so really), and lost. That was his need, and his sins brought him there. That is faith and repentance.

Verse 18. The outcome of the "one offense "was "condemnation" for everybody (not that we are condemned for Adam's sins, but for our own). The outcome of the " one righteousness " is " justification of life" for every one. This is the tendency of the work of either Adam.

Verse 19. We get the actual result. It is not, therefore, all men, but " the many " connected either with Adam or Christ. If we speak about our sins it is Christ's death only that meets us; if of our position before God, then all that He is, in life or death, gives us our place there.

In ver. 18 we get the aspect in each case; in ver. 19 we get the actual result.

Verse 20. " The law entered," i. e. came in by-the-bye. It had nothing to, do with the first Adam who sinned and died before it came. The second Adam comes simply to deliver man from its curse. It exposed man's true condition, and gave God His opportunity to show His grace.

Verse 21. " Sin reigned unto death " on the one side; on the other "grace reigns through righteousness unto eternal life by Jesus Christ our Lord."

Q. Why Is the Change From " Offense " to " Sin " in 5:20?

Ans. Because the law did not produce the sin; that was there already. It only brought it out as offense; and if in is in our hearts it is no less offensive to God there in the dark than when He brings it out into the light. " Transgression " gives the thought of overstepping a boundary line; " offense " is more its aspect as against the one who has established the boundary. We have grace reigning righteously here, and sin is a barrier for God to bless. Righteousness is; where people take the ground of righteousness He cannot bless. He must have "truth in the inward parts " as to our condition; in other words, repentance,.

Chap. 6. It is important to see that it is a practical question all through here. The objections are, " Shall we continue in sin that grace may abound? " and " Shall we sin because we are not under the law? "

People tell tales on themselves when they say, " If we are saved once for all, we can do as we like," for they tell us what they do like. But God has no pleasure in our doing what we do not like, and He has His own way of changing our liking.

Looking at the Passover (Ex. 12) we find the judgment of God, and what meets that. At the Red Sea it was a question of the enemy, and God coming in to deliver them from his power. We find the key to that Red Sea deliverance here in ver. 14, etc.

Salvation in Scripture is not only from guilt and wrath-that is what we have had hitherto (the Passover truth)-but from the power of sin as well (the Red Sea truth). Israel, in Ex. 15, sing the song of salvation for the first time. " The horse and his rider hath He thrown into the sea "-all the power that held them in bondage (ver. 2). Mark, it is not, we ought to be dead, but are. It is plain that if we are dead to sin, we cannot live in it. This is not what we find but what we "reckon," which is the same word as "count" or " impute." I do not reckon what I find but what I do not find. If I look at myself, I could not say " I am dead to sin; " if I look at Christ's work for me, I can.

We must not think that experience is a great deal surer than faith, but the contrary. God does not say that we are dead. in ourselves, but that we are " dead to sin" because Christ is. "Be reckoning" is the force of the word here.

Verse 4. Now he falls back upon their baptism. " Baptism unto Christ was baptism unto His death." If we turn to Matt. 3 we shall find the meaning of this. The Baptist addresses himself to a people whom God has declared "not His" (Hos. 1),they have lost their place as His by their iniquity. John in his testimony stands apart from them; he is found outside, in the wilderness, his very raiment and food attesting that he would not be debtor to them in anything. They all come out to him to be baptized of him in Jordan. Jordan is the river of death, they are baptized unto death, confessing the sins which brought them there. That was the baptism of repentance.

Their repentance was owning that all was over with them because of their sins. Then Jesus comes and puts Himself along with them; takes His place in death with those who are taking their place

there. It is not for Him the baptism of repentance, but to fulfill all righteousness. Righteousness for us is fulfilled in what that figures. "I have a baptism to be baptized with" refers to His death.

Notes of Readings by F. W. G.: Romans 6

In Rom. 6 we are brought down to Jordan after Christ has been there for us. We are not baptized unto repentance, or merely to death, but His death. Of this we have a beautiful picture in Elisha (2 Kings 13:20-21). A dead man is let down into the tomb of Elisha-buried to death-a dead man buried to death. When he touches the prophet's bones he lives. We are as dead men buried by baptism unto Christ's, death that we may live.

Q. What Is Meant by Fulfilling All Righteousness Ans. I Believe He Is Looking Unto the Cross Which Is the Full Expression of What He Does Here, Identifying Himself With Sinners in Their Need; and As He Says, "Therefore Cloth My Father Love Me Because I Lay Down My Life," the Father's Voice Here Proclaims Him His Beloved Son

"Burying" is putting the dead out of sight, and this that "as Christ was raised up from the dead, even so we also should walk in newness of life." The glory of the Father required that He should be so raised up. "Newness of life" is life of a new kind. God deals with all the evil in us by death, and buries it that we may be free for this new life.

In Romans we are seen as dead with Christ, not risen. In Ephesians we are seen as risen with Christ, not dead. In Colossians we are seen as both dead and risen, linking both together.

Death, with God, is His clearing away of the old thing to bring in what is new. Verse 5 shows that death involves resurrection.

"Verse 6. Knowing this that "our old man," etc. This "old man," I believe, is Pharaoh. It is well to distinguish the terms here. The flesh is the old nature. When Scripture wants to speak of what characterizes the flesh, it speaks of "sin in the flesh." Sin is the principle of evil which makes it what it is. Here it is the "old man," not the old nature, or the evil principle; but myself as I was, as I am by nature.

People speak of crucifixion as a lingering Here, however, it is a thing done-"our old man is crucified" and with Christ, dead long ago.

"The body of sin" is sin in the lump, as we say. "Might be destroyed" should be, rather, annulled. This is my deliverance from captivity, just as Israel at the Red Sea.

People might have thought that God would have put arms into Israel's hands to fight with Pharaoh, instead He leads them through the sea-death. The border of Egypt, and the death they passed through untouched, is the end of their enemy.

Q. Does It Mean That the Old Man Was Crucified in Us Before We Were Born?

Ans. It does not say "in us" at all. Christ's death is my death. If it were something in me, it would be experience and not faith. If I have a poison bush in my garden, and I pluck off all the berries, they will only come on again; but take the bush up and all the trouble ends. But this is not what I find, but what I reckon. I find myself one thing; I reckon myself another.

Verse 7. "He that is dead is freed from sin," "justified from sin,"-marginal reading. That is, sin cannot be charged against a dead man. Supposing he had robbed my house to-day, is he a thief? No, he is a dead man. This is said to show that nothing can be reckoned to us as having died with Christ. We are dead to sin in His death once for all. Christ left all in His grave, no more to have to say to it, forever. Well, He says that is just the very same with you. What sin did He die to? Was it not yours? Not your sins, what we have done; but your sin what is in the nature. So if it is not true of us, it is not true of Christ. So reckon yourselves to be dead indeed, unto sin.

Plenty of practical questions remain, and now we are going to have them. You cannot make an unholy doctrine of it. In fact, men do not like to say they are dead to sin, for fear they should not live like it "Let not sin reign." If the dominion of sin is broken and you let it reign, what is the result? You have chosen it as a master, and will get its wages. "The wages of sin is death." The man in chapter vii. is not in this condition; he has not chosen servitude, but has not learned deliverance, is wanting to get free. Thus the profession of freedom tests the actual condition. If he freely yields himself to sin he gets its wages.

Verse 17. "That form of doctrine whereto ye were delivered"-type or mold. If we believe it, we are like metal run into a mold, shaped by the doctrine we believe. If I have obeyed it from the heart, I yield myself up to it with delight.

Verse 18. Made slaves to righteousness. Verse 19, "I speak after the manner of men," i. e., in saying we are slaves. You yield yourselves to become slaves; but it is not bondage, but liberty. "Servants of uncleanness and iniquity" as a principle, for the purpose of iniquity as a fact. So again, servants of righteousness, for sanctification. All this is for the purpose of disconnecting a mere orthodox profession with unholiness of life, from Christianity.

As in chap. 8:12, you are debtors, not to the flesh to live after the flesh, for if you live after the flesh you shall die. He says it to these Roman Christians whom he addresses as saints. With their ideas of correct doctrine, many would not know what to think of it, but it does not exalt grace to suppose that it does not deliver from that which calls for wrath as well as from the wrath itself. "Ye shall die" (Rom. 8), is really "ye are about to die," or at the point of death. Such persons are on the road to death, but God may interfere at any point to turn them out of it. On the other hand, "If ye through the Spirit do mortify the deeds of the body," not you are about to live, but you "shall live." Nothing can come in to alter that.

Verse 22 is the path and its end. " Ye have your fruit unto holiness, and the end everlasting life." But eternal life is not wages for all that; but a gift. How does this " end everlasting life " correspond with " hath everlasting life?" In the one case (the latter) it is in me; in the other, I enter into it, as a -general condition.

Notes of Readings by F. W. G.: Romans 7

This is the necessary completion of Chap. 5. We find here the connection between sin and the law. People would say the strength of righteousness is the law. The apostle says it is the strength of sin. Paul takes up the question of law here, to look at it from the side of experience, how it works. In Galatians he takes it up from the divine side, how God gave it. Thus He brings into prominence the four hundred and thirty years between the promise and the law, which the latter could not therefore add to nor disannul. Entirely apart from it, the promise of blessing to the world was in Abraham and his seed, in Christ, and on the principle of faith. Law came in by-the-by, to be a handmaid to the gospel, as Hagar to Sarah, and to raise the question of what man is, and shut him up to blessing through another.

Q. What Is Conversion in Scripture?

Ans. It is any turning to God out of evil, and so may be repeated a number of times, but we use it ordinarily for the first turning of a man's heart to God.

Q. Does Repentance Come Before Faith?

Ans. There is none without it, for "without faith it is impossible to please God." A man may believe in Christ and yet not know the gospel, because he has not in the full sense repented. Repentance is the soul bowing under the judgment of God as to its condition. Here in Romans it is scarcely named, and yet the whole tenor of the first three chapters is to produce it. "Repent ye and believe the gospel," is in perfect order, for if Christ came to save the lost, one must take one's place as lost in order to find the salvation. Acts 10 illustrates the difference between life and salvation. A man is there shown us who fears God and works righteousness, and is accepted of Him' he is therefore converted, but has yet to hear words where- by he shall be saved. Salvation is a conscious thing. New birth is not necessarily so. A saved man is a different thing from being safe. Salvation is what the gospel only produces, deliverance, conscious liberty, and peace with God.

The law as the "ministration of death and condemnation," is designed to work repentance. The word "ministration" means that it does service in condemning and putting us to death. The law is not dead, but we are. (See margin ver. 6.) If we put ourselves under-it we shall find it living enough. We were married -to. the law naturally. We take the law to be fruitful to God, but find that its effect is the very opposite. All question of justification is settled before this, both of-sins and sin. People say that the law is the strength. of holiness, and that if you are free from it you will go, into unholiness. Scripture says that we are free from it to bring forth fruit to God. You cannot rightly have-Christ for fruitfulness except as dead to the law.

Q. in What Respect Is the Law a Schoolmaster?

Ans. Just as with a man who has a paralyzed, hand, if you tell him to lift it up he finds it is powerless.

Verse 5. " When we were in the flesh "-a simple expression in view of death having come in. A dead man is not in the flesh. " In the flesh" is the condition in which we were, and there the law only produced the motions of sins. It set sin working; which was,, the purpose God gave it for, to discover it. We are delivered from the law that we should serve God; not do our old will.

" The oldness of the letter" is a stopped will, answering to the fold of Judaism (John 10). " Newness, of spirit " is a changed will-Christianity. The Lord, does not come and "break down the fold, and say you can go free, but enters into it to call the sheep to, Himself, and then sets them free to follow Him.

Verse 7. " Is the law sin? God forbid." Law gives the practical acquaintance with sin by its opposition to it.

Verse 8. "Sin was dead "-lay quiet and still as if so.

Verse 9. "Ordained to life "-proposed to live by, but you find death by it. The practical experience is the opposite of what it was proposed for.

Verse 11. The law occupies me with myself. I try to bring about in myself a condition that I can be satisfied with. We try to say with the Pharisee, " God, I thank Thee," etc. He was not a godless man, but one thanking God for what he is, just what people want to do and are troubled about if not able. People think "of holiness as something that has to be a conscious thing. They say God would never give commandments that He does not give power to fulfill, and we ought to know that we are fulfilling them. God says we are " to be clothed with humility." Are we to get that as a condition, so that we shall be able to thank God that we are so humble?

God does not want us to go on in sin, but does not want to build us up in complacency either. Self-occupation is not holiness, but occupation with Christ is. To have Him before us keeps us holy and humble. " We all with open face beholding the glory of the Lord, are changed into the same image." We shine by reflection, when our faces are turned toward Him, like the moon; if we went up there to see how bright it was we should find ourselves looking in the face of the sun.

Precepts come in to bring us up sharp if we are in the wrong way, but power to obey them is only found in turning to Christ. Occupation with myself is only unhappiness, and therefore it is unholiness.

In Neh. 8. they are all weeping because of the broken law. The Levites still the people, for the day is holy. " Go your way; eat the fat," etc., " for the joy of the Lord is your strength." To be occupied with our badness is not true self-judgment, but turning away from it to Christ is.

Verse 21. " A law " is not merely a tendency, but a ruling principle. " A law of sin in my members" is not the Christian condition. In that case sin is my master, and I am not freed from it.

Verse 22. "I delight in the law," shows it is a converted man; it is not merely conscience approving it, but the heart changed. Here is a converted man taking God's law, and under it finding himself unable to keep it. The very thing he delights in is actually power against him. The position of this experience in the epistle decides that it is a converted man. We have had man justified, dead to sin, etc., and then to come back to an unconverted state would be monstrous.

Then again, as to being the proper Christian condition: When we get two distinct states, the one bondage, the other deliverance, which must be the proper one for the Christian? The law helps a man to find out himself, never to get out of himself.

Verse 24. Now he cries out, " Who shall deliver me? " " This body of death " is the body of sin, as death to him. " Who shall deliver me? " is self-despair. Before he has been saying, "How shall I deliver myself? " He is now reduced to utter helplessness, even as a believer.

Verse 25. "I thank God." Now he finds the deliverance. " So then with the mind I myself serve the law of God," etc., shows there is no change in himself. It is not an infusion of strength into him which helps him to break his bonds.

In Ex. 12 Pharaoh lets them go. They go out with a high hand, but God " leads them about by the way of the sea," till, with death before them and Pharaoh behind, they stand still and see the salvation of God. God's way for them is through the sea, not by strengthening them to fight Pharaoh. A path is made through it; Christ's death for us carrying us -through death dry shod. What perishes in the sea is Pharaoh, the old man. The cross of Christ is my deliverance; whatever I find in myself is merely an Egyptian carcass.

[To be concluded.]

Notes of Readings by F. W. G.: Romans 8

Chapter 8:1. " There is no condemnation," etc. I was looking for myself in the wrong direction, I now turn to Christ as what God sees me to be. There is nothing in Him that God can disapprove.

Verse 2. " The law of the Spirit of life hath set me free from the law of sin and death." The power of the Spirit putting me consciously in Christ enables me to turn away from myself as experience would show it me. God has put the seal of condemnation upon all that we were looking at, " God sending His own Son, in the likeness of sinful flesh, to condemn sin in the flesh."

The law, occupying me with myself, is weak through the opposition of the flesh which it finds there. The law commands me to love God, but I cannot love because I ought. God show's me love in Christ, and produces love in me by it. He sets me in all the fullness of divine favor, as what will turn my heart to Him and occupy me with Himself. Thus it is faith that purifies the heart; faith sanctifies, "faith working by love." There is nothing grievous in serving one that I delight in.

Verse 3. Is the defect in us or in the law? Wickedness is in us, but there is defect in the law, in this way: it not merely gives us no power, but actually gives power to sin against us. Of course it is not defective in what God aims at by it.

Verse 4. " Who walk not after the flesh, but after the Spirit." Up to this it has been one " I " against another; now, when we come to deliverance, it is not the new nature in opposition to the old, but the Spirit of God, a very different thing practically. " Power is of God." The source of strength is in another, not yourself, and yet in you, giving you your place in weakness, yet with a strength that never fails. A Christian who is really strong does not feel strength, but weakness, and has to reckon upon God for every step of the way. Thus we have that to depend on which is more than sufficient for all that can come. If it were a stock of strength in myself I should have to ask if it was equal to the difficulties.

People have an idea as to Christians that they could not do this or that that is wrong; but in Scripture you will find Christians doing what was not even named among the, Gentiles (1 Cor. 5). Why have we these warnings? To prevent us thinking that we stand, for if we " think we stand we must take heed lest we fall." The devil likes very well to get Christ out of His place before our eyes, and put a strong or holy self into it. If the Spirit of God occupies us with ourselves, it is to show us how unlike Him we are, and how we need Him. Again, in the progress people talk about spirituality, they want not merely to make progress, but conscious progress; they want to find satisfaction in it. The fact is, if I am making real progress I find I lose the measure to make it by. For instance, if I measure a living plant by putting a dead stick by its side, I can measure its growth just because the stick is dead; but if I put a living stick instead, and it grows, I have lost my measure. So, if I am measuring myself by Christ and am growing in the knowledge of Him, as he grows in my eyes I lose the measure of my growth.

**Q. You Spoke of Trusting Another-the Spirit; Would That Not Turn
the Eye in?**

A. The Spirit of God always occupies one with Christ when things are right in the soul; if with ourselves, for self-judgment. " We all with open face beholding the glory of the Lord are changed into the same image " (2 Cor. 3:18).

Q. How Can We Know These Things Before We Realize Them?

A. Faith leads to, realization; the experience of faith must be the consequence of faith itself.

In 1 John 5 you have the external witness of the Spirit, the water and the blood, and then " he that believeth hath the witness in himself, and just as we take food and eat it we find the result. In the clean animals (Lev. 11) one great thing is the chewing of the cud. In ruminating some portion of the food comes into service immediately; but some is still there, and must come up again, and upon reconsidering, more and more come out of it.

Verse 5. " They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."

The great hindrance to souls is the want of deliverance (Rom. 7 is not a matter of peace, but of deliverance); indeed to have heard the divine call, as Abraham. Lot went with Abraham, but the difference is soon manifest; and the plain of Jordan (of death) is to Lot's eyes the garden of the Lord; that justifies him in the choice of it; he forgets that in a fallen world there is no garden of the Lord, and it is really like the land of Egypt.

Just so far as faith is faith it works, so in 1 John • he appeals to what faith has wrought in them. This is never the way to settle souls, but it tests the reality of those who profess to be settled. In some cases it may be good to raise doubt as long as it can be raised. A delivered soul is the only one who can make progress.

Enjoying our own things in Christ makes us free; happy, holy, and strong. If we are not in the enjoyment of them we are as weak as water, not but one with a strong will may go on in a self-chosen path, but it is misery. Our first thing then is to enjoy Christ.

Q. What Is the " No Condemnation" of the First Verse?

A. It is not merely that there is no wrath, but nothing that the eye of God can disapprove of. "Condemning sin in the flesh" is not exactly inflicting wrath upon it, but marking its character. Wrath would be upon a person; this is the nature.

Verse 6. "The mind of the flesh is death." If say " carnally minded," it is a state in me. The mind of the flesh" is what it always is. " The mind of the Spirit is life and peace," as occupying you with Him who is both. The new nature does not know itself, but Christ, where the Spirit of God is really leading (Col. 3:10,11). The new man is renewed in knowledge. where Christ is all. The man who says "to me to live is holiness" will not be holy; for who is to be holy? It is I, and thus "to me to live is I."

Christians in the present day are using the language of the hospital. In the hospital they speak of good days and bad days, because good days are scarce. A man in health does not think about his head, but he does when it aches. Nature thus illustrates what we find in the Scripture.

Death. If I define what death is, it is separation; in physical death, between soul and body; in spiritual death, between the soul and God. It is never extinction. The seed which dies (1 Cor. 15:36) does not come to nothing. The husk may, but the living germ is the main part of it, and if that `came to an end there would be no harvest. The root idea in death is separation. " The mind of the flesh is death," because it is enmity against God. " Neither indeed can be." It is incurable, never changes into spirit, and they that are in it cannot please God. God's only way with it was to blot it out by the death of Christ, and finally to deliver from, it when the body is changed.

People think that at conversion there is only a moral change, that the evil in us to begin with is gradually changed into good, and this must be complete before death, or they will not be fit for heaven.

In that way it would be hard to see why one should wait for death to have it; but Scripture teaches that if a man has the Spirit of God the flesh lusts against it, and the remedy is, walk in the Spirit and ye shall not fulfill its lusts-not be gone. If I have the Spirit there is never any excuse for walking in the flesh. There is no limit to the practical power over it. (See Gal. 5)

Then, as to fitness, Col. 1:12 speaks of our having been made fit to be partakers of the inheritance of the saints in light, and this is true of all Christians. Fitness is not title. A babe may be born to an inheritance, and its title be good enough; it is not fit to possess it, because it is a babe. If it is true that the flesh is gradually changed into spirit, all with whom the change is not complete are not fit, which shows that there is something wrong in the idea.

In Scripture the new nature is entirely of God, and according to God, just as the flesh is absolutely and incurably evil. In 1 John 3, " Whosoever is born of God doth not commit sin" (not absolutely a sin' but does not practice sin), for his seed remaineth in him, and he cannot sin because lie is born of God. This is the incorruptible seed of 1 Peter 1:23. People say his seed may not remain in him,

but the apostle says it does, and cannot be changed into evil any more than the flesh can be changed into good. It will not let him be the man he was before. The very common doctrine on this subject works most sorrowfully. People are not taught to question the reality of a conversion which did little for them and could not stand the contact with the world. Matt. 13 gives us the cause of this backsliding. The stony-ground hearer has no root in him. If the seed had rooted in the man's soul it would never have withered. The heart of stone in this case was really never taken away. Such land cannot be broken up by the plow. The man has never really taken the place of a lost sinner, and the word of God has never got its hold in the depth of his soul. Here there is nothing wrong with the sower or the seed. The first three cases in this parable illustrate the opposition of the devil, the flesh, and the world; but only he on the good ground really understands. The effect of these two natures in one life may be more or less a mixture, like a pool of water fed by two springs, the one salt water and the other fresh; the fresh spring may be entirely so, and if you can stop the other the pool will be fresh.

Suppose the Lord comes, we are fit for heaven-have the new nature capable of enjoying it, and the flesh, which is no part of us as Christians, will be gone.

In Christ, is position.

In the Spirit, is power.

Q. If We Are Fit Already, What About Growth?

A. Growth implies immaturity, but not the presence of evil. A child grows in knowledge as it has before it the perfect thing to which it is growing up, and it grows up to the measure of the life by which it is surrounded. In the same way God puts Christ before His babes, and they grow up unto Him by learning what He is.

In 1 Cor. 1:2 we have positional sanctification; chap 1: 30, the principle of progressive sanctification. Christ, as the object before us, sanctifies. These are the two things seen in the leper (Lev. 13 and 14.). He is restored to God by the blood of the trespass offering, i. e., the restoration offering, sanctified by blood; then the oil is put upon the blood; he is set apart to God, as purchased by the blood of Christ, and the Holy Spirit then makes this a practical reality (verses 9 and 10). All Christians are addressed as having the Spirit of God.

Gal. 3:5 shows the means by which the Spirit of God came upon the Gentiles. The Jews having rejected the Messiah, had to take new ground by baptism in order to receive the Holy Ghost (Acts 2 and 19.). Cornelius (Acts 10), as the pattern of the Gentiles, receives the Holy Ghost apart from baptism; so also in Eph. 1:13, the Ephesians who were Gentiles. "If Christ be in you the body is, dead, because of sin." The body is not yet redeemed, and if we allow it liberty it will be only sin. It is to be used by the new man as machinery, so to speak, and kept in the place of death. Not only are the eye and ear avenues of temptation from the outside world, but the very constitution of the body is altered by sin. Sin has disorganized it. It is well known that the child of a drunkard may have naturally a thirst for drink, and in this way how many propensities to evil may there be apart from the fact of what the old nature is itself? Mortify your members which are upon the earth " (Col. 3:5). You yourself are a man in Christ, but you have members, and so yield your members (Rom. 6); but our present mortal bodies shall be quickened by the Spirit in the day of resurrection. We see here (verse 11) the distinctness of the believer's resurrection. There is a resurrection of life and a resurrection of judgment.

Q. Is It the Same Body Changed?

A. It is the same body, and yet it is not the same, according to the way in which you look at it. 1 Cor. 15:37, "Thou sowest not that body that shall be." Verse 42, "What is sown is raised."

Q. Does Not Resurrection Prove the Immortality of the Soul?

A. That those who are dead to man are alive to God proves the necessity of resurrection, according to Luke 20 Take the Jews, who are so scattered from their land, and yet preserved nationally. That preservation of the scattered nation implies the divine purpose of bringing them together again. So with the preservation of the spirit, which God has fitted to the body and could not remain apart from it forever.

Q. What Does One Star Differing From Another Star in Glory Imply?

A. The difference between the natural and the spiritual body. It is not a question of rewards, which does not come into the chapter at all. The tendency constantly is to exaggerate the importance of what is special to the individual, and lose sight proportionately of the higher blessing which we have in common. Thus, "In my Father's house are many mansions" is taken by many as implying distinctions in the Father's house, whereas what the Lord is stating is that there is room for them all with Him there. Rewards are not in connection with the Father's house, but with the kingdom; just as in a king's family all are children, but they are designated in dignity before the world outside. The fruit of Christ's work is that which we have in common, and must be infinitely greater, therefore, than the reward of our own. In connection with the coming of the Lord for His own we get the first, the introduction to the Father's house, and there is there no sentry at the door, no challenging of what we are or what we have done. The question of rewards is always in connection with the appearing of our Lord and His kingdom. The principle too upon which they are given is important. That principle is that "the first shall be last, and the last shall be first." Supposing, for instance, the guests are at a king's table, and they take their own places according to their own estimate of themselves, placing themselves nearer or further accordingly from where they suppose the king is going to sit. When the king comes in he takes his place precisely at the other end, then the last will be first and the first last, and that will be exactly right, because the more I think of Christ the less I shall think of any work I have done for Him, and the less I think of Him the more highly I shall think of it. Thus to work for reward is the fair way to lose it, while he who works for Christ gets the reward too.

Verses 12 and 13. The grace that saves from hell saves also from the things which send men there. This is what we are bound to maintain. The holiness of God has to be manifested in connection with the salvation of the righteous. This is the meaning of 1 Peter 4:18: "If the righteous be with difficulty saved." The discipline of God with His people has two sides. On the one side, for the saint himself; it is correction of the evil; on the other side, the holiness of His government has to be manifested-His hatred of sin, wherever found.

Verse 14. We are to discern those who are the sons of God by their being led by the Spirit of God. When we see a drunkard we are not to say "I hope he is a Christian;" that is to connect Christ with evil. If a Christian is on the wrong road God will surely chasten him and bring him back. Show me a scripture that says God ever took away a child of His unrepentant if he had fallen. In 1 Cor. 9 there is one on the road home, and he says if any one is not taking this road he will not reach there, though he may even be a-preacher.

In Heb. 6:4,5 we have simply enlightenment and tasting; but we do not like everything we taste. "Partakers of the Holy Ghost" might be companions, partakers with, not of.

Verse 15. Those led by the Spirit of God are not led by the spirit of bondage again to fear; so we must not be legal.

Verse 16. The witness of the Spirit of God and our spirit is a joint witness; co-witness, as the word is. The spirit of man is the intelligent part of him. The apostle has thus been ministering the word to the intelligence that we may be able to say that we are children of God; but it is the Spirit of God that brings it home to the soul and makes it a conscious realization.

Q. in Heb. 10:15, " Whereof the Holy Ghost Is a Witness to Us," Is This Witness the Word in the Two Verses Following?

A. There is the personal witness of the Holy Ghost now come, as well as the corroboration of it by the Old Testament Scripture. As in 1 Peter 1:12, " The gospel is preached with the Holy Ghost sent down from heaven." The passage in Heb. 10 refers to Lev. 16, the day of atonement. The high priest goes in with the blood and makes an atonement in the holy place; then he comes out and puts the sins of Israel upon the scapegoat and sends them away. This is the " not remembering any more their sins and iniquities." But this will be for Israel only when He comes out, and He is not yet come out. How then do we in the meanwhile get the witness of atonement? By the Holy Ghost coming out instead; so applying the principle of the scapegoat, " our sins and iniquities are remembered no more."

The indwelling of the Spirit is the distinctive privilege of Christianity. As long as God was claiming to be a Father to Israel, those born of Him, true children did not get their proper place. When he had come to His own and His own received Him not, then to as many as did receive Him, He gave title to become the sons of God (John 1:12, margin). And when the Jews claimed to be God's children (John 8:41), the Lord says " If God were your Father ye would love me." Gal. 4:1-5 shows the effect of the Jewish system, therefore, upon the true children. As long as it lasted they were at school with the schoolmaster, and those at school do not say " Father." Thus if you take the Psalms (for many the inspired book of Christian devotion) the cry of Abba Father is not once there.

Not understanding this distinction between Jewish ".sons " and Christians, causes confusion with many in the interpretation of Luke 15 People think the prodigal son must needs be a wandering child of God, but this would entirely destroy the application to those whom the Lord had before Him, as in ver. 1, publicans and sinners on the one hand, and Pharisees on the other. " This man receiveth sinners " was the objection of the latter to which he is replying. In Matt. 21: 28 there is another parable of two sons, which the Lord Himself applies by saying " the publicans and harlots go into the kingdom of God before you,"

Verse 17. " If children then heirs." The moment you bring in heirship with Christ, you have suffering as the necessary road to the inheritance.

Suffering, with Christ is not merely natural suffering such as all are partakers of. It is the suffering resulting from being in His path and partaker of His Spirit. It is not merely the result of persecution. He must necessarily have suffered, having the knowledge of God as He had in the world that was far from Him. This suffering flows from the very joy we have in God, just as light let into a room makes shadows, while it dispels darkness.

Suffering for Christ is in Suffering rejection with Him the rejected One. Suffering with Him includes this, but is wider. There is a difference again between suffering for righteousness' sake, and Christ's sake. You have these two distinguished both in Matt. 5:10,11, and Peter iii. 14 and iv. 14. People admire righteousness when it does not conflict with their own interest, but they do not like

Christ at all, and in that way we find the most bitter persecution and the highest blessedness.

Verses 19 to 21. The whole creation is waiting to get its blessing when the children of God are manifested in resurrection glory. Creatures have not the liberty of grace as we, but wait to share the liberty of the glory (as "glorious liberty " should be rendered). The creature was subjected by God to man, and so fell with him (was made subject to vanity), not willingly, or of its own will, and in hope of deliverance with him.

Verses 23 and 24. We have not yet received the inheritance, the new body or the glory, but we have the Spirit of God as first fruits. Thus we get our grapes of Eschol before we enter the land (Num. 14).

The perfection of the hope is seen by our being able to wait for it with patience. If it was not certain we should be impatient necessarily. When we are certain to get all that God has promised we can afford to wait.

Verses 26 and 27. In the meanwhile we have the intercession of the Spirit that is in us. "He that searcheth the hearts" knows it. This goes beyond what we may be able to express intelligently, but when we can only groan, God knows what the groan means.

If we get the truth of the Spirit of God personally interceding, we see at once how a form of prayer is only unbelief. People say it prevents irregularities, and enables them to express themselves in a proper way. It is quite true we fail, but it is no remedy for failure to take the whole matter out of the hands of the Spirit, as though He had failed. He makes intercession for the saints according to God, not according to His will merely, but thoroughly according to His mind. Our place is only to be absolutely subject to Him.

Verse 28. We do not know what to ask for as we ought, but " we do know that all things work together for good to them that love God." It is not said to those whom God loves, though that is true, but we have here what is similar to 1 John 3:22. God can manifest Himself to an obedient child (and obedience is the true test of love to Him) as He cannot towards one who is careless. Those who love God are " the called according to His purpose;" that is what people call effectual calling, as in 1 Cor. 1:25, " to them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." To others, who had just as much the general call of the gospel, He was a stumbling-block or foolishness.

Verses 29 to 39. "For whom He did foreknow," etc.

Q. What Does "Fore-Ordained to This Condemnation" Mean in Jude 4?

A. Not that He fore-ordained their character, but their judgment, as foreseen to have this character.

People confound man's responsibility with what grace works in him. He is responsible to believe what God says to him, and to fulfill his duty with regard to it apart from all question of grace. He is not responsible to be born again. That is what God works in him, apart from his own, will altogether (John 1:13). He is responsible to believe because God has given His testimony with the fullest evidence that can be needed. The refusal to believe is always based upon moral grounds. "How can ye believe which receive honor one of another," etc.; believed not the truth, but had pleasure in unrighteousness. Light is come into the world, and men loved darkness, refused the light, not were ignorant of it. So, "he that is of the truth heareth my voice," the Lord has said. In the case of the seed sown by the wayside (Matt. 13), where it lies on the surface of the ground till the birds come and take it away, it is still said "catcheth away that which was sown in his heart." So "the word is nigh thee, even in thy mouth and in thy heart, that if thou shalt believe," etc. The word is already in the heart before it is believed. So again, "commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:2). Upon this testimony thus approving itself to man's conscience man is called to believe and receive it. So, also, Christ died for all, and there is a general offer of the gospel. God would have all men to be saved. He would have gathered, and they would not. That is man's responsibility, but upon that ground all are simply lost; they are ruined by their own will, not God's; 'but then they have- this will universally. There is no difference. We who are saved are not better than they, and if God had stopped here, there would be no result of Christ's death for us, except added condemnation. The trouble is that what is true when applied to the lost (that they are ruined by their own will) has been applied equally to the saved, that they are saved by their own will. This is not true, for we are not born of the will of the flesh, nor of the will of man. For want of preserving this balance Calvinism becomes a rigid fatalism, which imputes man's ruin to God. Arminianism, on the other side, becomes self-complacency, which puts the goodness on man's side, instead of God's, and makes salvation to be of man rather than God. There is only one difficulty really at the bottom of all this question, and that is, "why does not God save all?" The only thing we can say here is we do not know; but, while we cannot fathom His ways, we know Himself, for He has given His Son, and I can trust Him, therefore. He expressly declares that He has no pleasure in the death of the wicked.

If it depended upon our own will, merely, whether, we were finally lost or saved we could never have confidence how it would turn out with us; but the gifts and calling of God are without repentance. If we suppose that it depends upon ourselves we shall never be able to face honestly the truth of our condition. God's argument begins with Himself and His gift of Christ, and our arguments begin with ourselves, and some reach entirely opposite conclusions as to what He will be for us. Here it is God that justifieth. Who shall condemn? It is Christ that died and is risen again; who shall separate us from His love? This answers Satan in Zech. 3 "The Lord that path chosen,

Jerusalem rebuke thee. Is not this a brand plucked out of the fire? "

Verse 38. " I am persuaded that neither death nor life, etc., can separate us from the love of God, which is in Christ Jesus our Lord." A good persuasion, truly. We ought to feel safe enough there. A person once said that no one but rash Paul would have said that. Blessed for us that it is the word of God, who cannot lie, for holy men of God spoke as they were moved by the Holy Ghost. All Scripture is given by inspiration of God.

Leviticus. 16

THE question is more and more, What is Christianity?

The Old Testament was a shadow. The veil is now rent. The veil signified that the way was not yet made manifest.

There are two points-the difference between Judaism and Christianity. There is responsibility in my Adam state, and responsibility in my new state.

What am I to come to? The thing that cleared the sins also opened the way for me to go to God myself-two distinct things; one, grace meeting responsibility; the other, the purpose of God.

In Romans we get nothing of purpose except in one or two places; you get responsibility in Romans. In Ephesians you get purpose, and almost nothing about responsibility.

Ques. Is there such a thing as going into the holiest till we are out of the 7th of Romans?

Ans. No. The place I get as a Christian is in the presence of God Himself. My responsibility is another question. It is what I ought to be, and the law is a perfect measure of that. God's purpose about me is quite another thing. God never says under the law that I have an evil nature; I may find it out through the law.

In this chapter (Lev. 16) we get the two things-the Lord's lot, the veil rent, and I go into His presence in virtue of His nature. The scapegoat is our responsibility.

Ques. Did Adam enjoy a Sabbath before he fell into sin?

Ans. No.

Ques. Can I be with God according to what God is?

Ans. There it is Christ's work. That is the condition proper to the Christian. Christ perfectly glorified God on the cross, so I am in a far better place than if I were innocent, for I have all the value of Christ glorifying God (John 13). All that God is, He was perfectly glorified in on the cross. The divine nature in Christ did not screen Him on the cross, but led Him to bear sins. But there is more than sins put away. God was perfectly glorified on the cross (John 17:4)

The blood of Jesus Christ cleanseth. It is its nature. In the blood carried into the holiest I get God glorified in His nature. In the cross I get every question of good and evil brought to an issue and settled. God against sin-the devil in his hour and power of darkness-man's wickedness-the perfect man in Christ.

John 3:14-16. At the Reformation they got justification by faith, but they left out too much man's need. In Col. 1:21,22,23, we get perfect security, but perfect dependence. The wilderness is no part of God's purpose. It is a part of His ways. So I have need to be kept constantly.

In 1 Cor. 1:6-9, we have God's faithful love. While the apostle shows they were to be kept blameless, till the day of Jesus Christ, he goes on and blames them all through for everything. He would not go and see them, etc. Men speak of perseverance, but what we get in Scripture is not man's perseverance, but God's.

In Romans we have man walking down here. In Colossians risen, but still walking down here. In Ephesians we are in heavenly places. There is no "If" in Ephesians)

was God's purpose to bring His people into the land. The wilderness was not in His purpose, but when they were in t the way, He cared for them.

Ques. After getting out of the condition described in the 7th of Romans, can one get back under it?

Ans. No. Sometimes persons do nothing but say they are lost, and friends then try to convince them that they are not lost. It would be better to tell them you are glad they have found out they are lost. It is a question of the tree, not the fruit.

The Red sea is death and judgment, Pharaoh and his host. The Red sea and Jordan coalesce-the wilderness being no part of God's purpose. Across the Red Sea is the 7th of Romans. (Laul was in the 7th of Romans three days till Ananias came.

John 16

The grand fact of Christianity is that the Holy Ghost is down here—the foundation of course the cross of Christ, the revelation of the Father's love in Christ. There are three positions in which we see Christ.

First. On the cross accomplishing redemption. Second. At the right hand of the Father, and the Holy Ghost down here.

Third. Coming again to receive us to Himself.

What we have now is not the accomplishing of the prophecies, except the Holy Ghost poured out. 1 Peter 1:10 gives us the order. We have the sufferings which are fulfilled, and the glories which are not fulfilled. It is the Holy Ghost come down from heaven, and the thing reported to us, not fulfilled. The Church is one, and she stands between the sufferings and the glory.

Heb. 2:5. Here we get Christ crowned with glory and honor, but whilst He is there the Holy Ghost is sent down here.

Union in incarnation is false and pernicious. He was perfect man, and the only one the Holy Ghost could and did see); but after He had taken His place in heaven, the Holy Ghost is sent down, and then we get union (Acts 2:33).

First. He is the Lamb of God who taketh away the sin of the world.

Second. He baptizeth with the Holy Ghost. The Holy Ghost having come, it is all over with the world as it is.

God has tried man in every way that He could command. First, innocent; second, under law; third, sending His Son, and they killed Him. The world put an end to itself.

You cannot honestly say Father, unless you know you are a child. People do, and they are sons, but they ought to know it before they cry Abba, Father. Christ was the Creator, but He did not come till incarnation. The Holy Ghost spoke through the prophets and quickened souls, but He never came till redemption was accomplished and Christ had ascended. In the gospel of John sin is not the subject, but sin.

As God said to Cain, "Where is thy brother?" so He asks the world, "What have you done to my Son?" and the world answers, "Crucified Him." That is man.

The Holy Ghost convinces or demonstrates to the world its sin, as above. Second, He demonstrates righteousness. Man's? No, God's righteousness. We have just to believe what it says. God is always righteous. How is it demonstrated? "Because I go to my Father." Christ glorified God on the cross (John 8.), and God glorifies Him at His right hand. That is the demonstration of God's righteousness. You might have had God's righteousness, man set aside, and no love, or you might have had man's idea of love forgiving sins, but where would

righteousness be? But in the cross you have both.

What have we got then? When He glorified God on the cross He was made sin for us. Then the Redeemer when glorified wants His redeemed. Thus I am made the righteousness of God in Christ.

Third. There is demonstration of judgment. The proof that Satan is the prince of this world, is the cross, and as such he is judged; judgment not executed yet, but he is judged. Why is Christ gone away and the Holy Ghost here? Because Christ has been crucified, We have not the Bridegroom, but we have the Holy Ghost, showing us the things we are to have, and so we cry, "Come, Lord Jesus." Do you believe that Christ will not be satisfied till He has you in glory? Then you want Him every moment. Our condition is, having the Holy Ghost. Our proper hope as Christians is, waiting for His coming. Not waiting is the unbelief of a fallen church. People say, "He comes when I die." Does He? I read that when He comes I shall be raised, but you say when He comes you die. It is unbelief.

Ques. Explain " in Romans and in Ephesians?

Ans. They are the same thing. In Romans you get the fact merely, but in Ephesians you get the counsels of God regarding us as in Christ Ques. If I am dead in Romans, and not raised, how am I in Christ?

Ans. You reckon yourself dead. In Colossians I am dead in my sins, not alive in my sins. So Christ came, and, so to speak, became dead and then rose and raised me with Himself, but not in heavenly places. In Eph. 1 am put in heavenly places. Leviticus, first and second chapters, apply only to Christ.

Ques. Do we get the Jordan in Romans?

Ans. No.,

Ques. Do we not get the Jordan in the 4th of Romans?

Ans. Only as far as death-not risen.

Ques. Do we get the Red Sea in the 4th of Romans? Ans. No. In the Red Sea Christ died for me. In Rom. 4 it is bearing my sins.

Ques. In Romans do we not get experience, such as joy in God, that is the result of resurrection?

Ans. No. We have joy in God in consequence of being justified.

Ques. State the difference between verses 9, 10 and 11 of Rom. 8?

Ans. When the Holy Ghost dwells in me, I am not in the responsibility to answer for myself, Christ has answered for me, and I know my place by the Holy Ghost given to me. Second, I get the Spirit of Christ; that is, I am characterized by the Christ Spirit. Third, my body will be raised too. But while here we are to present our bodies a living sacrifice. My body is to be like a carcass, moved about like a stick.

Ques. Last night, when you were ministering to us. were you like a carcass moved about like a stick?

Ans. Whatever was John Darby-yes. The Lord uses our affections and minds. Whatever I am as a man He uses, but He must use it. If I use it, it is naught. The old man and the flesh are synonymous terms. The affections are all right. God created them; but if the will mixes itself in it is sin.

Ques. If you live after the flesh you will die?

Ans. That is abstract. It is a truth.

Ques. Is that an unconverted man?

Ans. Do not bring a thought into a text that is not there, but get out of it what thought is there.

The liberty is that I have died out of the state in which I was, and now I am in God. The natural man must either be lawless or under the law, or must die from under it. After that I find certain things in me, for I am a responsible being, but that is not me. I am dead and out of it. I have got Christ for nay life. I can then take hold of Christ's death as my death; so I am not in the flesh at all. The man who confesses sin as if it was imputable is not free.

Ques. Must I not be holy?

Ans. Yes; but if you are making holiness your life, it is not Christ, and you are responsible to represent Christ.

There is no intercession for the sins of a believer, In the Hebrews the intercession is to maintain my place free from sins. God could say, " I have not seen iniquity in Jacob;" yet the Spirit of God in Moses was seeing nothing but sins in them. You cannot get the place by duties, but you get duties by the place.

Ques. How are we to get power?

Ans. 2 Cor. 12:2-10. Infirmities are not power, but they bring power when a man is thoroughly put down. As long as I act in nature that is not power. Moses had great natural ability, and he had to flee and be at the back side of the desert.

Ques. Why do you call sin in a brother failure, and not sin?

Ans. It is both, and worse in a brother than another.

Ques. Why is it that in the Hebrews, where we are looked upon as having no conscience of sins, we yet come to obtain mercy?

Ans. It is always mercy—Epaphroditus when sick obtained mercy, and Paul also.

Mark 2:17

Christ the Savior came to seek sinners, and does not seek righteous persons; even were there any such, there would be no need to seek them, but in His sovereign grace and perfect goodness He came to seek sinners. He does not send them away but seeks them, and can sit and eat with them whilst being Himself altogether holy. This is the manifestation of God in love in the midst of sinners to win the hearts of men, and to produce confidence towards God in their hearts, and to bind all the faculties of the soul with the power of the perfect object, and to form it according to the image of that which leads it, and which it contemplates; whence to inspire this confidence, since good was come into the midst of evil, and had taken part in the wretchedness in which fallen man lay—a goodness which did not drive away the sinner on account of his sins, but which invited him to come.

Man's ruin began when he lost confidence in God: the devil had succeeded in persuading Eve that God had not permitted man to eat of the tree of knowledge of good and evil, because He knew that, if he did, he would be as God, knowing good and evil; that God had forbidden him to touch the tree from jealousy; and, if He did not wish that we should be happy, we must make ourselves happy. And this is what Eve sought, and what all men seek who do their own will. Thus man fell, and thus man remains in all the wretchedness which is the fruit of sin, awaiting God's judgment upon the sin itself. Now, before executing judgment God came in love as Savior to show that His love is greater than sin, and that the worst sinner can have confidence in this love that seeks sinners and adapts itself to their wants, which does not demand righteousness from man, and brings him salvation and grace by which to present him finally to God as His righteousness through the work of Christ: but He comes in love to sinful men to reconcile them with Himself. Instead of punishing them for their sins, He finds occasion to manifest the immensity of His love in coming to those who were lying in sin, and in giving Himself as a sacrifice to put it away.

In His life Christ presents this love of God, God Himself manifested in love to man; in His death He is as man before God, made sin for us in order that we might be made the righteousness of God in Him, and that the righteous God, the God of love, never might remember our sins. He manifests God's love towards man. This law was the perfect rule of that which man ought to be as son of Adam; it demanded of man that he should be such, and pronounced a curse upon the man who did not do that which it required. It added God's authority to that which was fitting to the relationship in which man finds himself, and gave a perfect rule for conduct to man in these relationships; a rule easily forgotten or broken in the fallen state of man. It did not give life, nor strength, nor objects to attract and rule the heart; but it established the relationship of man with God and with his fellows, and cursed all those who had not kept it, that is, all those who were under it.

The flesh does not submit, nor can it submit, to the law of God: grace then, whilst it establishes the authority of the law and the curse itself, since Christ the blessed Savior has borne it, must needs change everything in the ways of God. Forgiveness is not the same as the curse, and paying a

debt is very different from demanding the money. It is quite just to demand payment, but if the debtor has nothing to pay, he is ruined, whereas, if he pays, he is set free. Christ has done more; not only does He pay the debt, but He has acquired glory for those that believe. Not only has He freed the debtor from his debts, but He has given Him an immense fortune in God's presence.

J. N. D.

Notes of Readings by J. N. D.: Colossians 2

Ques. What was the conflict spoken of?

Ans. Conflict in prayer, that their hearts might be knit together in love. The full assurance of understanding is getting God's thought, and when men speak of their opinion and your opinion, it shows they have not faith in the word. The first man was not in the counsels of God. The promise in the garden of Eden was not given to man at all. It was in the judgment of Satan, and the promise was the seed of the woman, (which Adam was not) and no other man. None but Christ is the seed of the woman.

This mystery of the church has been lost, and is denied altogether. There is not a word of truth in the statement that Christianity is an enlargement and development of Judaism. In Ephesians we get the old man dead and a new creation. There was no prophecy of a new creation.

Ques. Is being born again the new creation?

Ans. It brings you into it, and the prophecy applied to the Jews, which was why Christ said it was earthly things. Then we have the wind blowing where it listeth; so it goes to the Gentiles.

Verses 9 and 10. Completeness. Verse 11. They were looking for Jewish things, and He showed them they had now the real things of which the others were shadows.

Verse 11 should read, "putting off the flesh." The body is a dead thing.

Ques. Is it used by the Holy Ghost?

Ans. Yes.

The Red Sea is a broad fact-Jordan entering into it; so I go into it and pass over dry. The effect is circumcision-I am dead to all the flesh. "Mortify therefore " is carrying it out. " Always bearing about the dying " is more. I then reckon myself dead. If I can reckon myself dead, and then jump into perfection, why do I need to carry about the dying of the Lord? The dying must constantly be applied to the flesh.

Ques. What is " always delivered unto death? "4

Ans. The Lord always applying the test. We are never told to try to die to sin. That is what the monk tries. If you are not in God's presence, flesh springs up. If you are not bearing about the dying, then flesh life is there. Verse 12. Now I get, I am risen. Here you get Romans with the addition of being raised, and we get Ephesians without being seated in heavenly places. I never get Christ in Ephesians till He is dead and God raises Him. Christ appears in the presence of God for us, and we appear in the world for Him.

You get in the Colossians the risen life as you get it nowhere else developed in the Scriptures.

Power is not responsibility. It is claimed that there is something good in them. The reason Christ came was that man was utterly bad. I tell the sinner what He has done. Man is bound to acknowledge his state, but he cannot beget himself.

Num. 19-THE RED HEIFER.

Ques. Why was a man who touched the water of separation unclean?

Ans. God's holiness.

Ques. Why was Lev. 16 in Leviticus, and Num. 19 in Numbers?

Ans. Lev. 16 is representation; Num. 19 in application. The blood of the red heifer was not carried in, but sprinkled when the people met God. The priests had to be consecrated before they could wash at the laver.

Ques. Why was the blood of the red heifer burned?

Ans. Because the aspect is Christ bearing sin entirely. The thing is treated completely as sin; so every one who touched it was unclean. Sin was stamped upon it. He was unclean individually, and could not go in, but the great day of atonement remained for him. A man must be sealed to be a priest. Christianity has been lowered to conversion. Regeneration in Scripture is never used for being born again. There are only two places where it is named. Regeneration in Matthew is the millennium. In Titus it is washing.

Ques. Why is the revelation to Moses and Aaron? Ans. Moses is authority, Aaron access.

Ques. In Num. 19 do we get a sense of what sin is in the presence of God?

Ans. Yes. God will have His house clean, and will not allow anything unclean to come in. 1 Cor. 3 is God's house on man's responsibility; so God takes care to cleanse it. The completeness of the burning shows the completeness with which sin is put away. My sins made Christ's agony; so they can never be imputed to me. Man was separated from God till he was separated from his sins. That was the water of separation.

Ques. Why was it not the blood of separation?

Ans. Because it was not to meet responsibility, but to restore communion. The doctrine of Hebrews is that I am uninterruptedly perfect. Then the burnt offering on the day of atonement meets my responsibility. The red heifer restores my communion. The three days I am finding my state. In seven days I have complete restoration. The third day, sense of horror at having sinned; the seventh day, restoration. You must not jump into communion as if nothing had happened.... A man talking about merit in receiving Christ is not feeling sin, but feeling merit. A sense of grace always produces the deepest sense of sin.

Ques. Will you say a word about hyssop?

Ans. The grandeur and vanity of the world, and all burnt up. The hyssop is the lowest thing, the cedar the highest.

Ques. Is advocacy connected with what suits the holiness of the Father?

Ans. In John activity of grace is always the Father and the Son. When it is His nature and our responsibility, then it is God. God is light. A Christian who looks upon his sins as imputed is not a Christian - is not on Christian ground at all. " Perfected forever " is continuously perfected. He is always sitting there, and I am always perfected.

We have three things: Divine will, divine work, divine testimony; so all is perfect' in God. I was once asked by a Christian how about my sins since I believed? Did Christ bear my sins up to the 17th of May? My answer was, How many sins had you committed before Christ bore them?

Notes of Readings: Galatians 3

THE action of these Galatian Christians, who were Gentiles formerly, was a great grief to the Holy Spirit, and there is nothing sharper than the way in which He speaks to them here. Paul's gospel was taught him by the revelation of Jesus Christ. God revealed His Son in him to make His name known; there was no putting under the law there. It is the wonderful grace of God in saving the lost ones. He says in chapter 1., " Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed;" and here they were led away already by another preaching. No wonder that he says to them, " Oh, foolish Galatians, who hath bewitched you?"

It is a very important thing to learn, that if I am standing simply in grace, I am just where God wants me to be. If I get the idea of my own conduct as a thing which brings me to God, or anything that I can do, then I am bewitched. By making resolutions or vows in any way, I am showing I am bewitched. The Galatians got word from some Judaizers that they-must be circumcised, although they believed in Christ and were saved. Paul tells them it was giving up the whole Christian ground and going back to Judaism. He denies all these things. He says they are foolish and bewitched, and they have got another gospel.

Notice first of all, this, there was no Holy Spirit given to men under the law; you all know that. It is a very important fact. Men are now putting them-selves under the law. All the catechisms are full of the law, and there are church covenants; your " covenant obligations" are appealed to. It is as though we stood at Mount Sinai and heard all the thunderings. It is what you are going to do, instead of apprehending what has been done for you by God.

Here, " the ten commandments" is the law he is talking about. The Jews were put under that, Thou shalt, and thou shalt not." It was not the Holy Ghost here showing the things of Christ to men. Now he says, "You received the Spirit, in whom after ye believed, ye were sealed by the Holy Spirit of promise." The Holy Spirit came on believing. When I hear the word of salvation to my soul, and believe it, I am indwelt by the Holy Ghost. The Holy Ghost thus characterizes the present interval and not the former one. He says, " You received the Spirit then." The very question (ver. 2), that very fact, should be sufficient of itself. If men would only recognize the presence of the Holy Ghost to-day, there would be no Jewish ritual or the ten commandments. He came in to take the place of both; He has brought in His things, which are Christ's. The first question asked then is, "Did ye receive the Holy Spirit?" That is the essential fact of Christianity. Well, then, he says, " Having begun in the Spirit, are you going back into the old to be perfected?" The moment you say that a man must do anything, except trust in what Christ has done, you deny the whole matter of Christianity. If a man puts anything in the place of that, he is going wrong. When God came to Israel at first, it was all grace. God always, begins in grace with a people. When He came to Israel in the third chapter of Exodus, He said, "I have seen the affliction of my people; I have come down to take them out of all this bondage and to bring them into the land." It is not a question of law. The miracles were wrought then. God came down and showed himself as the One who had power to

do it, and, he brought them out with a mighty hand.

So it is now. God may give a law to a people whom He has already redeemed and taken to Himself, His mind as to how they may please Him, but His grace is the first action. Abraham believed God, and it was counted to him for righteousness. All the righteousness of Abraham was believing in God. It was "justification by faith." Then he gives this principle, "Know ye therefore that as many as are of faith are the children of Abraham." What is meant by children? Partakers of the nature of Abraham, we are just like him? It is only believing, I simply believe God in what He tells me about Christ, then I believe on Him, and that is all. The child is like his father, the same nature. As many of you as are believers, are children of Abraham.

" Now the Scripture, foreseeing that God would justify the Gentiles through faith." God told Abraham the good news beforehand, that all nations should be blessed in him. That is, all the Gentiles, the Jews were His people. Here He is telling us that the Scriptures, foreseeing that God would bless the nations, He told Abraham that in his seed all nations should be blessed. Then we get this word, God is going to bless! Keep that directly before you; it is an important fact in this chapter. God's grand purpose is to bless all nations in his seed. Abraham got the blessing by faith. As many as are of the wells of the law get not the blessing, but the curse.

Here are two peoples, the Gentiles and Israel. Now God is going to bless both through Abraham and his seed. He takes up Israel after a certain time, and puts them under law, and that law says "curse," and that is the first time that the curse comes in. Before that time Abraham was told, "I will curse them that curse you;" but now the curse is attached to them. The law being put upon them, entails a curse. God had come with the distinct purpose of blessing, but here is a people, even His own people, that He puts under a curse. Do you not think God would be impatient to remove that? The moment a person gets under the law, he is under the curse. "Cursed is every one that continueth not," etc. God starts out with the principle of blessing, and yet here comes a curse. It stands in the way. How is he going to get out of it? Why did he put them under the law? They accepted it. They said, " All that the Lord hath spoken we will do." Then He came down and gave them the law. Now, set bounds. It is very remarkable, and I want you to notice that, that when God comes to Israel in Ex. 19, the relationship of God to the people is changed. Before that He said, "I bore you on eagle's wings, and brought you to Myself." Now He says, " Set bounds." You will find that all that take up the law as the principle of their life, have no sense of fellowship and nearness. They may sin^o. everlastingly, " Nearer, my God, to Thee." People have an idea that singing is going to do something for them, but nothing does anything for us but Christ. We should get what God has done for us, and not put in something else. People have a sense of distance, and they want to get nearer, and that is the reason such things are written. He says, "I have borne you on eagle's wings, and brought you to Myself;" that is near enough. But when the law was given, if even so much as a beast came near the mountain it was thrust through with a dart. When they came to Mount Sinai, He put them under the law, and He says, Cursed is every one that continueth not in all things written in the book of the law to do them." God takes out this people all by themselves, and He leaves the others. God takes up a special party, and He says, "I will bless these first." But they put themselves under the law as Christians do now-days. Then they have a curse over their heads.

No man is justified by the law, for the just shall live by faith, and not by law. No man got to God by the law, for He went down to Egypt and brought them up. He saves you and me as lost sinners. It is an impertinence to do anything. " The just shall live by faith." Now He says, " Christ has redeemed us." He has taken away that curse by redemption. Christ redeemed those who were under the law, for " Cursed is every one that hangeth on a tree." The very curse He put upon Israel, He bore on the cross for those who believed. That delivered them from the law, and from condemnation.

What does He do it for? That the blessing that He before promised might come out to them. God stood here originally blessing, and He gives them a curse, but He takes it away by Christ. Where then is the law? People are teaching their children the ten commandments, to make them Christians, but where are the ten commandments? The only people that ever had the law upon them have it removed by Christ. Christ redeemed from the curse of the law. He took the curse upon Himself, that the blessing might come, the blessing promised Abraham before, through Jesus Christ, that they might receive the promise of the Spirit. The promise of the Spirit could not come while they were under the law. Here was a thing brought in four hundred years after a certain promise. That was blessing, and here comes cursing. But a general law cannot be annulled by a specific one. The general one still stands. As we say, "Every rule has an exception." Yes, but this exception is only for the time being. Blessing is. God's grand prerogative. Do you follow that? "Now, to Abraham and his seed was the promise'(of blessing) given." Then we get another fact, that this was to be carried out through one person, the "Seed." In Gen. 24 we get seed, and not seeds. " To Abraham and his seed, was the promise made " originally. Thy seed shall be as the sand of the sea," etc. But when we get to chapter 24. it is only one man. This is the chapter in which Isaac is raised from the dead. Isaac was delivered up on the altar, and he was raised up in a figure. The promise that He made them, four hundred years before the law, was actually in one individual. Therefore, when that one individual comes, that one person, the Seed-Christ-- is the time when this temporary disability is removed. He removes the curse, and Christ stands out alone.

What do you know about God except in Christ? What business have you with the law? How came you to God, if not by Christ? The law was never on the Gentiles, but on the Jews, and it has been, removed from them. Why should we take it up then? No wonder he says, " Oh, foolish Galatians." No matter what religious people do now by repeating and teaching the law, God does not teach it to you. He is now talking of Christ after they are saved. Everybody says we are not justified by the law, but, they say, the law is a rule of life to Christians. It is wicked to put a Christian under the law. It is an invention of the enemy. Galatians is written to believers. He says, " You are not under the law any more than though it was never given."

Now let us follow the line of His statements here. You have received the Holy Ghost. There was no such thing as receiving the Holy Ghost when men were under the law. Of course a man is not justified by the law; the just man shall live by faith. Then he comes to speak about God's purpose to bless, and for awhile He put certain ones under the condition of cursing, but He was anxious to get it off through Christ soon as that Seed came, the law was gone. The law is removed as a principle of life, inasmuch as God promised blessing? The promise was made to the Seed, to the one Man, and the blessing was to follow through Him. The exceptional thing is the curse. It is not because the law is a curse in itself, but because man could not obey it. There is not a single

promise of going into the land in the ten commandments. There is no promise of inheritance in it. Where did the inheritance come from? It was by promise-grace.

The question comes, then, what is the law for? Never was a Gentile put under the law, but the Jews were. Now if the Jews were under the law for a few hundred years, what was the law for? It was added for the sake of transgressions. God says He is going to bless every one through Abraham. He takes up a people, and He treats them as though they had not been sinning at all. I, standing there as a Gentile, might say, these people are treated better than any others. These people were treated as though they were not bad, and He now says, " I will prove you. Now He says, " Obey Me," and He puts the law to them. He includes all in unbelief. Those that are left, the Gentiles, are sinners, and the people He has taken out are proved sinners by being put under the law. What was the law given for then? To bring that out. When is the blessing then to take place? When the Seed comes. It was not a matter of goodness in them, but of pure grace in God. During that time He is demonstrating that they are as bad as any others. The law was added for the sake of transgressions. until the Seed should come. The Gentile and the Jew go on like two streams. One is proved to be as bad as the other, and when Christ comes they are both needing Him. The Gentile was counted bad, and the Jew is proven to be bad by having a law that he did not obey.

Now about the Mediator. In the matter of grace there is one party, God. In Ex. 20 two parties appear. The law was appointed when there were two parties, but now there is only one. Is the law against the promises of God? No; only the Seed had not come. The promise looked over to a certain One, and He had not come yet, and the law comes in until He comes, and it will be a means of restraining them or holding them in to make them behave themselves until He comes. Then the law was their schoolmaster, like children under restraint. For how long? Up to Christ. It is not " to lead us to Christ." " Wherefore the law was our schoolmaster." You see he uses " you " and "we." " You" are the Gentile, " we" are the Jews. People read that and say, is not the law our schoolmaster? No. Well, does it not say so? No. What does it say? " The law was," at the time being. It is looking at the past. Whose schoolmaster? Why, the people who went to school, of course. I am not under any schoolmaster to-day, because my child goes to school. I say, " There is a schoolmaster, but I am not under him." Here is the brother of a boy who goes to school, and he goes a fishing, or anything else he pleases, because he is not under the schoolmaster. The law was here for a restraint, for a curb, to keep these people in for a certain period. Really it was a curse, because they did not behave themselves. For how long? Until Christ. The Scripture has included all men under sin. Why? That the promise of blessing in Jesus Christ might come in simply by believing. The promise was to Christ. Whoever believes in Him gets it, either the Jew or Gentile. And when Christ comes, the schoolmaster is dismissed; and they are out of that school.

How is °a Christian to act, to behave himself? He is in Christ; he is under Christ. Does Christ steal? No. Well, I am in Christ; I am under Christ and in Christ. If I steal, I am bringing Christ down to stealing. It is worse for me to steal than it would be for a sinner. I get back to this then, the law was the Jews' schoolmaster up to Christ. but when Christ, or faith came, they were no longer under a schoolmaster. The fact is, school was out, was broken up. The Jew got Christ, and the Gentile got Christ. We were under tutors, governors, until Christ came, and then we passed under Christ to keep us. Now are you going to put a new man under the law? It was made for the old man. What am I told to do? Reckon myself to have died. The new man is not under the law but under Christ. If you go out of the State of New York and go into California, you are under the laws

of California. I have got out of the old place I was in, even if I were a Jew. I have been crucified out of it. I have risen into a new state. The law of New Jersey is binding on every Jerseyman to-night, but I am not there. There is a river between New Jersey and me. There is a river between the old condition of the law and me-the river of death.

You see what it is for school to be out, then. You are all children of God. I was a child of Adam before, or a child of Israel. He is speaking now to the Galatian Christians. He told them they were all children of God by faith in Christ Jesus. Now go back to Abraham. He believed God, and it was counted to him for righteousness. I believe God, and I am a righteous man before God. I am under Christ and in Christ.

Then you come to the next chapter, which tells you the difference between sonship and servanthship. Now he says we were under tutors and governors until the time that Christ came. We were servants, but we are no more servants, but sons. He gives us three things. 1. We are not servants, but sons. 2. We have the spirit of sons, and not the spirit of servants. What is the spirit of a servant? Why, he gets his wages, and that is the end of it. If I do not like him I discharge him; I do not give him a hiss and say, "Thou art ever with me." If he does not do his work he is put out. 3. We have the hope of sons, not of servants. "If sons. heirs." Is a servant an heir? Why, Abraham knew that would not do (Gen. 15).

Now he calls us sons. The Galatians were sons, hut they were making themselves bond-sons, and he would not have that.. He wanted them to. be sons like Isaac, and not Ishmael. They might say Ishmael was a son of Abraham as much as Isaac. Yes, but his mother was a bondwoman. Isaac got his name because he filled the whole house with joy. Isaac means "laughter." You are a son that fills the heart of the Father with delight.

Then in the fifth chapter we come to this question, How are you going to make me behave myself if am not under the law? And he says, "If we walk in the Spirit we will not fulfill the lusts of the flesh." The law came and said, "You shall not murder, steal, covet, commit adultery," etc., but it never touched me; I would do it. - Now I am a new man, and the fruit of the Spirit comes in, love, joy, peace, etc. The fruit of the new man is just the opposite of the old man. The fruit of the new man is love, joy, gentleness, patience, against which there is no law. There is no law that says, "Thou shalt not have love, joy, peace, patience," etc.

But do not get the thought of license to do evil because we are not under the law. The principle of law still remains. See 1 Cor. 9:21. We are not lawless toward God, but "subject to Christ."

T.

Notes of Readings: John 17

ALL the heavenly truth that you find in Col., Eph., Heb., and the rest of the epistles, is found in this chapter. You see Christ stating the character of the work He performed. It is not your estimate; it is not man's expression of what it is; it is not God telling us, exactly, but it is between the Father and the Son. The Son is down here telling the Father what He has done. It is His expression of what the work is, that makes it all the more marvelous. It is Christ's own measure of what He Himself has done. Now, you see in the sixth chapter that He says, "I came down from heaven not to do my own will, but the will of Him, that sent me." Here He is telling it out, not to you and me who do not understand it, but to the One who sent Him. All that you and I ever will learn will be the work that Christ did, and Himself; the person and the value of His work. I am what I am by that work. We are before God in Christ on the ground of that work of Christ, and in the Person.

What would you say if I should ask you to-night what did Christ do down here? You would say, "He died for my sins," and you would, in that, be telling a fact. But see, there is not a word about death in this chapter. Now when He tells what He has done He does not tell about death, but all the infinite results of death. What is the first thing? The thing man never thinks of. It is perfection itself, and never entered man's thoughts yet-glorifying God. This is the second Man, and the first thing He talks about is glory. We are indebted to that man, Christ Jesus, for an infinite word, and that is "glory." I think we might well say, "The gospel of the glory," the good news of the glory. People are thinking of the glory of man down here, but that is a poor miserable thing. Jesus came down here to glorify His Father, not to do His own will, but the will of Him that sent Him.

Now He lifts up His eyes to heaven; everything is heaven hereafter. From that moment onward it is all heaven. God has ceased on the earth by the cross. Not that you and I are not taken up and dealt with on the earth, but we are a new creation. Christ lifts up His eyes to heaven, it is henceforth the scene and center of all God is at, heaven and heavenly things. The truth of God is then heavenly truth and not earthly truth. It is not how you can become more wise and honored on earth, but all above. Faith is the thing which brings us into contact with the unseen. You remember how it is in the 14th chapter, "Ye believe in God, believe also in me." He is going up where God is. Our eyes are directed to heaven because He is there. He says in the 16th chapter, the prince of this world is judged, and the 12th chapter, now is the judgment of this world. What are you going to do with a thing that is dead and buried? Will you elevate or improve it? The cross has become the judgment.

Brethren, you are heavenly or nothing. If you are a believer you are heavenly; if you do not know it, it is time you did; and the place you belong is in heaven and not earth, and the standing and calling that you have is a heavenly calling, and your standing a heavenly man or else nothing. You have not a thing or a place in Christ if it is not that. See Eph. 1:3, "Blessed be the God and the Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." This does not say a word about earthly, and mark, it says "all spiritual blessings."

He gives me, first, the assurance of salvation, the fact that I am saved, and that involves that I died and am risen. I am not saved to the world; the world is not saved to me. I am not saved to be a better man in the world or help the world along, but I am saved clear out, by death and in His resurrection. I stand in Christ a new man-" If any man be in Christ he is a new creation." I am as distinct from what I was as He is now. Now, is not that a spiritual blessing? It belongs to heaven.

Then there is the next thing, Christ coming to take us up to Himself. He has come to take you out of the world unto Himself. I do not wonder if a child of God is really simple and spiritual, that he gets along hardly here, and that there is only one of a hundred things that he can do. If he is really spiritual he will have a hard time of it. I have gone into a city, and it seemed the most homeless place to me; everybody had some place and I had none. So this world is filled up completely. Satan has it, and it is only once in a while that a child of God can get anything even in matters of work. Now, I do not wonder at it. He is a stranger, because He belongs in heaven. The whole matter is heavenly. You are a member of Christ; you are the arm, finger, or whatever else of the body, but He is up there. It is in heavenly places, the heavenly One.

Christ lifting us up in His eyes to heaven, is emphatic here. Do you apprehend that, the heavenly character distinct from the earth? The mistake of Christendom to-day is that it is making itself a name in the earth. That is done with; we have no business to do so. We are vastly interested in this prayer. From chapter xiii. Christ was alone with His own. Now He is done talking with them; and He is talking to the Father about them. He says, " I have finished the work Thou gavest me to do." In Phil. 2 He is looking down from heaven, like in Prov. 8 He is looking down to the earth. Then He emptied Himself, and took upon Himself the form of a servant. He became obedient to death, even the death of the cross. One step after another, the death of the cross was the lowest. You cannot think of anything lower than that; He took the criminal's place, doom and judgment. He had to come that far to get to us. We were slaves of sin and doomed as criminals, and He had to come to that. Now He is looking upwards. He has gone through and done the work. John 6 tells me what He came for, to do the will of His Father. John 17 tells us after it is done what He says about it. If you want to go further back than that take the 40th Psalm quoted in Heb. 10 You get His whole journey from heaven to earth, His heart on the sons of men. In the 40th Psalm we find, " Lo! I come to do Thy will." Phil. 2 tells us the journey He took, and the 6th of John tells us that He has the same thought when He is down here, He is to do the will of Him that sent Him. He loses none that are given Him. He raises them up at the last day, and brings them up into heaven-this is the will of Him that sent Him. He started out before the ages with the thought of doing all this work, and He keeps it up in His thought.

In 1 John 4 we find also, " In this is manifested the love of God because He sent His Son," etc. All this is telling the journey He took, and the origin of it, and why He did it, and so on. He did that to raise us up there to where He is. It is to abandon the earth. In John 16 the Prince of this world is judged. It is this that I want to speak of for a few moments, now that the new truth has come in. It is not new since you were born, but people have got into a kind of profession of religion, and have tried to make men better for the earth and fit them for the world; - but God comes and tells you everything is ruined here and takes you up to heaven. I am as heavenly in my standing here as I will be in future ages. I insist by the word of God, that every believer now is as heavenly as he will be millions of ages hereafter. We are blessed with all spiritual blessings in heavenly places in Christ. If you believed on the Lord Jesus Christ forty years ago you received all these. All that was

a fact ten, or twenty, or forty years ago, the moment you believed on the Lord Jesus Christ. You have not added a particle since. " All things are yours," was said to the saints in Corinth, in a very poor state spiritually. All was yours the first minute or else you had nothing. Christ's work is once done. By one offering He hath forever perfected.

We were speaking lately about the Holy Ghost. Now, the Holy Ghost did not come to give me one thing of this, it is given to me in Christ. As being in in Christ I have all these things. The Holy Ghost did not die for me, or make me a son, or save me; but being saved He makes it true to my heart. The love of God is shed abroad in the heart by the Holy Ghost who is given unto us. The Holy Ghost did not give you one thing, as far as the making any of these facts true, but He brings them. Those facts are all heavenly, every one of them.

Christ lifts up His eyes to heaven. The world crucified Him and rejected Him completely. How is it in heaven? He says, I came down here to do the work, and I have done it, and it is expedient for you that L

go away, that the Comforter may come, and He will take of these things and show them unto you. He will not make them they are made by Christ. He comes and brings Christ's things with Him. They belong to you in virtue of your being a believer in Christ. There is no attainment of these things by growth. You do not get into heavenly places at' the end by getting to this and that attainment; there is no such thing in the Scripture. The moment you are saved you are heavenly. Then, of course, you are ready for the next world-glory.

It says, a little further along, in the fourth verse, " I have glorified Thee on the earth." How did He do it? He came down to do a certain thing. He glorified the Father and brought out His name. Now He says, " Glorify Thy Son," lift Him up into the glory. In ver. 5 there is another kind of glory mentioned, "Now, Father, glorify Thou me with Thine own Self, with the glory which I had with Thee before the world was." I have spoken about His journey. He laid that glory aside; He came down here and took the servant's place in life and the felon's place in death. Where was His glory? Men did not see it. Now He says, " Restore me all that." You and I can never share that. He was God the Son, truly God. Here He is asking it as God. Now in ver. 1 He says, " Glorify Thy Son." Lift me up into the glory there that I may glorify Thee there. He is now bringing out the glory of the Father while He is up there. The Holy Ghost is down here telling of Him up there. Thus we get into the truth of the epistles, Paul's especially. He tells us all about Christ up there. He is up there glorifying the Father. In Eph. you get, " Blessed be the God and Father of our Lord Jesus Christ." How do we get that? Because Christ is up there. This glory of His as a man, we shall share.

Ques. Was Christ a partaker of our nature?

Ans. No. He was not a partaker of ours, but we are partakers of His. He had a body like our own, but not a nature like our own. Our nature is bad and enmity against God. If He had been a partaker of our nature He would have been lost.

Ques. By saving does He not make the world better?

Ans. No; you are taken out of the world. When a man is executed He is taken out of the world altogether. If you take that place, the death penalty has been passed upon you as a sinner. God now takes you and gives you life in the new man and not in the old. You have been taken out of

the world instead of remaining in it to make it better. It is true you are here, you live here, but the more you walk like Christ and the more you walk like a heavenly man, the more people will say you are foolish. They ask, where is the man gone to? He was such a valuable member of society, he was in every company and forward of everything, and where is he? The more you apprehend your heavenly calling the more you are out of those things. This is a wonderfully unworldly chapter, it is heavenly. Was Christ of the world when He was sent here? This is my position as to the world. I have died out of it, I have risen into heaven. I am here as a man taken into heaven, and then sent back again.

Oh! if we were to apprehend that, and absolutely see that when you are converted you are taken out of this world; you are taken and put to death, and raised up in Christ and only fit for heaven! But God wanted you here for a little while. He wanted you here to pass through the sufferings of Christ and through that fellowship. How is that making the world better? All that there is about it is that I am passing through the afflictions and sufferings of Christ. Of course, every Christian is acting for Christ instead of Satan, and such are better than Satan's men. But they are not making the world better, but condemning it. I am sorry to say they are not all doing it.

Ques. The gift of God which we are told is eternal life, is that the same as the gift of the Holy Ghost?

Ans. Well, in the fifth chapter of John we get, " He quickens whom He will." Christ quickens there. The Father quickens, and He gives to the Son to quicken. Now, then, the gift of God is eternal life.

Ques. Every quickened soul has eternal life?

Ans. Yes, he is quickened by the word, born of the Spirit. "Ye were quickened together with Christ." What is eternal life? You are brought into the same life with Christ. It is knowing God as Father and Jesus Christ whom He has sent. No man has eternal life who leaves Christ out of His place, it is to know the Father and the Son. I must know both.

Ques. Are the heathen as responsible as those living in Christendom?

Ans. In Rom. 1 we are told they are responsible. They are guilty before God; the whole world is righteously guilty.

Ques. Paul asked, How shall they believe on Him of whom they have not heard?

Ans. Have not they heard? " The lines have gone out into all the earth." Faith comes by hearing, and hearing by the word of God. Faith never has anything but the word of God. Man is responsible to believe according to what God gives him. If man will take the first step with God, God will tell him more. If a heathen would say, " I know God who made the heaven and the earth, and I am responsible to Him," let him proceed on what he does know, and God will come with more. " To him that hath shall be given," there is no question about that. People are sometimes converted thus: They sit down in their room alone, and what converts them after all is the word of God. It comes to them, God has now come out in grace. God has been trying the world all through the ages, and now in these last days He has done testing the world. He now comes out and pronounces judgment on the world and says, " It is lost." Man never will give up himself. He will hold on to himself as long as there is life in him. Man says, " Hold on to yourself, be yourself all the time."

Ques. What was the position of the Pharisee and the publican?

Ans. They were both Jews, and both on the ground of being God's people. Now it is the question, Which one is accepted? Here it is the one who takes the ground and reality of being a sinner. It is not the difference there between the saint and the sinner exactly. A sinner in the Scripture would be a Gentile, but the publican was a Jew and the Pharisee also. Among people he was called a good Jew, and the other a bad Jew. But God says, that the man who abaseth himself shall be exalted, and he that exalteth himself shall be abased. I do not think they were either of them God's children at the time, but taken dispensationally they were God's children. God requires us to take the ground of truth. It is like the beggar; why should he take the ground of being full and plenty when he is starving?

Ques. Give us the difference between pardon and forgiveness?

Ans. I do not know of any. A criminal is pardoned by the governor, but his moral character is not changed. He is pardoned, consequently the government will not proceed against him. God goes farther with me than that. He puts me to death, and He has nothing to proceed against. There is no distinction in the words. They are from different languages. There is a distinction between God forgiving your sins and not forgiving your sin, by putting you to death. Pardon and forgiveness I apprehend are the same thing. You pick my pocket; now I can forgive you. I will not deliver you up or anything else, but you are a pickpocket notwithstanding; but if I could put you to death, there would be a dead pickpocket. Now, if I could get some one else in your place there would be no pickpocket. You get forgiveness of sins, but you are left a sinner. I cannot stand before God when I am a sinner; I am the same old man. What is to be done with me? Crucify me. That is the thought that comes in; we are crucified with Christ that the body of sin might be destroyed.

T.

Notes of Readings: Matthew 6:9-13

THIS is commonly called "The Lord's Prayer."

One thing we see in it is that Christ is always looking at the Father's glory first of all. In John 17, which is really His own prayer, He begins: " Father glorify Thy name." Men's prayers are a great deal about themselves, seem to center there. The prayer that Christ taught, and the prayer that He prayed went, first of all, to God's own glory; so it is here, Hallowed be Thy name; Thy kingdom come."

All true prayer must be in the line of God's thoughts, whether in the day of Samuel or Moses or David, or now. There are two occasions of prayer mentioned in the case of Israel, as established according to God. One of them was, if a dead man was found near any city, they measured the distance from the dead man to the city, and the elders came out and sacrificed a heifer; then they would call upon God to look down and bless His land, and this was on the ground of innocence (Deut. 21). Then (Deut. 26.), when they brought the first fruits, it was that God should bless the land, with reference to His own thoughts about it. You cannot pray in any other way than God's thoughts. If you do; it is not in the Spirit. That is the first thing in all prayer. When Paul prayed, it was to the God and Father of our Lord Jesus Christ, for He was fully revealed as such. It is the full expression of His title, that according to that He would grant "that the eyes of their understanding being opened, they might know what is the hope, of His calling and tire riches of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe when-Be raised up Christ from the (lend," etc. All that is according to God's mind. Just like the prayers given by Moses in the Old Testament, they are according to God's thoughts about Israel, not according to some little detail of circumstances which one finds out in his narrow compass of things.

It would not do for me to pray a prayer which had to do with the Jew in the land in his earthly position. I must reach up and get God's thought about me today. A Christian's prayer could not be, the same, therefore, as a Jewish prayer. Israel's prayer had to do with the land and the occupation of the land " Look down and bless Thy people Israel, and the land which Thou hast given us. There was the promise which was always according to God's purpose in the land, but it was always the earth; they had no thought of heaven, and that would be the first principle. Prayer is God writing His own thoughts in our hearts, and we telling them back to Him. I must never reach lower than God in prayer. In many prayer meetings, people do not reach up to anything. Many are praying the same as they were praying thirty years ago. They make prayer a kind of service rendered to God, and, having found some phrases which they think appropriate, they keep on using them. If we do not get God's thoughts, that is what we will get into. What is the Holy Ghost doing to-day? He is showing us our riches in Christ; I am before God as Christ is I am standing in His presence I am to talk to Him according to that ground. You have God's thoughts and you give them back to Him again.

Then I am not to pray for what I have already? Surely not. Therefore, as I see in Ephesians, " He bath quickened us together with Christ, and raised us up together with Him and seated us in Him

in heavenly places," I could not pray for one of these things; I could not ask Him to quicken us, or raise us up, or seat us in heavenly place for He has done it; I could not ask Him for forgiveness of sins, for He has given us the forgiveness of sins, according to the riches of His grace. Why should I ask for that? I might as well ask for a head on my shoulders. We do need forgiveness of sins daily, the cleansing from the daily, hourly defilement; but that we get upon confession of the sins (1 John 1:9). Our standing in God's presence, is that He has forgiven all that we did, and made us new creatures in Christ Jesus. Then I cannot ask for redemption, I have got it: I am either a son or an enemy. If I am a son, my sins are forgiven, and I am brought into the new man. Prayer would have that character and tone. Then I could not ask Him for the Holy Ghost, could I? If I do, then I had better stop praying, for this reason, that it is only by the Holy Ghost I can pray at all. I deny just the very word that Christ Himself told me, that the Holy Ghost shall be in me and abide in me, and then to ask for Him is not praying in the Spirit. We should pray according to what God has set forth in His word. If we are in heaven we are in the presence of God (Heb. 10); we have "boldness to enter into the holiest." Is there anything nearer than that?

Then you would not say, "Our Father who art in heaven." I do not talk that way to my father who is in the house; I am there myself. If my son should speak that way to me, I would say, "My son, what is coming over you?" When I am over in Europe, or off at boarding school or somewhere, then I write a letter and put it "My dear father and mother at home," but not when I am there myself. When you say our Father who art in heaven," you are speaking as if you were not there. The very address in this prayer will show you it is not your place; at any rate, it is not you, because we are raised and seated in heavenly places; we are in the house; we are taken into favor in the Beloved, and is He not up there? Can you tell me how far Christ is from the Father to-night? I am taken into favor in Him, and I pray according to the intelligence that God gives of the thing and of the place. Then I would say "our God and Father," because He is the God and Father of our Lord Jesus Christ, and I would pray as being face to face with Him. So you see this prayer would not be what Ephesians would lead us to offer.

Notice, too, that whilst Christ gave this to His disciples, who were immediately about Him at the time, when we find Him speaking to them in John 14, where He is set forth as the Son of God, and they on a new ground, He said to these very men, to whom He gave this prayer, "Hitherto have ye asked nothing in My name." That prayer did not involve being in the name of Christ. Then the prayer had in it that which did not belong to those who were up in heavenly places, and it did not belong to the people who were in the name of Christ, for He says, "Hitherto have ye asked nothing in My name." It was not in the confidence of those who stood in Christ, nor the place that He stands in up in heaven.

Then I think if you look along the scope of this prayer, you will not find it taking up what pertains to us in heavenly places. What are the petitions found here? "Give us our daily bread. Forgive us our sins. Lead us not into temptation, but deliver us from evil." Those four things, and that is all. Where are we on that ground? I do not mean that you and I may be in a place where daily bread is not needed, but is that the distinctive character of our place where daily bread is the important thing? It is important to have something to put into our mouths, but does that pertain to us characteristically? Up in heavenly places, Christ is the daily bread to be fed on. I am a heavenly man feeding on Christ. Is it a characteristic thing of us, according to the ground on which we are placed as Christians, that we are constantly wanting daily bread? Not more than others. There are

some rich people who are Christians, and poor people who are Christians, and rich and poor who are not, and they are eating daily bread. It is not characteristic of us.

Then I ask whether the next petition belongs to us as the children of God, "Forgive us our debts"? In Eph. 1:7, we read, "in whom we have redemption through His blood, and the forgiveness of sins according to the riches of His grace. What is characteristic of us? In Rom. 4:25, we learn of Him "who was delivered for our offenses, and raised again for our justification." Our offenses are forgiven. In Heb. "having blotted out." We have in Col. the same expression, "forgiveness of sins." In Col. 1:12, it is "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Do you not see that what characterizes me as, a perfect man before God in Christ, is, that my sins are all forgiven; forgiveness of sins belongs to me as such. Therefore the prayer, "forgive us our sins," does not characterize us; does not belong to us as such.

Now we will look at the next petition. It says "lead us not into temptation," that is, to be tested. I belong to the Man who was "tested in all points." I am in Him; I have a nature that can bear testing; we are new men; we are a new creation in Christ Jesus. "Brethren, count it all joy when ye fall into divers temptations" (James 1). In First Peter what, have we? "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations. Am I to pray to be delivered from them? Not at all but to rejoice in them, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appealing of Jesus Christ." It is a grand thing for me to have my faith tried. You burn gold and it is gold. If we walk by faith, and faith is the great principle, and I am standing on the ground of what Christ is entirely, a new man in Christ Jesus, it is a good thing for me to be tested and tried, and then am I to pray "do not lead us into it?" Does it appertain to us as Christians to pray such a prayer? The moment I get the intelligence of my ground, what I am to God and what He is saying of me, I find His thoughts and His mind about us now put into my heart and told back to Him does not involve that at all. He says "count it all joy when ye fall into divers trials," and He then says, "the trial of your faith being more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor."

Then I am not going to pray to be delivered out of trial. Look into the 5th of Romans, where it says, "being justified by faith, we have peace with God through our Lord Jesus Christ, by whom, also, we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience." Now does not that sound different from saying "lead us not into temptation?" "Deliver us from evil," where is the evil? "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Now, the evil or the evil one here, is, I think, the Antichrist. It is not characteristic of us to be praying in that way. It is not that you and I may not slip down into the place where we will need to pray, but that it is a token that we are out of fellowship when we pray in this manner. To take up our place in Christ Jesus as taken into favor in Him, sons of God before Him, separated unto Him as heavenly, and not earthly, that either of these four petitions pertain to

us in the way they are put there, I do not believe.

It was given by Christ, perfect in its character, it must be perfect in its place, too. Notice to whom He is saying this, and the ground they are on. Are they heavenly men, redeemed by the blood of Christ, raised and seated in heavenly places? Are they sons of God? Are they brought into fellowship with the Father and His Son Jesus Christ? These things pertain to us. On that ground we pray according to our place. Did they pertain to these people to whom He was speaking? The first verse of this book says, "the book of the generation of Jesus Christ, the son of David, the son of Abraham." Is He son of David and Abraham to you? No, He is the Son of God to on. Now, all the teaching of that book must be of that character. There may be exceptions, of course as in chapters 16.-18., where He speaks of the church, but that is future there, and on the ground of their rejection of Him, as the seed of David. In the first two chapters you have the declaration of Christ's birth, as the seed of David, to occupy David's throne, and everything is pointed out that is according to the prophecies of the Old Testament Scriptures. As such, He came to fulfill the promises made to the fathers. As God was going to raise up a king, it is Christ's place, in connection with His kingdom upon the earth. The King enters largely into what you find in Matthew. In that character we have His birth and baptism set forth, and His going into the wilderness, and the regions round about Judea, not going into the world. He is the Messiah to make the Jew a blessing to all nations. Now, on that ground He goes up into the mountain (chap. 5.), and when His disciples were come to Him, He opened His mouth and spake to them these things. And so you see how it begins, "Blessed are the pure in spirit, for theirs is the kingdom; blessed are the meek, for they shall inherit the earth." Are you going to inherit the earth? It all keeps within that range; then He turns in the midst of them and says, Blessed are ye when men shall revile' you, and persecute you, and shall say all manner of evil against you, falsely, for my sake." '- When the kingdom was given up, because it was rejected, and Christ died, they individually came into the place of suffering for Christ's own sake.

The kingdom of heaven is the kingdom that God is going to establish here. He says in the book of Daniel that the God of heaven is going to set up a kingdom here: Christ came to do that and accomplish it.

When He said, "My kingdom is not of this world," that was at the cross, it was after the whole thing was rejected; He would have to get it from His Father. In Luke 19 He goes into a far country and gets it from His Father.

We find in the Old Testament prophecies that the kingdom is spoken of, and we find also this, that there are expressions which lead us to understand that Christ is to be put to death. Isa. 53 speaks of Him as a "root out of dry ground." They did not want Him. Now that would involve suffering to the disciple that would be waiting for the kingdom and faithful in looking for the King. Then we would get what we have in the Old Testament Scriptures, a remnant waiting for the kingdom. Instead of the nation receiving Him, a little remnant would be waiting. In the Psalms we observe a condition of suffering and the King absent, and they waiting for a little while, and then we get the exercises that the remnant will pass through. In Matthew you get the character of the suffering. Antichrist will arise (Dan. 9). He will make a covenant with the Jews for seven years, and in the midst of it he will break the covenant and establish idolatry, and every one will have to bow to him just as Nebuchadnezzar set up an image in the plain of Dura. Antichrist is coming to establish

idolatry, and is determined that every one shall worship the image of the beast, and if they do not, persecution will come and suffering. Among other things they will be put to death, and they will have him to say to them as in Revelation, they shall not buy or sell except they have his name in their forehead and hand.

Now look into the 24th chapter of Matthew, beginning at the 18th verse. Now do you see the character, of the people? Antichrist has arisen; he is persecuting; he has set up that idol. Then we get in Revelation that they shall not buy or sell except they have the mark of his name, and they will not receive it. What is the character of that people? They are a remnant of the Jews, waiting for the Messiah. They are persecuted and situated so that they cannot get anything to eat, and they are in danger of not being saved. Why? Because they are waiting for the Messiah to come, and if they do not hold out faithful they will not be saved. It is not the Christian or the church, but Israel who does not know anything of the salvation of the soul. It is the coming Christ they are waiting for. If they yield to Antichrist they are lost. If they do not yield they will be kept from eating, and unless those days be shortened there will not one of them be saved.

Now see the difference between their place and our place: "Blessed be the God and Father of our Lord Jesus Christ, who hat/i blessed us with all spiritual blessings in heavenly places in Christ." We are raised up above all this and rejoice in tribulation. "Count it all joy when ye fall into divers trials." Our real food is not daily bread but Christ, whom we feed on in the glory. But now here are a people waiting for a Christ to come and establish a kingdom. They are under suffering, under pressure, and then hindered from eating and getting their daily bread, and then, if they do not hold out faithfully, the pressure being so great, they may not be saved, "but he that endureth to the end, the same shall be saved." Well, then, how naturally and characteristically would these people pray, "give us this day our daily bread." They are an earthly people, that must be kept faithful, and they are cast upon Him for their daily bread. They would say "deliver us from the evil one," and "lead us not into temptation," where they might be tempted to yield. Do you not see how all these come in naturally to this people? To pray that is to reach the highest intelligence of their place and position. It is a grand prayer. It is as grand and good for them to pray that as it is for us to pray as being in the holiest and apprehending a present salvation and a present Savior. One is a heavenly people, standing in Christ, and the other is an earthly people, who must have bread to eat to go on, and they cannot get it, therefore they are cast upon God for it especially. They are having a special evil one, Antichrist himself, and he bringing everything to bear upon them; if they yield to him they are gone.

Well, now, these disciples knew all about that. They occupied the earthly ground then. Then when you come farther along, all this is given up for the present. The King is slain and is going to go to heaven and be set forth as the Son of God, and instead of coming back right away, He puts them on a new ground (John 13., 14.). in these chapters you have that same little company of disciples, and those very men, individually, are talked to on an entirely different ground and He says, "You never prayed before in my name. It was all right for you to pray that prayer, but now I put you on another ground." Then in the 17th chapter we have it again.

You see the difference between the places, and therefore the intelligence must take hold of the place, and the prayer will belong to them, according to their standing.

" Our Father who art in heaven." An earthly people would look up to Him and say, "Doubtless Thou art our Father. ' Christ says to us in the 14th chapter of John, "I am not going to leave you Orphans, but when the Holy Ghost comes He will take of my things and show them unto you." We are in heaven, we are brought into it to stay.

People take up the prayer of Solomon at the time of the dedication of the temple, when dedicating their churches in the present day. I could not go back and pray the prayer in Deut. 26 It was right enough when Israel went into the land. It was right enough to pray the prayers of David in the Psalms, and of Solomon in his time, but it does not belong to us. Where two or three are gathered together now in the name of the Lord Jesus, He is with them. Solomon's prayer could not apply to us. You might as well take up the 15th of Exodus as the expression of our praise. It is typical; I can read it and get the largest joy from it, but take it literally and I would not have a word of it. I wonder who Pharaoh and his horses and chariots and the Red Sea were. can take up Solomon's prayer in no other way than to find typical things. You might as well shut me up in that Jewish fold and make me a Jew outright. God has given that up now and introduced a new thing. God has taken us up into another place and told us other things, and therefore it would be wrong for us to use it. We cannot say "Our Father who art in heaven," if we are in His presence. Then " hallowed be Thy name," that is a grand petition, but I am not looking for the kingdom to spread over this earth, for we are looking to be taken up out of it. God has gone out among the Gentiles, not to convert the whole world, but to take out a people to Himself. It is not a petition characteristic of us that His name shall be hallowed through the earth, but there will be a people who will take it up.

Now I am sure that Paul gives a very clear statement of truth when he said it was given to him to complete the word of God, and when he prays he never prays anything of that kind. When you get the Lord Jesus praying what is really the Lord's prayer, John 17, He says: " I pray not for the world, but I pray for them, that Thou shouldest keep them from the evil. ' He does not pray that the name of God may be hallowed through the world. It is not the time for it; that is given up. The present time is the judgment of the world. If I am praying for the hallowing of the name of God over this earth, I am leaping over the judgment. God is taking out a people to His name. Then the judgment comes on as in the time of Noah. What is characteristic of us is one thing, and of the Jewish remnant is another thing.

"Thy kingdom come." That is the Father's kingdom. Before that kingdom comes there will be in awful knocking of things to pieces here. People think when they pray that, that it is the spread of the gospel over the earth; but it is not, for Christ must come and take His children up there first. They are really praying for judgment upon the earth, instead of praying for the spread of the gospel that people may be converted.

" Forgive us our debts as we forgive our debtors." Two-thirds of the Jews will be against this little remnant; they will be hoping for salvation rather than knowing it. You and I are told to forgive as we have been forgiven (Eph. 4). There everything is against them, and they have not any Holy Ghost dwelling in them to make them act like new men. Then they ask to be forgiven as they forgive. They have to forgive these in order to be forgiven. " Forgiveness of sins " does not refer to the daily, hourly forgiveness upon confession of sins, but it is the characteristic thing which belongs to me. It is that, in being taken up, I am, first of all, forgiven.

"Lead us not into temptation." Think of the circumstances stated in Matt. 24:9-28 of a people on an earthly ground waiting for their Messiah, and every pressure brought to bear to make them give up their waiting, and their salvation contingent upon their being faithful to the end. Well may they say "Lead us not into temptation," lest they should yield, and give up waiting, and be found among the fighters against Christ when He comes. How blessed the assurance to such that those days shall be shortened, that any may be saved!

"Give us this day our daily bread." When Antichrist arises, and has full sway, enacting that they shall not buy nor sell except they have his mark on their foreheads and their hands (Rev. 13:16,17), this will be the appropriate language of a waiting people, cast upon God.

Do you gather, then, the thought of where ' the Lord's Prayer ' belongs? It is perfect in its place; perfect as Hannah's prayer was in its place, but it is perfect only in its place. It was perfect in its place for Noah to build the ark, but not for you to build an ark? Because it was said to Moses, " make these according to the pattern given thee in the mount," must - you do something similar? We must pray in accordance with the ground we are on, and that is church ground.

T.

Notes of Readings: the House of God

IT is the house of God which gives the character to both the Epistles of Timothy; and what is connected with the house of God is holiness. "Holiness becometh Thy house, O Lord forever." In God's house God is master, and we have got to conform to the rules of His house. That is what you find -all the way through the epistle. Everything is for the maintenance of practical holiness. In the next epistle you will find how the whole thing has failed, and there people have to walk individually apart from those things which God had instituted in order to maintain holiness, such as elders, etc. Elders were for the maintenance of godliness. It is a great thought, God's house. It is a very striking thing you find in the history of Jacob with regard to that. When Jacob goes back to the land you find that God, as we know, has to take him into His own hands in order to humble him, that he might not fall into the hands of Esau his brother. God meets him there-fore and wrestles with him, puts his thigh out of joint. He can then do nothing, then blesses him, he has power over the angel and prevails just as he has got no power. That is how we prevail with God. It is our impotence that makes us feel what His resources are, and gives ability to draw from them. God meets him therefore and wrestles with him. Jacob asks to know God's name, but he cannot learn it yet. He is blessed, but God says, " wherefore is it that thou dolt ask after my name? And He blessed him there." Well, Jacob has reached that point. He has learned the lesson of his own weakness, he halts on his thigh.

After this he has got the perpetual reminder of that weakness, to keep him humble, and he has learned that God is his God, and he learns it directly by actually being delivered from Esau-Esau's heart being changed and turned toward him.

The next thing we find is, he builds an altar and he calls it " El-elohe-Israel," " God the God of Israel," i. e. God: his own God. Now that is a very happy thing, to know that God is our God, but still he has not arrived at the point at which he can really know what God's name is; he has not got to Bethel, and Bethel is a sort of key-word to Jacob's history. It was there that God appeared to him when he fled out of the land. It is to Bethel he has to return. Instead of going up to Bethel he takes this knowledge of God to settle down and buy a parcel of a field where he ought to have been a pilgrim and a stranger, and it is, so far, Antinomianism, that sort of Antinomianism where we learn God's grace and His goodness, and use God's love to take things easily-just as we might use a lightning rod to keep the lightning off our house, but with no further practical effect. The consequence is that Jacob gets into worse trouble than he ever had before. After he has known God as the God of his salvation he is in worse trouble than ever he had been, and God comes to him then in the thick of his trouble and says: " Go up to Bethel, where I appeared to thee." That is Gods own house and that is what Jacob had to learn-that God had not delivered him in order to take the blessings of God's salvation to settle down with it apart from all question of God's will and God's thoughts, but that in order to have the blessing, the blessing that God spoke of when He met him and wrestled-with him and crippled him-in order to have that blessing, he must go to Bethel and learn the secret of God's own house. God. has a house of His own, and he must be conformed to the rules of it. At Bethel he learns what God is, and then- he calls the altar that he

raises El-Beth-el, i. e., "God of His own house."

There are many that are just in that condition. They have learned salvation; they have learned that God is their God-and that is a blessed knowledge-but they have not yet learned that God is the God of His own house, and if they do not conform to the rules of His house, they may get into deeper trouble than ever before. It is there, too, that we find the name Of Israel given again, as if he had not yet received it. And it is only there, in the place of real subjection, that we know properly what it is to be a prince of God.

It is the same thing in a certain way that you find in the book of Exodus, where, in the first place, as we know, we have the deliverance from Pharaoh, and in the second part of the book, from the 19th chapter on, we have God establishing His own dwelling place in the midst, and giving them His law. That is what is necessary in order to have the deliverance properly. We must serve somebody. If we do not serve God practically, we shall be serving the devil or serving ourselves, and we could not have a worse master. Nobody could have a worse master under the sun than himself. Therefore, in order for real freedom there must be subjection. God must have His place with 'us, and we ours, in connection with Him, and subject to Him. We are redeemed to God, that is, God has redeemed us to Himself that He may have us to Himself, not in the misery of our own ways and thoughts any longer.

Well, it is just what Satan has been trying to upset as to the practical manifestation of it, all the way through the history of Christendom. Christ has got one body, the church, and men have been making many bodies. God has got His house, His holy house, and men have been bringing in unholiness, and that is where we are now. We are in the midst of the profession which practically disowns the oneness of the body, and in the midst of the ruin, in that sense, of the house, where the authority of the Lord Jesus Christ, His lordship, is cast off. People think they may do their own will as long as they do not transgress certain moral bounds-they have not got out of the fold yet. Christianity is not a fold-Judaism was that; it put a line around you and said you must not step out of that circle; within it you may do our own will. That is the thought of many; they are doing their own will within certain bounds, Christ comes into the fold to gather His sheep around Himself, and He leads them out of the fold. They are at liberty, but at liberty to follow Him. It is not any question of roving about within narrow limits, but of following Him, and we find the blessed result to be, we have perfect liberty, perfect protection-nobody can pluck us out of His hands-and perfect provision, green pastures-but it is following Him with perfect guidance, too. It is not a code; it is not keeping certain commandments; it is not measuring things by mere right or wrong; it is He, a living leader, and one who is always going before us, so that it is a constant thing every moment. I am never left to myself. He has always got a will for me. He has always got some thought about me, as to where I should be, etc, ... because He is always interested in me. He never withdraws His eye from me, and He has got a path which His own wisdom has planned, and where in His own power keeps, and where infinite love provides for me at all times. Do you count it hard to follow always another's will? Nay I never please myself but I find it a hard thing. It is a blessed reality, that because we are too blind to the way ourselves, and because we need therefore a guide continually, God Himself has given us the Guide. God Himself got the path for us. God Himself has, in that way provided for us, and we shall find that His ways are always ways of pleasantness, and always peace. If we know what we are, we would not do our own will for a moment. It would be only getting out of God's path and out of blessing.

That is the line of things with which these Epistles are connected.

Q. Why is it incorrect to speak of the Christian fold?

A. A fold is circumference without a center; Christianity gives us a center without a circumference. A. fold says you must keep within certain limits; you must not transgress those limits. There is no such thing now as such marked out limits; not because we are free to do moral evil, but because we cannot measure things by right or wrong merely. A thing being right is not enough for me. After all, it might be right for me and wrong for you; or right for you and wrong for me. If God has got some other path for us, there is where the right or the wrong lies. It is a totally different thing from putting a line around us and saying, you must not go beyond that; you must keep in that. Judaism is a restraint, a checked will. Christianity is a changed will. Judaism, in practical life, was conformity to a moral code of laws. Christianity is following a safe and infallible Leader.

They are different things. It is like Israel in the wilderness. In the wilderness there was no way when they got to Edom, they evidently liked the thought that there was a king's highway there, and that they could get on the king's highway. In the wilderness they could only go when the Lord led them. They failed in that, when Moses says to Hobab, go with us and be as eyes to us (in the 10th chap. of the book of Numbers). And we find as soon as Moses says that to his brother-in-law, the ark of the Lord, whose place was in the midst of the camp. with so many tribes before it, and after it, etc., moves out of its place and goes three days journey before them to show them the way. God will not have any-leader but Himself. They were dependent upon God in that way every moment. The cloud might rise at any time and set forward. When it rose and moved, they would have to move at once. There was no way and there was no certain measure of progress, in that way. They were always dependent upon the will of an infallible Leader, and ready to go day or night. The cloud was always the opposite of nature -the opposite of the world. It was brightness at night; it was a cloud by day; and that rendered them independent of all their circumstances; they could go by day or by night. By night they were lighted, and by day the cloud shaded them. They went by day or by night. We like the king's highway a good deal better than divine guidance. We like to see our path; it makes us independent of spirituality, and that is the very thing that God will not have us independent of. God's rule is, "he that it spiritual discerneth all things." You have got divine principles in the word, but you have got no rules laid down that will guide you infallibly, i. e. apart from the application by the Spirit of God, etc. God has given you His mind. The rule is, that if your eye be single your whole body shall be full of light. He that is, spiritual discerneth all things. We are to be guided by His eye, but then, I must have my eye on Him, and that is very close work; you have got to pay attention. Wry blessed that we should be near enough to Him to gather what He means in that sort of way, but then we want attention.

You have God maintaining here, in Timothy, everything that is decorous in nature-" Rebuke not an elder but entreat him as slather; and the younger no n as brethren" (vers. 1). People, might say: " Well, it is " spirituality now, and we do not know anything about "fathers, or anything of that sort. It just depends "upon God's thoughts; whatever men say, he should " be rebuked if he needs it," and so on. But God maintains the order of things here. As long as the things last He maintains the order which was established in the creation-man the head of the woman, etc. So here, not to rebuke an elder, etc. It was not the thing exactly to rebuke an old man in that way.

Verse 5. Then the church was to manifest God's character for the widow, for the one who is really that, that is, " desolate," and without any means of support. The church was to manifest what was in God's heart toward such. If a widow had children or grand children, etc., they were not widows in that sense, and God is help for the helpless and cares for the uncared for. That is the thought in it. You find what the effect is there with regard to the widow; the effects which God designs in bringing us into straits. " She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." Faith grows by difficulties. grows by exercise. You find that constantly our straits did not bring us to God continually, faith would be very languid indeed. Nothing like exercise for it.

All are practical rules here for the maintenance of what is godly and good.

Q. The " number " referred to in the 9th verse-is that the number that the church is to look after?

A. It was the number of those who were supported regularly-cared for in that way, etc.

Q. What is the meaning of verse 8-" infidel"?

A. It means worse than an unbeliever, and not an infidel in the way we speak now. He is worse than an unbeliever, because he is denying what is right According to common conscience, which even a man of the world would respect. F. W. G.

Numbers 19

THE sacrifices are given us in a very beautiful way in these first books of Scripture. In the book of Exodus we find the Passover, the work of Christ mainly in its effect as covering sin. In Leviticus, as priests in the sanctuary, we find all the perfection of Christ's work, such as it is to the eye of God Himself. In Numbers we have the application of this to our walk in the world. As in Leviticus we find priesthood and worship, so in Numbers we have Levite service. The order of truth in this book of Numbers is very interesting. Up to chap. 10:10, we have the ordering of everything previous to their actual march through the desert. First, the numbering of thy, camp of the Levites, and the service of the latter in chaps. 1.-4. Then chap. 5. the purifying of the camp from defilement, the trial of jealousy of the wife, not the husband, for there is no question as to the husband in the application. It is the trial as to truth of heart in our relationship to Christ. Next (chap. 6.), in the law of the Nazarite we have the details of what sanctification is, a threefold separation, to which the threefold blessing (close of the chapter) corresponds. Then (chap. 7.) the offerings of the princes (chap. 8.), the consecration of the Levites (chap. 9:1-14), the second Passover for those defiled, or on a journey. Lastly (chap. 9:15; 10:10), we come to the preparations for the journey, the cloud leading, the silver trumpets (the word of the testimony) giving the alarm.

From this point we have the actual history of the people in their journeyings. There is failure at the very start (chap. 10.). Moses would have his brother-in-law to be eyes for them, and the ark moves out of its place as it were in jealousy to search out a resting place for them. In chapter 11. the failure of the people becomes more marked. They loathe the manna and desire flesh; this is where all failure begins, the soul ceases to have its relish for Christ. It is touching to notice how God turns to describe the manna thereupon, and all His care in giving it. Its taste was as fresh oil, all the living freshness of the Holy Ghost in it. God gives them flesh until it comes out of their nostrils. If the heart turns away from Christ to the world, God may give us enough of it until it is utterly distasteful.

In the next chapter (12.) there is further failure Miriam and Aaron (the prophet and priest, the type God's people, whether as teachers or as worshippers) combine to set aside the authority of Moses, that the Lordship of Christ. If we lose heart for Christ Himself; the next thing is we rebel against His lordship, and want our own way. In the next chapters (13. and 14.) they despise the good land, the people of God give up their heavenly calling and become mere wanderers in the wilderness. In chap. 15. the Sabbath, God's rest, is broken. The Sabbath was given at first in connection with the manna for God's rest, and man's only possible one is in Christ. The manna given up and the people eating flesh, the Sabbath is gone; there is no rest for the soul where Christ is not enjoyed. At the close of this chapter we have the ordinance of the riband of blue; it was to be there where the garment comes in contact with the ground. The heavenly color is to be seen upon us when we are most in connection with the world, and only by looking upon it can we remember and do the commandments of the Lord. Chapter 16 gives us the end of all this declension in the "gainsaying of Kore," where Jude tells us the history of Christendom ends. The authority of both Moses and Aaron is cast off-Christ as King and Priest-and judgment falls upon

the people. This ends the history. Now comes the question, how can God carry a people like this through into the land of promise? Chapter 17 gives the answer in the resurrection priest-hood. Aaron's dead rod, taken into the sanctuary, buds and brings forth almonds. In chap. 18. the charge of the sanctuary is committed to Aaron and his sons, and in chap. 19. we have the remedy for the condition of the people. In chaps. 20. and 21. we have a further question; their not going through Mom is the sign of the impartibility of the flesh, and in the serpent of brass we have God's judgment of it. The remedy having been provided for, the failure and the flesh being judged, the enemy may now chaps. 22.-24.) try in vain to accomplish their ruin.

In chap. 19. we have the only type of a sacrifice once offered; there is no provisions made for its repetition. The ashes of it are kept, sign of the fire having done its work; they are the memorial of an already accomplished offering. Notice, too, that this is a sin offering, that in which the judgment of sin is the prominent thing. It is burnt without the camp (the place of distance from God), without the altar that sanctifies the gift. The altar is Christ's person, which gave value to His work. Where He was made an offering for sin, He was treated as if He were not what He was-as one forsaken of God, a worm and no man. Into this fire of divine judgment the cedar wood and hyssop (the old creation from its highest to its lowest) and the scarlet (the glory of the world) are cast and consumed. This is an important point to remember in connection with cleansing and defilement with the world. The redness of the heifer may denote devotedness even to death, as in the case of the rams' skins dyed red, which covered the tabernacle. It was to be "without blemish," one upon which never came yoke. The tabernacle of the congregation is literally the "tent of meeting." It was where those that sought the Lord went out to meet Him (Ex. 33:7). There the blood is sprinkled seven times to give a perfect way of approach to God. The cleansing is from defilement by the dead. Death is the stamp up- on the old creation. We find this character of defilement several times in Numbers, as is natural in the wilderness book (chaps. 5:2 and 6., the Nazarite, 9:6). We belong to a new creation and are to let the dead bury their dead.

- Purification is effected by the ashes of the heifer (the memorial of the cross as the judgment of sin and of the world), living water put to it in a vessel, type of the Holy Ghost as bringing it home to our souls. It is sprinkled on the third day, and on the seventh day. The third day gives us the power of resurrection. You cannot cleanse yourself from death except as having come into a new place by resurrection. On the seventh day he was to be clean at evening, ready, that is, for the eighth-the new week. This is not merely resurrection, but new creation. We get th into a scene where no touch of death can ever be-a place where temptation is impossible; for all is yours there? Contact with the dead takes place when of your own free will you take up anything of earth as yours. You have duties upon earth, of course, but we are called to lay aside every weight and run a race for the prize of our high calling, or calling on high (Phil. 3). Real duties are never weights, never hindrances; we can always count upon the Lord for these, but when of my own will I take up what I may be free from, I exchange Christ so far, or what I may enjoy of Him, for the world. Nothing but the spirit of the racer can decide even what is a weight. Nothing is restoration really, which does not restore to the place outside the world which I have left.

A clean person only must sprinkle upon the unclean, and he with hyssop, the type of littleness. "Ye which are spiritual, restore such an one in the spirit of meekness." After the man is cleansed, he washes his clothes -his habits, as we may say.

We may see how careful we are to be when in contact with evil, even when seeking to cleanse from it, by the fact that the clean person has also to wash his clothes, and to be unclean until the even. Hag. 2:12,13 shows us how sin spreads in contact with holiness. " Until the even," throughout the chapter reminds us of the new day to come.

The One Body Vs. One of the Bodies

Answer to a Letter, in which a brother was spoken (f as having gone into " spiritual exile."

MY DEAR BROTHER:-The recollections of former days of Christian fellowship never fail to give me joy both by memory and anticipation. Since the day we first met, I have never ceased thinking of you as a servant of our Lord Jesus Christ. I know that you have a heart for Him, and that He would make use of, you for His own glory has time and again been the petition of my heart as I thought of you and the dear Master, Just at this moment I have on my mind your letter, in which you refer at length to the step I have taken. It is a faithful letter, from a faithful friend. I have only thanks to you for it, because know your heart, and appreciate your motives. I know that you will bear with me, as I try to be as faithful to you.

I have not your letter by me, and having heard it read but once, may not get things just as you intended.

Two impressions are upon my mind, as recall the whole letter, viz.:

1. The judgment passed by you upon ray action, is precisely in harmony with that of the world, which have heard so many times, and 2. The absence of any reference to what satisfies the Father's heart, or, as a child of God, what conduct of mine brings joy to Him.

With regard to the first, I need only say this, the verdict of a lost world is quite certain to be out of harmony with God's mind, and if it agrees with my own, I may well stop and consider by the light of the word.

With regard to the second, a little more may be said. Suppose, for the sake of getting at the root of the matter at once, that I admit that my reputation is gone, my usefulness at an end, my foolishness patent to all. Sweep them all aside, and what remains? Simply a child of God, called out from the world, to take his place before Him, in separateness from all that dishonors His name, to worship. This is what the Father asks first, nothing more, nothing less, nothing else. Work has no place yet. I must respond to the Father's heart first, or I am not a fit vessel for service. My son may do a thousand things, and do them well too, but if he fellow ships with that which dishonors my name, and so fails to respond to my love as his father, the work will only cause me the more sorrow. God is omnipotent. The universe is at His command. He has power to call into His service to do His bidding, any or every created thing.

The material world has been used time and again to lead men to repentance, and He will yet bring all into subjection without human help, but all this is not satisfying to His heart. Service is not the thing He is seeking. Am I so selfish as to be thinking how much work my child (whom I love as my own soul) is doing, or is going to do for me when he grows up to manhood? My Father does not need my services, but He does need my affection. As Father He seeks worshippers (John 4:23), and no expression of affection from my child meets my heart when I reach home at night, if he has, during the day, willfully joined in that which casts dishonor upon my name. His object may have

been good, but if my simple and positive instructions were to stand aloof from iniquity, nothing but obedience is evidence of love. He might stand idly by all day long, and thus quietly bear testimony against evil, I could but say that he had met my heart in the matter.

You may say that all I have said is true, and yet the case is not met. Worship is the first, and work must follow, or be the result of worship, but it must follow, or the worship is defective. Granted, but let me ask, What is service for God? I am sure you will acknowledge that obedience stands at the head. " To obey is better than sacrifice." If obedience is not the first, then what follows is not for Him. No amount of service, be it ever so good in itself, can be for Him, if a positive command is willfully disobeyed. Let us put that principle into practical use. The word of God comes to you and to me, "Let every one that nameth the name of Christ depart from iniquity."

Surely there is no uncertain sound about that. We both know whose voice it is; to whom the words are addressed; what the hearer is commanded to do. There is no room for excuses or arguments. The command is emphatic and peremptory. No questions of reputation or usefulness or influence are to be considered. Obedience is the first and only thing. Is not that true? I think you will admit it. It now is simply a question of what iniquity is. You will of course see that there may be iniquity in a thing, and yet the thing itself not be iniquitous. We ought to guard ourselves against error just there. Well, what of the— church; is it iniquity? You say, no! L say, yes And neither of us know anything about the matter except as the word of God enlightens us. Let us both appeal to that word, and may the Holy Ghost give us the mind of God about it, so that we may have His thoughts to rest upon, and not our own. As to what the principles of the —church are, I quote from Dr. H.:

"A church is the body' as related to Christ, who is the Head' " (pp. 177).

Observe the definite and indefinite articles. I quote the word of God, " There is one body (Eph. 4:4; 1 Cor. 12:12).

Do the above harmonize? If a church is the body, ' and there is but one body, what becomes of all the other churches? I quote again from Dr. H.:

" In its relation to the maintenance and support of the divine law, and in its proclamation and propogation of the gospel, it is the pillar and ground of the truth.' Each such separate worshipping congregation, so organized and so walking, is a Christian church, independent of all others, and having no ecclesiastical connection with any. The government is administered by the body of the members, where no one possesses a pre-eminence, but each enjoys an equality of rights, and in matters of opinion the majority bears rule. The pastor exercises such control over the body (query, of Christ?) as his official and personal influence, together with his single vote, may give him. His rule is in his teaching and guidance in matters of truth (compare John 16:13) and duty, and in his ordering and directing the assemblies, whether for business or worship."

Of course you will recognize Dr. H. as —authority, and we both know that the above principles are fundamental in all churches. If they are according to the word of God, then they are not iniquitous, but if they are contrary to it, then they are iniquitous, and we know the command.

unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1:2). " For as the body is one and hath many members, and all the members of that one body being many,

are one body, so also is Christ. For by one Spirit are we all baptized into one body. Now ye are the body of Christ "

(1 Cor. 12:12).

It seems superfluous to quote more. You know the prayer of the Lord Jesus, recorded in John 17 What was the burden of it? " That they may be one." You know the language of the Holy Ghost in Eph. 4 and 5, and in Colossians. Does it countenance such a thing as a thousand different bodies, each entirely independent of every other? Is that the oneness that our Lord prayed for?

Is the "a church" which Dr. H speaks of as " the body the same body which the Holy Ghost speaks of in the passages quoted, as well as in a hundred others? If it is not, what right has he or any other human being to speak of it as the "pillar and wound of the truth," or to call it anything but a human organization governed by democratic principles? If it is the same body, then it is the body of Christ, and the one body of Christ. All other bodies, whether of the same faith and order or not, are schismatic and carnal, not holding the Head. It is your duty and mine to endeavor to keep the unity of the Spirit in the bond of peace," that we may manifest before men and angels what is the mind of God with regard to the body of Christ, the church of the living God.

If the body of which Dr. H. speaks is the same as the one the Holy Ghost speaks of, what authority has it for going outside of itself to find a person to come into it in order to guide them into truth and bear rule over them, when Christ is the Head, the Holy Ghost the ever present ()ne, whom the Head, Jesus Christ our Lord, has, sent down for that very purpose?

In fact, what place is there in the body of which Dr. H. speaks for the Holy Ghost? How is he recognized? Would not the-body be perfect without Him? Is it possible- for a body to have Christ for its head and Yet be democratic? Suppose that man had determined to ignore the presence and sovereign rights of the Holy Ghost, could he do it more effectually than by adopting just those principles laid down by Dr. H. as being according-to faith and practice?

Contrast the manner in which members are added. You are familiar with the principles of the denomination in this matter. - To use a worldly phrase, entirely appropriate however in this connection, " circumstances alter cases." If a person has been saved, to become a member of that body, relation of experience, vote of the church, water baptism and the right hand of fellowship are essential before full membership is acquired or recognized. If the person is already a member of some -other body of like faith and order, a vote of dismissal from the first, of admission from the second, and the. right hand of fellowship are necessary. Before any of -these- steps are taken, the person must satisfy: the body that a work of the Holy Ghost has already been wrought in his or her heart, but that work is not, sufficient to constitute a person a member of this body.

Now look at the word, of God, " For by one Spirit are we all baptized into one body" (1 Cor. 12:13).

Do the principles harmonize? If the same body is spoken of by both who authorized man to add anything to the Spirit's work in order to constitute a believer a member? Give me the word of God for it. If it is act the same body, what right has Dr. H. to call-the one he is speaking of, the body of Christ, the church of God?

Again, supposing one of these numerous bodies wishes to disband, a simple vote settles the matter, and it vanishes like the morning cloud. Thank God, the body of Christ, of which you and I

are members by the work of the Holy Ghost alone, has no such flimsy existence. Its perpetuity and glory are indissolubly linked with God Himself.

Are we responsible to Him to manifest His mind in all this to the world? Eph. 4:3-6, in the strongest possible manner puts us in this responsible place before heaven and earth. Can you manifest it if you refuse to fellowship with those whom you acknowledge the Lord has added to the body? The essential principle of all meetings for worship must be the unity of the body of Christ. It cannot be the assembly (or church) of God, unless it is gathered according to God.

What does Dr. H. mean by the pastor's ordering or directing the assembly for worship?

When the children of God are gathered to the name of the Lord Jesus Christ for worship, who gives any one a right to order or direct anything about it? No brother can presume to act as though he had any rights which every other brother has not equally with himself, without ignoring the presence of the Holy Ghost. You may say that this is merely my assertion, but show me the word of God for Dr. H's principle. Compare it with 1 Cor. 12' and tell me whether the Holy Ghost is not, by the adoption of such principles, actually forbidden to act, except through the person or persons whom the church has elected. Is this iniquity? If it is not, pray define the word. Iniquity could go no farther, except the presence of the Holy Ghost were to be utterly denied, and the practical effect of it is just that, so that the whole denomination, as a body, knows nothing about, the presence of the Holy Ghost. A prayer meeting can not be held without the presence of the Holy Ghost is asked for. I do not hesitate to say that the whole denomination, from foundation to cap-stone, is built regardless of the Holy Ghost; that a worshipping, assembly is a thing unknown within its limits; (God cannot be worshipped by a sect) that faith is not the underlying principle, but human wisdom and expediency entirely forbid the faith principle from becoming incorporated into it; that numerous bodies, independent of one another, are entirely unknown in the word of God. You might as well talk about numerous Israel's as numerous bodies. The body of which the Holy Ghost has made me a member, is the only body known to the word of God.

I am conscious that in many things I offend, but I never can thank my God and Father enough for opening my blind eyes to see the iniquity of that with which I was associated, and giving me grace to depart from it. In all sincerity, my dear brother, I pray that you may remain in it until you see the iniquity, but not one moment longer. Christ loves the church, which is His bride, and He will purify and cleanse it (Eph. 5:26). But God will spue out of His mouth man's counterfeit.

No one has a right to separate himself from the rest and say, " I believe so-and-so," and invite others who agree with him to go off and build up, something, and call it the church of God, the body of Christ. It is a human thing, from which every one who has named the name of Christ should depart. Because sundry persons believe alike regarding a certain doctrine, they have no authority, therefore, to set up something and claim that it is the body of Christ. That is the position of each denomination to-day. Give me the word of God for it. The thing which binds it together is doctrine. " Whatsoever is not of faith is sin," and the wise and prudent are predisposed to expediency, for reasons which appeal to their human judgment, From such the truth is hid: Most earnestly do I pray that you may have a heart for the truth regardless of man's interpretation, so that it may lead you wheresoever the Master wills.

It is one thing to confess the unity of a denominational body, but quite another thing to confess the unity of the body of Christ. Where your responsibility rests, the word of God reveals.

Yours, in a risen Lord,

A Letter to One Hesitating As to His Path of Service

BELOVED BROTHER:-It is some time since I found such rich blessings to my soul, such joy, such gladness, as I found in meditating upon the 14th of Mark, this afternoon; and I feel that I must tell out to some, one the sweet things that have made my own heart so simply happy.

There is something in the account of the woman anointing the head of Jesus, recorded in Mark, that I never before noticed particularly; and as it occurs only in the gospel of Mark, which, as you know, is the gospel of service, it is peculiarly interesting and valuable to us. "And being in Bethany (the place where that beloved remnant, so dear to the Lord's heart, dwelt-Lazarus, Mary and Martha, John 12), in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head." The things that are fresh to me are, that it was an alabaster box (or vase-an alabaster) and she broke (not opened) it. Now it is only in Mark, the gospel of service, that we have this. John says nothing of the box, and Matthew says nothing of breaking it. There must be something then in the breaking of the alabaster vase of peculiar value regarding service. Now what I asked myself was this: Have I broken my alabaster? Is the most precious thing that I have (for it is there the spikenard is hid) broken? and broken, not by God in force, as it were; but by myself, voluntarily, gladly? I may have worked for the Lord, I may have done much for the Lord, but have I a something that is not given up (an ■λαβαστρον), that I forbear to give the blow to that shall shiver it to pieces, destroy it forever as an alabastron, so that the perfume of my heart (for we do love Him), may spend itself upon Him? Alas! how many of us have the precious spikenard hid away so that there is no perfume but what escapes occasionally by accident as it were! Now alabaster is a precious, beautiful substance, and to the natural man it would seem a pity to break it. He would say, Cannot I find some way of pouring out the ointment and sparing the vase? But, if so, where would be the devotion? (Here let me take any and whatever thing has been holding me back from thorough devotion to Him and shiver it to pieces. Then, all hindrance being removed, all that I have shall be poured out upon that " altogether lovely " One.) Is He not worthy? Has He indeed won my heart?

And I have found that as regards power for service, thorough consecration is everything. The secret of Samson's strength lay in his hair; he was a Nazarite. The Nazarite is a picture of a servant. He was to drink nothing of the vine-we have declined earthly joy; he was to have no razor come upon his head-we are content to appear effeminate, weak, before men; Christ was " crucified through weakness," and we are content to be " weak in Him; " and thirdly, he was not to make himself unclean for his father or mother, etc.-for while we are not to be without natural affection, and the husband is to love the wife even as Christ loved the Church, yet, as regards service, nothing, absolutely nothing, must come in between us and God.

But there is something else, too, here, that is precious to me: What went of the precious ointment, what good did it do? It all went into His grave; all that that devoted heart could give, all that she had (verse 8, ■ ■σχεν α■τη ■πο■ησε) was poured upon the head of Him she loved, and if He

was buried what she had must be buried with Him. Now the question comes to you and me, beloved brother, are we content thus to waste (in the eyes of the religious world) our devotion? Shall the dearest thing we have share in His death? Shall the power of the cross reach home even to our service? Or (oh poor flickering hearts!) do we want approval from fellow-disciples, do we want soiree reward here, or are we content to await resurrection for it? For we read that the disciples murmured, and said that it was waste, it might better have been bestowed on the poor. But the Lord answered (and here comes out the object of all true service), " The poor ye have always with you, and whensoever ye will ye may do them good, but me ye have not always." A devoted heart has Christ, not man, for its object.

If we are thoroughly devoted we seem to others, as one has before said, misanthropists, but the only philanthropy the servant knows is that of God-the gospel. If we are devoted to Him we stand apart from the world's schemes of " doing good," and serve Christ. For " doing good" is no longer our object, but Him who went into death for us.

When Mary had poured forth the spikenard the house was filled with the perfume indeed, but it was only a small company, a remnant of Israel, that enjoyed it, and not the world. However, it was precious to Christ, and was that not enough? The devoted heart says yes; the religeuse, it might have been sold (Judas sold Christ) and given to the poor.

Again I ask myself the three questions: Have I broken my alabaster? Is it poured on Christ? is fie my object in service? and am I satisfied to be unknown, unhonored of men, to have not their applause but their reproach, and the dearest things of my heart, all I have, to be buried with Him? Surely, fellowship with His crucifixion is what I should covet.

Wherever this gospel was preached this that she did should be told in remembrance of her, for to preach Christ is the pouring out of all in devotion upon Him, which will be an offense to most, but a sweet and precious perfume to Christ. This is the path of true service. Are we prepared to walk in it?

With much love, yours in the Lord Jesus, C. H. B.

Out and Into

He brought us OUT that He might bring us IN.—DEUTERONOMY. 6: 28.

I.

Our of the distance and darkness so deep,

Out of the settled and perilous sleep,

Out of the region and shadow of death,

Out of its foul and pestilent breath;

Out of the bondage and wearying chains,

Out of companionship ever with stains,

Into the light and the glory of God,

Into the holiest, made clean by blood,

Into His arms—the embrace and the kiss,

Into the scene of ineffable bliss,

Into the quiet and infinite calm,

Into the place of the song and the psalm.

Wonderful love, that has wrought all for me!

Wonderful work, that has thus set me free!

Wonderful ground, upon which I have come!

Wonderful tenderness, welcoming home!

II.

Out of disaster and ruin complete,

Out of the struggle and dreary defeat,

Out of my sorrow and burden and shame,

Out of the evils too fearful to name,

Out of my guilt and the criminal's doom, Out of the dreading, and terror and gloom, Into the sense of forgiveness and rest,

Into inheritance with all the blest,

Into a righteous and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and confident joy.

Wonderful holiness, bringing to light!

Wonderful grace, putting all out of sight!

Wonderful lowliness, draining my cup!

Wonderful purpose, that ne'er gave me up!

III.

Out of the horror of being alone,

Out and forever, of being my own,

Out of the bitterness, madness and strife,

Out of myself and of all I called life, Out of the hardness of heart and of will, Out of the longings that nothing could fill, Into communion with Father and Son, Into the sharing of all that Christ won, Into the ecstasies full to the brim, Into the having of all things with Him, Into Christ Jesus-there ever to dwell, Into more blessings than words can e'er tell.

Wonderful Person, whose face I'll behold!

Wonderful story, there all to be told!

Wonderful all the dread way that He trod!

Wonderful end-that He brought me to God! T.

Peace

IN Rom. 5:1, Rom. 8:6, Eph. 2:14,15, we have peace put before us in three different aspects. The first is the result of our justification before God, through Christ having been delivered up to death for our offenses and having been raised from the dead for our justification. Knowing God as the one who has done this, we have peace towards Him in regard to the whole question of our sins. We have no longer enmity towards Him, but peace through our Lord Jesus Christ, who has made peace by the blood of His cross.

The second is the result of God having in grace given His dear Son, who has met at the cross all the results of the one offense of Adam, who brought sin and death on all connected with him, and risen triumphant over the whole power of sin and death. We have Christ given us in consequence as God's positive gift of righteousness and eternal life, so that we get a new position before God in Him dead and risen, outside all condemnation, and delivered from the whole power and dominion of sin, sin as a principle having been condemned on the cross.

The third is the result of Christ having been raised from the dead, and set above all principalities and powers in the heavenly places, and of God having in His counsels put everything under His feet, and given Him to be head over all things to the church, which is His body, which is composed of believers who were dead in trespasses and sins, but are now quickened together with Christ, raised up together, and made to sit together in heavenly places in Christ. The world up to Christ had been composed of Jew and Gentile, the Jew inheriting the promises, circumcision, and the law, and the covenants, outwardly nigh; and the Gentile far off, without God, and without hope in the world. But now in Christ Jesus the believing Gentile, far off, had been brought nigh by the blood of Christ, the middle wall of partition which was the law of commandments contained in ordinances, had been broken down by the cross, and Christ was the peace who had made both one, and created the believing Jew and Gentile into one new man, the body of Christ, so making peace. Thus, Christ as head of His body, the church, is the believing Jew's and Gentile's peace, and all united to Him are in the bond of peace united together by the Holy Ghost sent down from heaven, all enmity between man and God, and between man and man having been put away by the cross.

In John, 20:19, 20 we see the first aspect practically exhibited. In John 20:21,22 we see the second. In Acts 2:44; 4. and 32, we see the third.

Besides these three aspects of peace in regard to our standing before God, we have two other aspects connected with our walk. The first in Phil. 4:6,7, where the peace of God should garrison the believer's heart as the result of his being careful for nothing, but in everything by prayer and supplication, with thanksgiving, making his requests known unto God.

The second in Phil. 4:8,9, where the God of peace should be with the believer, if he was occupied with what was good, and if he should do those things which he had learned and heard and received and seen in Paul-Paul being the minister of the gospel of the glory of Christ, and of the

mystery of the church, which was hid in other ages and generations, but now revealed by Him to the other apostles by the Spirit. All the practice resulting from the knowledge and confession of these truths, by believers who had received them, would result in the God of peace being with them.

Released from all cares and troubles by telling their requests unto God, the peace of God would garrison their hearts. Walking positively occupied with God and following of Paul's doctrine in their practice, the God of peace would be with them. May all the dear saints be led into the consideration of the things that relate to their peace.

A. P. C.

Peace

OH! the peace of simply resting

On God's thoughts of His own Son; Rom. 8:32.

Oh! the peace of simply knowing,

On the cross, that all was done! Rom. 3:24.

Peace with God, the blood in heaven Rom. 5:1.

Speaks of pardon now to me: Rom. 3:25.

Peace with God! the Lord is risen!

Righteousness now counts me free. Rom. 4:25.

Peace with God--a Man in glory

Testifies that God is Love: Rom. 5:8.

Jesus died to tell the story,

Enemies to bring to God. Rom. 5:10

He's our peace! Oh, glorious portion! Eph. 2:14.

Jew and Greek, now reconciled, Eph. 2:16.

Are in Christ a new creation, Eph. 2:15.

Man by man no more reviled.

Access to the Father's dwelling,

Through the Christ of God, we have; Eph. 18.

By the Spirit here abiding,

Promise of the Father's love. Acts 1:4.

Jesus, Savior, we adore Thee! Matt. 1:21.

Christ of God, Anointed Son; Mark 1:10,11.

We confess Thee Lord of Glory, Rom. 10:9.

Fruits of Victory Thou hast won! John 12:24.

A, P. C.

Poetry

I shall still proclaim Thy power,
Proved in each trial hoar;
Sing the love that worked for me,
While beholding, wondrously!
Now in Thee I will rejoice,
Thou shalt hear my feeble voice;
Of Thine own I'll give to Thee,
Bless Thee in adversity.

Characteristics of Remnant Times

BEFORE reading the passages in Malachi to which, the Lord helping me, I would desire to direct your attention, it is important to notice the position of this book -where it comes. It is the last outpouring of God's heart to His people Israel before the coming of the Lord, and not only to Israel as such, but it is addressed to the little remnant returned under Ezra and Nehemiah, to a divine position in the land. Then all was bright-the temple of God rebuilt, His altar restored, sacrifices offered, and even the feast of tabernacles kept, which had not been kept since the days of Joshua the son of Nun. But here we find the divine position sinks into formality and routine when man comes in. God expresses Himself dissatisfied. There were still the smoking altars, there were still the priests and sacrifices; outwardly God was recognized; but He looks for service and worship coming from the heart, and springing from the knowledge of His will, and He fails to find it. One thing He looks for-He looks for our love, and He cannot do without it. If this is lacking it cannot be covered up from Him.

Look for a moment at Nehemiah. The two books are contemporary, or rather have to do with the same little remnant, only Nehemiah is in the bright, calm days, when they stood in complete separation from those around, and in obedience to the word. I would simply direct your attention to the contrast in 2 Kings 22 Israel was still Israel; but they had lost the law which Moses gave them, which he had directed should be put into the ark. It was not the ten commandments, but the last words of Moses, the man of God. Each king who succeeded to the throne of Israel was to copy it out, and each one was to copy from the original. The reason for this is evident. If one had copied from another, one might have made a mistake, an alteration, either willfully or from carelessness; and when the next came, he would have copied it, and would not really have known what was the word of God. But God held each king responsible to go direct to the one Moses had given them, and copy it for himself. Not only so, but every seven years (seven is always a sign of grace to Israel, and a pledge of the rest which God would give them) the law was to be brought out and read to the people. When Israel failed, the first thing that indicated coldness and declension was they gave up their Sabbatic year. So they did not have their law read to them, and when they lost it they did not miss it. Then Josiah came to the throne. He really wished to serve God, but he did not know the law. No doubt he went to the most hoary-headed elders, and tried to get the most correct information; but, whether from ignorance or wickedness, they evidently did not tell him the truth, for the high places were not pulled down, and the people went on worshipping Baal and the host of heaven. The whole kingdom was in idolatry, while he wished to do what was right before God. Then the law is found, and as soon as he knows it really is the law of God, he sets to work that it may be carried out.

There is a great contrast here to the action of Nehemiah. Josiah sets to work to reform Israel. God had an earthly people. Then it was with Israel God's name was associated. The nations round all knew Him as the God of Abraham, of Isaac, and of Jacob, and Israel was marked as the people of Jehovah. Evil had come in, but not as it did when He had to scatter them, and send them into Babylon. In Josiah's time there was a revival, a terrible revival truly, a revival of destruction and

blood shedding; but it was another opportunity for Israel as such. When Ezra and Nehemiah came, Israel had been scattered, Jerusalem leveled to the ground; not a trace upon earth, as a people, of the people among whom God had dwelt, or of Jerusalem, as a place where God's name was known.

Then we find the little remnant. They return to Jerusalem; they build again the temple; they set up the altar. They do not say they are Israel-they are but a handful-but they own God's name on earth, they own God's word as the basis of everything; they separate from the nations around, and they take the place of dependence upon Jehovah. They were but a handful, and they did not pretend to be what they were not; but they were brought back to a divine position.

Malachi addresses his prophecy to these very people. Through him God pours out His heart to the people; and the burden upon His heart is, that after He had done for them-sheltered them under the blood-stained lintel, led them through the Red Sea, where the waters were a wall to them on either side, and where they had seen their enemies dead upon the sea shore; borne with them for forty years in the wilderness; fed them and cared for them in the land; each time that they went backsliding from Him, He had raised up a deliverer, a Samson or a Gideon. God went on with this years and years; at last He scattered them. Again, in grace He deals with them, brings out this little remnant, and associates His name with them. And now, even they have sunk into form and routine, and their worship and service do not spring from fear of God at all.

We will look for a few moments at the first chapter. Malachi means, " My messenger." In verse 2 you get the whole question, on God's side and Israel's side, summed up in very, very few words. I do not know any such summing up. If man had been trying to do it, he would have told us a great deal to be said on this side and on that; but here you get it all. "I have loved you, saith the Lord. Yet ye say, Wherein hast Thou loved us? " You find it is a question as to their hearts, not as to their vows, their worship, or their offerings. It is in their worship God's people always show what He is to them. You get the indication of what God is to your heart in the quality of your service and of your worship.

In Deut. 7 you see how God speaks of having loved them. Now look at Jer. 31:3. I turn to these Scriptures, so distant from one another, to show how unchangeable that love was. God would have no excuse for question as to His love, nor doubt in the heart of Israel about it. Even the queen of Sheba, when she came to Solomon, read something of it, She saw his, riches and his wisdom, and how blessing from him went out to every soul around him; she saw that there was sunshine from his very presence, and she said, Where does all this come from? She finds the source of it all, and owns, " Because the Lord loved Israel forever, therefore made He thee king." She has had nothing to do with God, but she reads not only His present love to Israel, she owns it is forever. I mention this because you see it was so evident, even to the queen of Sheba; yet Israel was saying in their actions and in their words, " Wherein hast Thou loved us? " There is nothing that tests God so much as refusing His love. What is so painful as to have real love to a person, and to know there is no appreciation of it? The deeper the love the more it is hurt. But God could not go away from Israel. Man would have said, Well, if you do not care for me, if you do not believe my love, I cannot help it. The character of love is, it must speak out; but it looks for an answer. We should have said to Israel, all your love is not worth having. I would not wait ten minutes for it. Yet God waits, because His love is everlasting. And here is the pent-up heart of God closing up His

appeals to Israel. "I have loved you. Yet ye say, Wherein halt Thou loved us? "

Another thing that marks this little book is reality. God is saying, I will have reality. And what God means by reality is the heart beating true, in response to the revelation He has given them of Himself. When God tests the remnant He says, I look for the heart with one beat of love for Me, and He is disappointed.

He has spoken out His heart of love now as He had not then. He has sent His Son, and " herein is love." So He makes known His love to us, and He looks for it to produce in our hearts the love He looks for. Do not think it is a matter of indifference. " We love Him because He first loved us."

In verse 4 we get another thing-independence. God has pulled down. Well, we will build it up again. That is the character. Nothing marks more departure from God than independence. Yet how often if e are found bringing in God in certain things in which we think we cannot do without Him, while there is lamentable independence in what we think we can manage ourselves! How often we are found taking up things and doing things apart from God!

Verse 6 shows their real state. It is remarkable how this gives the character of the book. Whatever God comes and charges them with they justify themselves. They say, " Wherein have we despised Thy name? Wherein have we polluted Thee? "

Verses 8-11. How close He comes! It was not that there were not offerings. There were offerings, and there were priests. But the quality of their sacrifices showed what God was to them. It might be a most beautiful offering; but if it had a blemish it would not do for His eye. Look into Leviticus, and you will see how the knife cut into the most secret inward parts, that the perfection of all might be exposed to Him. Why this submitting every part to the knife and to the water? Because to God it was being offered (Heb. 4:12,13).

The one thing which God had before Him in all His dealings with Israel was, that He might have a people with whom His name could be associated. If there was a leper in their midst he must be put out at once, because it is " the camp in the midst of which I dwell." The sense of what was due to God was to rule everything; and God maintains this principle to this very moment. He must be represented according to His true character. Moses represented God wrongly before Israel, and God is very jealous of being misrepresented. He said, " Speak to the rock." He meant to reveal Himself as the God of grace. Instead of that, Moses gave the children of Israel a good scolding. They knew Moses was in the habit of being with God; and what they saw in Moses they believed was what God told him to do. So God dealt with him accordingly. Ananias and Sapphira thought they would have a cheap Christianity. They make a profession. God deals with them according to the ground they profess to take. At every fresh revelation of God's name in a fresh way, He comes in and deals accordingly. Look at 1 Cor. 13 and 14. Have you never been struck with the connection? In chap. 12. you get the body and members; in chap. 14. the power of the Holy Ghost acting through those members. In chap. 13. there is a picture of divine love. You Corinthians, you say you are using these gifts; but you are using them to exalt yourselves. You have the gifts, but with what end are you going to use them? It was the same with the sacrifices (verses 7-10).

They were come in to show who God is, and He is most jealous of being rightly represented on earth. God comes to Israel, and He says, " If My name is connected with you, I will have it maintained in its true character." God did not want cattle, bulls, or goats. He says, " I am quite

independent of bulls or goats, if they are not indicative of the love of your heart; but I am looking for the love that ought to be flowing." In the measure in which He had made Himself known He looked for response; but the greatest proof of what God was, was slighted.

In verse 10 He says, " It is not out of love to Me you present offerings, and shut the doors." The priests got the flesh. It was the portion of the Levites. And sometimes, when a priest saw a nice fat animal brought in, he saw it had a blemish-it might be a blind eye; but he knew it would be just as good for him and his family to eat if it were blind; so he passed over the blind eye, and offered the sacrifice; and God comes in and says, " You care for yourself; but what is due to me you pass over, and so you have profaned' my name before the Gentiles" (vers. 11, 12).

In verse 14 there is definite judgment. What God looks for is the best that a man has. He sees the man as he goes in to fetch out his sacrifice. The man walks down his stall; his eye rests on this animal and that, and another, and another. He may bring out a very fine one, but as long as the best bull in that stall is not brought out He will not be satisfied. He will not have our leavings; He will have the best from us; He will be first in our affections.

The Lord Himself lead us into that, and so disclose Himself to our hearts that He may attract, occupy, and control them altogether. J. B.

Characteristics of Remnant Times

CHAP. 2. is specially to the priests. You see why we refer to this (vers. 4-8). Levi had earned his place. You remember that when the children of Israel had got the calf, Moses stood in the gate, and said, " Who is on the Lord's side? let him come unto me." He left it to them; and the sons of Levi alone gathered themselves together to him, thereby saying they were for God! while the rest were identified with the calf. What you get in Exodus is confirmed in Deut. 33., " Who said unto his father," etc. They had been faithful in the matter of the golden calf, but now solemnly He comes to the priests and says, " Why are you, in this position? Why did I make a covenant with you? It was when God was more to them than father or mother that that covenant was made." Now, instead of being for God, they were caring more for themselves, considering more their own gain, and allowing blemished sacrifices to be brought out for God. Self had come in; and we may be against everybody but self. They were in a place which was against all contrary to God in others. When it came to themselves, they were not prepared to give Him the place He looked for; they were considering self. " All seek their own, not the things which are Jesus Christ's," Did. you never think that every circumstance is an opportunity of showing what Christ is to us? The world reads what place Christ has in your heart by your actions, in what may appear to you but `trivial circumstances, " whether ye eat or drink.' God does not shut out anything. He comes down to the lowest detail of your life. If you say it would not be quite convenient to bring Christ into this circumstance, to introduce Him into this scene, to ask Him to be interested in what you are doing, it is because you well know He would be very likely to rebuke it.

You know it is a common practice with travelers to cut their initials in mountain passes or rocks, or to scrape their names on walls in favorite resorts; and these marks show they have been there. Their initials are there. It is just the same with everything we have in our pathway. We leave our marks upon them all, and the world forms its judgment by the way we have touched them. The moment we cannot bring Christ in, we know we are not in our right place. There is nothing we have

to do which is not a matter of importance; and you will show by your touch what place Christ has in your heart. If God has His place you will rejoice for Him to have His unblemished sacrifice, even if you would get a nice piece for yourself by lowering the standard.

Chapter 3:1-3. They were professing to be waiting for this Messenger, and so took the ground of being all right. It was all hollow, and it would not do for God. They heard the rebukes against it, but they refused to accept the sentence. Then comes the message-He will come. Do you think He will accept this state of things? Do you think this messenger is such an one as yourselves? He will come-the One you profess to delight in; but He will come in judgment. He will have a remnant, but it will not be the state of things He finds which will be acceptable to Him. He will have to "sit as a refiner, and as a purifier of silver." It will not be merely God coming in to deliver from the fiery furnace. He will come in, showing the hollowness, before it descends in blessing. He must come in as He is, in His character of truth, and there must be room made for Him.

We hear a great deal at the present time about the coming of the Lord. Saints say they are waning for Him, What is your life saying? For God will have reality. Is it inviting the return of the Lord, when you are tampering with things which you know He would disapprove of? God does not look only for an' invitation for His Son in a hymn, in our lips; He looks at our desires. Go and be "like unto men that wait for their Lord." If I am expecting friends, I go to the station to meet them; I am looking for them; so, I am on the platform, and my presence there shows I am looking' for them. Rev. 22:20 is a moral thing, "Come, Lord Jesus." It is the answer when Christ says, I am coming. It is the attitude of, the church saying, The sooner the better.

But now, can the world see in you what they saw in the Thessalonians? Paul went to them, preached to them, and when he has left them lie says, I have no need to go and tell the people what I preached to them, anybody can see it; and people were saying, lie has been preaching Christ to them, and he has told them that the Son of God is coming back to them, and they have given up all their idols, and they are waiting for Him. Everybody could see it. There was a different stamp about their walk; that is waiting for the Lord; it is the simplest thing possible, yet the most difficult. Oar walk shows clearly the object before us. It stamps us. It is not merely separation from evil, but looking out for Christ. And it is the place Christ has got in your heart which gives the character to your walk. It was not that the Thessalonians were taken up with reproving those around, but others could see clearly what they were after.

It is a very solemn thing to be inviting Christ in such a careless way. If we are singing, "Lord Jesus, come," we ought all to be in the attitude suitable for His coming. And what about the worldliness? - What about the unjudged evil? It is right doctrine, but not what God looks for. He looks for a state of heart in keeping with the doctrine.

What a rest to the heart as we come to verse 6! Amidst all the unfaithfulness God remains unchangeable. Heaven and earth may pass away, but God cannot change. His dealings may change, but through all the changes it is to bring about one end. You see it in John 13, "Having loved His own;" but His dealings change. Why? Because not only has He separated them from those around, but His thought has been that they might enjoy communion with Himself in His sphere. That is His heart's desire.

The remnant persist in self-justification, yet He comes in and blesses them. He does not leave them, though they persistently shut the door to His claims (vers. 8-10). The heart of Jehovah yearns for blessing. He longs to pour out all His heart has in store for them, so that there may not be room enough to receive it (vers. 11.-13). Are you not struck with the patience, the unwearying love of God? Anybody else would have been repulsed and driven away long ago. There was but one heart which would have borne it all. Yet in verse 14 they say, God has not been true to His word.

Verse 15. Another mark of their condition. They want to break down all distinction. "Call the proud happy," class them all together, and make them all alike. That is the judgment of a heart not in communion with God. They "put darkness for light, and light for darkness."

Then we get the effect on the heart which has been reached.

Verses 16-18. Now the result of it all. The end He has had before Him in all his dealings. God will conic in and have His love gratified, and this last message of God to Israel produces in the heart of a Jew the knowledge of what they are, and they "loved the Lord," and "they thought upon His name." Then He blessed them above all they could have thought of. He was hearkening-for the faintest bear; of a heart that responded to His deep affection. His ear was listening, for the first note. It is a wonderful picture at the end of God's dealing with them.

And do you know what He is hearkening for now? He is listening for a note, here and there, from a stray heart which owns God's love, which beats true to Him; and does not lose a note of it. And by and by He will recall it all again.

Verse 17. "When I make up my jewels, you will return again to your land, and I will spare you, as a man spareth his own son that serveth him." You did not see that you needed succor; but my eye looked forward to "that day."

Another thing, in verse 18, instead of calling "the proud happy," you will "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." There will be no more writing pleasant names over those who are doing evil. If God be God, serve Him, and there will no longer be trying to paint up what is contrary to Him. The heart discerns what is true amidst a great deal that is unfaithful and untrue. True grace, and true love discerns.

And now what a word this book is to us! What a place it occurs in! God has come in, has spoken to us as He never did to the house of Israel. He cannot' say another word; He has not a deeper proof of love. He says, I have given the grandest proof of my love; I have given my only begotten Son; if you are not convinced, I have nothing more I can give.

Turn to Luke 2 for a moment. There you get instances of those who were waiting for the Lord. First in Simeon. Look at the character of the man. It was not a question of intelligence; he was a golly, sober, waiting man. You see Simeon waiting, and you get the proof of his waiting. When he has taken the babe in his arms, he says, Now I am ready to go; I have only been waiting.

Then there is Anna. In verse 37 you get a description of her, and in these two characters you get the picture of the faithful remnant who were really waiting for the first coming. Anna not only gives thanks, but she goes and speaks of Him "to all those who looked for redemption in Jerusalem." God comes to our hearts, and he looks to see what Christ is to the church. We have learned a

great deal of truth in these last days, and we are gathered here because we have learned the place in which He would have us.

What now? " We thus judge, that if one died, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." There must be something definite in our faith. We own that Christ is the One round whom our hearts and affections are gathered. Is that what we are telling out in our lives? or is it as in Ephesus? You get in the Thessalonians "work of faith and labor of love." In Ephesus you get " work " and " labor " too. To outward observers, the same as in Thessalonica; but He comes and looks. When His eye rests upon them, He says, " I know thy works," but " thou hast left thy first love." The brightest church had dwindled down to formality; and there was not a bit of power in it. The affection was gone.

Paul writes to the Corinthians: " I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present a chaste virgin to Christ." His heart laid hold of what Christ would have the church.

Peter could write: " Whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." Is that the character of our hearts? Not merely waiting for an ordinary person, but as he says, " I have loved thee." Do our hearts so throb with affection that "we rejoice with joy unspeakable and full of glory?"

The one thing which melts the heart of a Christian is the immutability of the heart which looks for the love and treasures it up. There was plenty of activity in Martha. She may sweep the house, and prepare the dinner; hut there are very few boxes broken for the Lard. So He says, " Open wide the windows, and let the perfume of that which has been a sweet savor to me go out to the world." It was what Christ was to that heart which broke the alabaster box. And it is that which is done to Christ, and for Christ, which makes a sweet savor to God.

God's principles are unchanged. He was looking then for affection, though Israel did not know the, love which is told out to us; His heart could not be satisfied with anything else. There is no use handing out to God activity, service, anything else; yet if He sees a " cup of cold water" given to one of His little ones, prompted by deep, real love to His name, He says, that is the thing for my heart; that is what I am looking for. And what are you each furnishing the heart of Christ with each day? Is it your desire to be satisfying His love? Can you say, It is the intense longing of my heart to know how to respond to and satisfy the yearning affection of that One who has told out such deep love to me? May the Lord grant it in every one of His beloved saints.

T. B.

Romans 5 and 6

THE lively and energetic style of the apostle in these chapters is very striking. He treats sin as a person-as a king. He shows that he entered this world through the door of man's disobedience, and as soon as he entered, he took the seat of government, and death became the power of his kingdom, as well as its character. For man's departure from God let sin, the very opposite of God, who is the holy God, in, and sin brought death with it, being also the opposite of God, who is the living God. And this is the character of this present evil world. It is the place, or scene, of the reign of sin and death; and nothing in it is left untouched by the influence of it-it prevades all.

But there is another scene, of which the grace of God is the source, as the disobedience of man has been the source of this; and this grace has prepared the way for Christ-as disobedience prepared the way for sin-and Christ brings with Him righteousness and life, as Adam, through disobedience, opened the door to sin and death. Thus, Adam is the figure of Christ, of "Him who was to come" after. But righteousness enters the scene with a "much more," because grace is the source of it-and it was due to God's glory to bear this witness to that which had its source in Him. And having entered, it accordingly does "more" than merely measure the power of sin; for sin came in upon one offense or disobedience of Adam, but righteousness comes in and sweeps away from the scene thousands of offenses which followed the train of that one. And righteousness, accordingly, has now its kingdom here, as well as sin-life has its scene as well as death. But it is not visible as yet, like the other. The reign of sin is felt; the power of death is seen, all abroad; the reign of righteousness, which brings life with it, is only known to faith now.

And how has the law entered, and what has it done in this scene of these contending kingdoms? It has only magnified the offense of the disobedience of man, which let sin and death in. For it was holy, just, and good, and served to expose the entire departure of man from God, the author of the law. But still grace was triumphant. It had brought in a gift-a righteousness which could, through Jesus, assert itself, and be supreme over all this aggravated power of sin and death. But how was this? How could grace take it away? How could love enter to operate in a scene where sin was reigning unto death, and had title thus to reign?

By PROVIDING A VICTIM. Sin reigned unto death. Sin had title to exercise its power even to death-for death was the wages it paid the result of any man of the mere tribe of Adam entering its territory. And Jesus, the Son of the living God, entered its territory and received its wages; but having life in Himself-life untouched by Adam's disobedience-He survived the stroke; and thus really destroyed him that had the power of death and asserted a kingdom of righteousness and life, in which not only He reigns, but all those reign with Him who believe in Him-who rejoice with Him in His victory, and have no confidence in anything else.

Thus sin, as a tyrant, is overthrown. The Son of the living God has asserted His supremacy in the very region of the power of sin. Sin has paid its wages; sin reigned, it is true, unto death, even the death of Jesus on the cross; but sin was entitled to do no more. "He died unto sin." All that sin could demand-that is, death-it got; it exacted death; it rewarded its servants, its subjects, with

death, and Jesus "died, unto sin." His death owned the title of sin; but then He carried a life with Him that remained untouched by all this; and in that life, and the righteousness of God, in which it has its source, He and His saints forever reign together.

But if the Son of God thus "died unto sin"-that is, owned the demands or rights of sin by his death-it was God that He owned in His resurrection. For if He "died unto sin," it is equally true that "He liveth unto God;" so that His saints cannot continue in sin, for they have union with Him. If in death, so in resurrection; and as this union with him in the one has delivered them from the tyranny and supremacy of sin, so their union with Him in the other has made them alive unto God. And however sin may still have to do with them, as it still dwells in their flesh, yet they should assert their place in the risen Son of God, and know that they have nothing to do with sin; they should count themselves dead to it; the connection between them and it is gone by the death and resurrection of Jesus, who has taken them rather into connection with Himself. Grace is the source of that kingdom in which they now move-it is not the other kingdom where law has aggravated, as we saw, the power of sin (6:14).

We have to see sin as an unclean creature now, that has sunk in its own element, the flesh, there to perish, while we ourselves are risen with Christ. It was once a king, but is now bound in the dungeon of the flesh. The judgment unto condemnation came upon one offense, but the justification unto life came upon, or after, many offenses. Death entered on the eating of the fruit of the tree; life is secured after sin, trespass, transgression, and offenses have been multiplied, by the application of the law, again and again.

Sin has reigned unto death-that is, death is the final stroke of the power of sin the last exercise of his dominion over us (the judgment that follows being God's, not sin's or Satan's action), so grace has reigned until eternal life, i. e., eternal life will be the ever fresh, unfading witness of grace, the budding rods of its kingly power. Sin has exercised the final stroke of his power by putting Jesus to death, so that if, by faith, we plead the death of Jesus, or are united in Him in His death, we are freed from sin, or discharged from His service or bondage, and consequently from his wages. For "he that is dead is freed from sin." This is glorious triumph for the sinner. God said to Adam, "If thou doest sin, thou shalt die." Adam did sin, but CHRIST HAS DIED. J. G. B.

"Ye shall be as gods, knowing good and evil," was the suggestion of the "wicked one." In innocence man knew good, but not evil-that he could not know; now, as fallen, he knows both, but without the power or will to do good; he can only do the evil. Thus in the fall he acquired a conscience.

Service

CONNECT your service with nothing but God-not with any particular set of persons. You may be comforted by fellowship, and your heart refreshed; but you must work by your own individual faith and energy, without leaning on any one whatever; for if you do, you cannot be a faithful servant. Service must ever be measured by faith, and one's own communion with God. Saul even may be a prophet when he gets amongst the prophets; but David was always the same, in the cave or anywhere. Whilst the choicest blessings given me here are in fellowship, yet a man's service must flow from himself, else there will be weakness. If I have the word of wisdom, I must use it for the saint who may seek my counsel. It is "bear ye one another's burdens, and so fulfill the law of Christ. But also, "let every one prove his own work," and then shall he have rejoicing in himself alone and not in another. There is no single place grace brings us into but is a place of temptation, and that we cannot escape, though we shall be helped through. In every age the blessing has been from individual agency; and the moment it has ceased to be this, it has declined into the world; 'tis humbling, but it makes us feel that all comes immediately from God. The tendency of association is to make us lean upon one another.

When there are great arrangements for carrying on work, there is not the recognition of this inherent blessing, which "tarrieth not for the sons of men." I don't tarry for man if I have faith in God-I act upon the strength of that. Let a man act as the Lord leads him. The Spirit of God is not to be fettered by man.

All power arises from the direct authoritative energy of the Holy Ghost in the individual. Paul and Barnabas (Acts 13) were sent forth by the Holy Ghost, recommended to the grace of God by the Church at Antioch, but they had no communication with it till they returned, but then there was the joyful concurring of love in the service that had been performed. He that had talents went and traded. Paul says, "Immediately I conferred not with flesh and blood." Where there is a desire to act accompanied by real energy, a man will rise up and walk, but if he cannot do this, the energy is not there; and the attempt to move is only restlessness and weakness. Love for Jesus sets one to work. I know no other way.

Brief Remarks on the Spirit and the Assembly

"Now concerning spiritual operation (or manifestations)." This word is preferable to that of "gifts," because here it includes diabolical demonstrations, as well as operations of the Spirit; and we do not like to call that which is really the working of the devil a "gift." Such is the meaning of desiring the "best gifts." They might desire spiritual manifestations. Paul wished them to be able to discern, when any one had spoken with power among them, whether it was the devil or the Holy Ghost speaking by him. No man can say, Lord Jesus, unless in the Holy Spirit; and no one calls Him "anathema" if he speaks in the Spirit of God. It seems strange for us to think a person speaking with power should speak by the evil spirit; but it was a common thing with them. There were false prophets, we read. They took the form of teachers instead of utterances. No doubt the devil has been thus working among Mormonites and others. "Every spirit that confesseth Jesus Christ come in the flesh is of God." The great truth is Himself come in the flesh. The Gnostics said matter was a bad thing made by the devil. It is in 2 John, Jesus Christ coming in the flesh, not speaking as to the time, but of the character of His coming. Again, "This is He that came by water and blood." There was moral power but atonement also. He was a real man; and came for the shedding of blood as well as for purifying.

"Now there are diversities of gifts, but the same Spirit." The great thing here insisted on is the unity of the Spirit, as opposed to many demons, creatures working by creatures. "He shall not speak of Himself." "Let the prophets speak two or three.... if anything be revealed to another that sitteth by, let the first hold his peace" (ch. 14:29.-30). The power of the Holy Ghost acts morally on the individual. "The spirits of the prophets are subject to the prophets." If we see a carriage movable by steam, the moment steam is put on, there is the power; but it wants one to guide. If the one prophet went on speaking, it was not according to the order of the Spirit, though it was by the Spirit. The gift is committed to men who are responsible for the use of it. It is not impulse merely, though there be an impulse given; but then there must be a control over it. If two get up at the same moment to pray, both may have what is of the Spirit to utter, but one is not subject at the moment to the Lord's order.

There are differences of ministries. The gifts are through the Holy Ghost, the service is to, Christ the Head; but the Spirit is the power. In the exercise of the gift one is the servant of Christ the Lord, the Spirit is the energy by which one serves, but God is He that works all in all, doing everything. Though several should speak together, still it is all by one divine Spirit (not several spirits of demons). While I am Christ's servant and not man's, still I could not exercise my gift in spite of all my brethren (say against it) without despising Christ's authority in the body. "Be ye subject one to another." It is God that is working; and therefore let all be silent before Him.

The thought of the family, which sometimes prevails, is not sufficiently reverential to Christ as the Lord. Service to Christ as the Lord is something more than service in the family. For instance, I feel a difference in going to my father, and going to God. Thus, if I go to my father in the house, I go up to him at once, and jump upon his knee; but if he is in court, sitting in, public in his official

capacity, I do not use such familiarity; I treat him with more respect than that. We are set as servants, and as members (lower down in the chapter) of one body, of which Christ is the head. It makes an amazing difference in this way. If I have the thought of the Holy Ghost only present to my mind, self comes in, and I almost necessarily attach a certain importance to myself, because I am expecting to be used. I am to speak, or I am to pray. But when Christ is looked to and realized, it is entirely different. Self does not come in, because I am looking to another-to Christ as personally present to faith; and thus the affections are drawn forth to a person to Him who has died for me. The whole tone of a meeting will be affected by this.

There are many members, not heads. Again, no one is to go beyond his measure. Each is to wait on his ministry, whatever it may be; let him stick to that one thing, and not attend to anything else. He that gives, let him do it with simplicity; he that ministers is to wait on his ministry to do the work he has to do (and let him not attempt anything else), as he that exhorts on exhortation, God may give one person half a dozen gifts; one may be an evangelist only; one may exhort and move the conscience; and another may teach. The manifestation of the Spirit is given to profit withal. (See Rom. 12)

At the first, in preaching the gospel, there was the broad statement of the fact that the Son of God was come. Now it has to be applied, because it is admitted in common as a fact, though the more it is stated again and again the better, Where there is a gift if the saints are not in a spiritual state, the gift is but little manifested, and not so easily discerned. What marks the gift of an evangelist is love for souls, not love of preaching. Where the gospel is preached, and God blesses it, there is fruit, which gives His servant confidence to go on; but when he is beginning, there may be very little development of the gift and no fruit seen, but still there will be love for souls and the endeavor to get at them. He must work on by faith, therefore, until he gets proof in result.

The confession of Christ must not be confounded with the preaching of the gospel. Every one ought to confess Christ in one sense, though he may not be able to preach Christ. We have to act as having received the talent from the Lord, and there should be full confidence in Him and a desire to trade for His advantage. It is sweet to see love for souls in seeking to speak to them, but this does not prove there is a gift for preaching.

He, moreover, that is always speaking of Christ in his intercourse with his brethren and others, is more useful in the church than the man who spoke with tongues.

We are in a defective condition if we are not in principle taking in every member of Christ. There is one body-the whole church; there can be only those who are inside and those who are outside.

Some have spoken of a gift of prayer. It is, I think, a wrong expression. Prayer is not the exercise of gift. Preaching is the Levite service, if you please; but prayer is priestly. Levite service is to end in this world; priestly service is to go on through eternity. One who has a gift comes into a meeting of saints where the Holy Ghost is, and that which is in him is pressed out by the power of the Spirit in the assembly.

The spiritual man, again, "judgeth all things." If I am not spiritual, I shall make a mistake. A man's saying a thing was done in the Spirit or not in the spirit must depend on his grace to act, and has nothing to do with his power to judge. Of course it is assumed we are in the Spirit or spiritual. If a man is spiritual, he judges all things, and he must be spiritual to judge. If he is not spiritual he

cannot judge; but if he is spiritual he first judges himself.

When the Holy Ghost is present in power and ungrieved, the simplest speaking of the love of Christ will be enjoyed by the whole assembly. The affections will be lively and fresh toward Him, though the truth spoken may be familiar to all. " Let all things be done to edification." You may get in one train of thought a happy flow of unity but you must remember that it is the power of the Holy Ghost which produces it.

No testimony, no preaching, no teaching, even if the matter of it be all right, is right teaching, when the soul is not filled for itself first from God. We must drink for ourselves that rivers may flow. Indeed, all else dries up the soul. " That thy profiting may appear," says the apostle. It is only fresh, good and powerful, when it is the soul's own portion first with God. J. N. D.

Notes of Lectures on the Tabernacle: by C. H. B

READ Ex. 27:1-8. Notice first its position: God did not put it outside of the court, it was placed before the door of the tabernacle, but not outside of the gate. God does not expect from the sinner an appreciation or understanding of the work of Christ. He calls for a breaking down of the will before Him. Faith is not an intellectual assent to the doctrines of Christ; faith in Christ is to abandon the soul to Him. Faith is a soul, not an intellectual, matter: " With the heart man believeth unto righteousness."

But the soul cannot rejoice in being in God's presence until he knows what God has done for him. Now first of all we will remark in regard to the altar itself. It was made of wood and overlaid with brass and its horns of brass. Brass always signifies judgment in God's word. In Rev. 1 we have a description of Christ judging among the churches, and His feet are like unto brass, He stands firm in judgments. It was made of wood, signifying Christ's humanity; covered with brass, judgment. Perfect holiness demands God's judgment against sin, and Christ bore that. We could not stand that. When God turned Adam and Eve out of the garden of Eden, He placed a flaming sword there. Fire is a type of God's judgment as searching and detecting. What man could ever partake of the tree of life with the flaming sword around it? What man could stand the test of God's judgment and come off scatheless? There is One in Revelation who says, " To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The life that Christ has to give me is a life that He has a right to give, because He Himself has borne the judgment of sin.

Now I mention another feature about it. It had a horn of brass at each corner. In Psa. 118:27 we have " Bind the sacrifice with cords, even to the horns of the altar." The horns, then, were used to bind down the sacrifice there. Do we find any reference in that to Christ? We hear Him saying, "If it be possible, let this cup pass from me; ' but it was not possible, He was bound, He came for that very purpose. It was not possible for Christ to be glorified and we saved, unless Christ drank that cup.

Then as to the height of the altar; the number five enters here, significant of weakness. There is an absence of the number seven all through here. In the length of the curtains of the tabernacle the seven comes in, and the candlestick had seven branches, but in those two things only, which both refer to Christ personally. In the outside portion you cannot get the figure seven in at all, but there are any number of fives here, bringing five before you prominently. Number one is essential unity: " Hear, O Israel, the Lord thy God is one." Number two is the number of testimony: " In the mouth of two or three witnesses shall every word be established." Three is the resurrection number and the number of the Trinity. Four is the number of earthly government; God speaks of the four corners of the earth, and the four winds of heaven. Five is the number of weakness: " Five of you shall chase a hundred." It is used very often in the tabernacle here. Six is man's number: " The number of a man" (Rev. 13:18). Seven is God's number of perfection. You will find it in things referring to Christ, the candlestick and the curtains. Five is found especially here; it sets forth the

weakness of these things in themselves: " The law made nothing perfect " (Heb. 7:19). There was no perfection in it, but there was perfection in the thing it typified. Now, in connection with the brazen altar -it refers to Christ's sacrifice. 2 Cor. 13:4). " He might have called for twelve legions of angels, but He was crucified through weakness." He triumphed in weakness.

By weakness and defeat

He won the meed and crown

Trod all our foes beneath his feet

By being trodden down."

He gave Himself up to the power of darkness, and conquered by so doing. We have the figure three here also. The height was three cubits. " For though He was crucified through weakness, yet He liveth by the power of God; " God raised His Son from the dead. This is the significance of the size and material of the altar.

ATONEMENT AND SUBSTITUTION.

Now turn to the grand sacrifice of the sixteenth of Leviticus, verse 4. When Aaron came to offer this sacrifice on the day of atonement, he should have on the linen garments. That is a picture of Christ in this way Christ trod this earth, and went to the cross as a spotless man, clad, as it were, in garments of righteousness. He died on the cross to make an atonement, not for Himself but for others. He is now High Priest at God's right hand. He atoned for our sins on the cross in His spotless humanity. He is now ascended to God's right hand, not to make intercession for our sins, that He did on the cross. Verse 11. Aaron offered sacrifice for himself; how can that apply to the Lord Jesus Christ? Christ had no need of a sacrifice for Himself, though Aaron had. What do I gather from that then? I get this from it-it is a type of Christ entering into heaven with all the value of the sweetness of His own sacrifice. He enters first in the intrinsic value of it, in the value that He has in God's eyes, whatever man thinks of it. If no soul should ever be saved through faith in it, it yet -has its glorious intrinsic value before God. Now, if God is delighted with Christ, surely I can rest there too. Another thing here-the same time that Aaron entered into the holy place with the blood of the bullock, he took in his hands sweet incense, beaten small. He took not only the blood but the incense. Thus you have Christ accepted with God in all the value and sweet fragrance of His work and Himself, and then its value as presented to man and applied to the believer. Verse 15. " Then the high priest came out and killed the goat of the sin offering for the people, and brought his blood within the vail, and did with that blood as he did with the blood of the bullock, and sprinkled it upon and before the mercy seat." The blood of Christ has been taken to heaven for us, and where the blood is I can go. If the blood has been shed at the brazen altar, I have a right to stand there; if in the holiest of all, on and before God's throne, I have a right to stand there. This is the blessed thought that we have brought out in the gospel. Every soul that trusts Him has a right to enter into the holiest place. Our place is where those are who are brought near to God. It makes me sad to hear people saying,

" Nearer, my God, to Thee,

Nearer to Thee;

E'en though it be a cross

That raiseth me."

We who believe are "made nigh by the blood of Christ" (Eph. 2:13). The blood has been taken before God's throne, and the throne of judgment is now a throne of grace. Verse 17. "And there shall be no man in the tabernacle of the congregation when He goeth in to make atonement in the holy place until he come out." Why was that word "until" there? Why, the way Christ has gone we can enter (Heb. 6:20). Notice the blessed fact that no man shall be there. Christ has accomplished our salvation Himself. Souls are very apt indeed to be looking within to find some ground of peace instead of looking back to the cross of Calvary. God says, "When see the blood," not when we see it. If I am resting in the blood of Jesus, God will pass over my sins. If I am not resting in the blood of Christ, I may have a very wonderful experience, but I will be lost in spite of all the experience I may have. Experience begins when I have faith in Christ (Rom. 5). It is first faith, afterward experience. Experience is finding out from day to day what God is, and, perhaps, what I am too -my history as a Christian. The high priest, when he was told to go into the holy place, did not take the layer full of blood, but he dipped his finger into the blood and sprinkled it before the mercy seat. This is to show us the value that God places on the blood of Christ. "Ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ." When the leper was cleansed, it was by three drops of blood, one on the ear, one on the toe, and one on the thumb.

Let us see what we have in the case of the second goat, for there are two goats spoken of here. One is the Lord's lot and the other the people's lot. One of them is the Lord's lot, atoning for what divine righteousness required; and the other, meeting my needs. One met God's need, and the other met our need. First, atonement; second, substitution. These are the two aspects of the work of Christ: "God sent His Son as a propitiation." "He is the propitiation for our sins, and not for ours only, but also for the whole world." This is shadowed forth in the "Lord's lot," the first goat. Then we have also "Who His own self bore our sins in His own body on the tree." This is shadowed forth in the second goat, the second goat bore away the sins of the people. We cannot say to people indiscriminately that Christ bore all their sins upon the tree, but we can say to every man that Christ made atonement for him: "He by the grace of God tasted death for every man." Then to a believer in Christ I may say, "He has taken your sins away." Verse 21. There is a little word of three letters in this verse which I want you to notice particularly. All. It occurs three times. Every time sin is mentioned it is all. "All the iniquities of the children of Israel, and all their transgressions in all their sins." People are troubled about the sins they commit after they believe. Now, unless I know that Christ bore all my sins I cannot be happy. Surely, if He bore any, He bore all. Salvation is pure grace, God does not help any one to be saved-God saves entirely. God makes the new covenant and that is in the blood of Jesus, and of those who trust in that He says, "By one offering He hath perfected forever them that are sanctified." The goat went away into a land not inhabited, therefore it was never seen again. And God says of those who believe, "Their sins and iniquities I will remember no more." God would count Himself unrighteous if He forgot any work of love showed to his name (Heb. 6:19), but not so to forget our sins.

Notes of Lectures on the Tabernacle: by C. H. B.

FOUR CHARACTERISTIC OFFERINGS.—LEVITICUS 1-4

Now, the order in which we find the sacrifices here is not the order in which you and I apprehend them, not the order of our progress in and understanding of the things of Christ, but the order in which they are given from God. The first aspect of the cross we see is that He bears our sins on the tree. God commences with the highest, that is, the burnt offering. All understand the sacrifices in some way to refer to Christ, but fail to see their distinction. There are different aspects of Christ's work. No soul ever has perfect peace unless he has some understanding of the different aspects of the work of Christ.

The Burnt Offering.-It Was Called Such Because It Was All Burned up. This Is Not the Sin Offering, but an Offering of Sweet Savor Unto God, Though the Value of All Applies to Us. the Man " Shall Put His Hand on the Head of the Burnt Offering and It Shall Be Accepted for Him to Make Atonement for Him." It Is a Picture of Christ As a Burnt Offering, As One Entirely and Thoroughly Given up on the Cross. Heb. 10 Says, " Lo, I Come to Do Thy Will, O God; " Then We Have, " by the Which Will We Are Sanctified Through the Offering of the Body of Jesus Christ Once." It Is a Picture of Christ's Sacrifice so Often Overlooked. He Has Given Himself up As a Sweet Savor Unto God. in Gen. 6 We Read, " It Repented the Lord That He Had Made Man, and It Grieved Him at His Heart." a Chapter or Two Farther on We Read That Noah Offered a Burnt Sacrifice, and It Ascended to Heaven, and the Lord Smelt It, and Said in His Heart, That Same Heart That Was Grieved, " I Will No More Curse the Ground for Man's Sake." and He Gave the Rainbow As a Pledge. God Has Nothing in His Heart for the Believer but Grace and Peace, and All This by the

Sacrifice of Christ

Verse 5. The priest did not kill the bullock, but he sprinkled the blood; his work commenced after the blood was shed. Christ is a priest; when did His work commence? It never commenced until He had shed His blood. He is now before God as a priest, but not to make atonement for my sins, but to watch over me, shepherd me, cleanse me, and look after my interest up there, so that I may bring all my wants to the throne of grace, but as to my sins, they were all borne by Him on the cross. Verses 6-9. Why was the offering cut into pieces and washed in water? Just for this reason: the word of God cuts; " it is sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit." You can take up any part of Christ's life and test it, as the Son of man or Son of God. Test any part of Christ's life, and you will see it will stand the test of the word of God. Not so with us. And then his inwards and his legs were washed in water-a picture of Christ. Not that He had anything to be cleansed from, but you can wash a clean thing as well as an unclean thing. Take a clean thing and a foul thing: I put the clean thing in the water and I prove it by washing it in the water that it had no need of washing at all.

Christ was down here thirty-three years, and it is proved that He knew no sin, neither was guile found in His mouth. He was tried, tempted, put to the test, and all that, and yet without sin, because there was no sin there to be tempted. There were three forms of the sacrifice: first, the bullock; then the sacrifice of the flock; and then the sacrifice of the two birds. This is a three-fold aspect of Christ as the burnt offering-it signifies Christ doing His Father's will, Christ laying down His life of His own will, and through the Eternal Spirit offering Himself without spot to God. These are all a type of Christ as a sweet savor unto God. Every soul who trusts in the blood of Christ is a sanctified soul, the blood of Christ sanctifies him. Every soul whose conscience has been reached by the blood of Christ is sanctified, set apart to God. Now, a word or two from the law of the burnt offering.

Read Lev. 6:8, etc. We see in this chapter that the fire of the burnt offering never went out. Now, the fire of the sin offering went out, and it is a grand thing for us that it did. The sin offering was taken outside and all burnt up. Any one that came along could see that only the ashes remained, the fire had gone out, there was nothing more left to burn. There is no more fire, no more judgment left for any sinner that trusts in Christ; it has all gone out and been burned up for him; Christ suffered on Calvary and bore all the judgment of the sinner. The blessed thing here is that the fire did not go out. It was renewed every morning and evening. It shall be burning upon the altar all night. All Israel have gone to their tents and are fast asleep, not thinking of Him, or serving Him, but lying in repose. But His eye is cast down there and He sees that offering burning all night long. That burnt offering burning all the time for them secured God's grace towards them at all times. Applying that to ourselves and the work of Christ, we can see that it is a picture of its perpetual sweetness to God for us. Heb. 10:14: "By one offering He hath perfected forever them that are sanctified." Do you believe the written word of God? There is perpetual perfection for every soul who trusts in Christ. God has Christ always before Him. I may be fast asleep or my mind occupied with other things, but if I am a believer in the Lord Jesus Christ I am perpetually perfected before God. It is a perfection that does not hinge on our feelings or walk, but it hinges upon his perfect offering. Believe what God says. It is not my opinion but what He says. "By one offering He hath perfected forever them that are sanctified." Every Christian is perfected forever by that wonderfully perfect sacrifice of Christ. I was glad when I saw that text in the Bible. I would like to put it around this room in big letters. God puts over to my credit all that Christ has done. Thus we are sanctified to God, in all the perfectness of the work of Christ.

THE MEAT OFFERING, Lev. 2—We Have in This Offering a Type of Christ As a Perfect Man. If Was Made of Fine Flour. It Was a Food Offering-It Was God's Food. We Talk About Our Souls Being Fed. God Too, Must Have Something to Feed His Soul Upon, Speaking in Human Language. He Says in the 28th Chapter of Numbers, " My Offering, My Bread for My Sacrifices Made by Fire for a Sweet Savor Unto It Is Blessed to See That Christ Is God's Food. Not Only Does He Make Atonement for Our Sins, but He Satisfies All the Wants of God's Heart. When We See All That Christ Has Done for Us, Then We Enjoy This and Appreciate It. Now Observe What Were the Component Parts of This Offering. It Was Made of Fine Flour Mingled With Oil, and Also Anointed With Oil. We Obtain Fine Flour by Wheat Being Ground, so Was Christ Put Through Suffering, and the Wheat Pressed Out. Fine Flour Is That Which Had No Uneven Grains in It. If I Should Take Flour With Lumps or Grits in It, That Will Not Do. but I Take up a Handful Without Any Lumps or Grains and I See It Is Fine Flour, and That Is a Type of Christ's Humanity (John 12:24). You Cannot Say That of Any Other Character in the Bible. Take Paul-He Was a Blessed Man of God, but He Had Need of a Thorn in the Flesh. He Had to Call Back His Words at One Time Before Agrippa, and at Another Time Had to Change His Mind. Christ Never Changed His Mind. Paul Was Told Not to Go to Jerusalem, but He Did Go. Christ Never Did a Thing of His Own Will, but Always by His Father's Will. Take Peter and His Wonderful Zeal. His Very Zeal Made Him Uneven. One Moment He Said He Never Would Deny Christ, and Drew His Sword to Defend Him; but Afterward He Denied Him and Blasphemed

Take up John, he wanted fire to come down from heaven and devour those who were not with him. Take Moses, the meekest man on the face of the earth, and he lost his temper when he smote the rock and said, "Ye rebels, must we fetch you water out of this rock?" Christ was not characterized by anything special, but not so with us. One man is very righteous, but needs more grace; another man is gracious, but he is lacking in righteousness. There are lumps and unevenness in us, but in Christ there was no unevenness. Then the fine flour was to be mingled with oil. Oil is a type of the Holy Ghost. In all that Christ did, He did it by the Holy Spirit. He was conceived by the Holy Ghost, and all His works were done by Him. Many things we do in direct opposition to the Holy Spirit. The oil was also poured upon this—Christ was anointed with the Holy Ghost. There was frankincense added to it also.

The priest could not feed on this. It was offered up wholly to God, and is a type of worship; it is a type of that in Christ's life which we could not appreciate. After having been made of these different materials it was subjected to the action of fire—a picture of Christ, the perfect, spotless man, going to the cross and enduring the judgment for us and yet bearing it all perfectly.

Verse 11. There was no leaven to be allowed in it. Leaven is always typical of evil; that is Christ's word, not my opinion. He says, "Beware of the leaven of the Pharisees and of the Sadducees." Then understood they how that He bade them not beware of the leaven of bread, but of the evil doctrine of the Pharisees and of the Sadducees. Leaven is evil doctrine. Again, Paul says, in the 5th chapter of Corinthians, "Purge out the old leaven." So we are plainly told that leaven is a type of evil. Wherever it is mentioned it means evil.

Now we see in this sacrifice which strongly typifies Christ, no leaven must be allowed. In some things they were expressly told to put leaven, because it was from themselves; every thanksgiving offering had to have leaven in it. Whatever comes from our hearts has evil in it. While in Christ we are perfect, as perfect as God can make us, yet in ourselves there is leaven still. Neither was there to be honey in the meat offering. Honey is nature's sweetness, and that is to be kept out of worship to God. It is grieving to the Holy Ghost to have people coming to God, and talking about "Dear Jesus, and sweet Jesus." You never find any adjective to the name of Jesus in the Scriptures. You cannot make it any sweeter. Introducing that into God's worship is honey-sentimentalism.

Verse 10. Part of the meat offering was burnt up and went to God, and part of it went to the priests. God brings us through belief in Christ to feed upon the very thing that is satisfying to His own heart. We are brought into fellowship with God. God is satisfied with Christ, and He feeds upon Him. He says, "This is my beloved Son, in whom I am well pleased." If we are dissatisfied with ourselves I am glad of it. I am sorry to find any one satisfied with himself. There is nothing but evil in us, but in Christ there is enough, and our hearts can be satisfied with Him. God rests in Him, and there we may rest. Christ is what God wants us to see. Communion is having things in common, and that is the reason we call the Lord's supper the communion, because you drink of the same cup, and I drink of the same cup, and that is communion. When God and I are thinking of the same object, that is communion with God. "Our fellowship is with the Father and with His Son Jesus Christ our Lord."

Verse 13. While honey and leaven were not to be in it, salt was. Do not let the grace turn into mere sentimentalism, but let there be holiness there. Salt is that which preserves from corruption. There was this then put in the offering to preserve it from corruption, We have that in Christ which can

never fail.

THE PEACE OFFERING, Lev. had a threefold character too. This is a type of Christ as the One who made peace for us. Many people have the idea that they have to make their peace with God. I cannot make my peace with God; God might keep His part, but I would not keep my part. Christ made peace by the blood of the cross; it is folly for us to talk about our making peace, for Christ has made it already; it is signed and sealed with the blood of Christ. Another text says, He is our peace. Have you the peace that Christ made in the blood of the cross? There is a thought of communion brought forth in this sacrifice. While the burnt offering was all burnt up to God, and the meat offering was partly fed on by the priests, the peace offering was eaten by the one that offered it. Every soul that trusts Christ has peace with God. God did not allow a single drop of blood to be shed in the camp of Israel, without being shed at the brazen altar; nor any fat to be eaten. Thus, in a typical way, the Israelite was brought into fellowship with God. It is we having fellowship with God, in Christ. He has made peace, and God accepts it, and I accept it, and I have peace in my own conscience; I am brought into fellowship with God-that is the portion of every believer. If I have peace with God what a wondrous thing it is!

THE LAW OF THE PEACE OFFERING, chap. 7:15.-This had to be eaten on the same day that the fat was burnt up: worship must be in communion with God. Suppose in a meeting a man is led to pray by the Holy Spirit twenty words that will be in communion with God; but that won't do, he wants to pray fifty words; he does, and the rest he has all to himself. All that is called worship in any church that is not done by the Holy Ghost is not only no use, but it is an abomination to God. Verse 18. All this fingering on the organ and the cultivating of man's voice which is paid for, is an abomination to God. Everything that is not led by the Holy Ghost is an abomination. Think of these things in God's presence. Verse 31. Now you find three parties shared in this peace offering; a part went to God, a part to the priest, and the rest went to the man who offered it. Aaron is a type of Christ. Thus we have God, Christ the Redeemer, and the sinner. To think that God brings you and me into fellowship with Himself and His Son! Through Christ's death God is happy to have any sinner come to Him. You can do nothing to give God joy, except to accept His grace through the Lord Jesus Christ. In Luke 2 we read of the angels appearing praising God and saying, "Peace on earth, good will towards men." "Peace on earth?" When Christ was born He came to bring peace on earth, but Herod drew forth his sword to try and kill Him. So peace on earth was a failure. Christ, when He discovered the enmity in man's heart, said, "Think not that I am come to send peace on earth." Now, mark this well, peace on earth was a failure, and so when Jesus was going to Jerusalem to be crucified, the multitude sang, Peace in heaven. By and by, the time will come, when the wolf and the lamb shall lie down together; that is future. Now God leads poor sinners to rejoice in peace in heaven. You will find no peace on the earth. Christ says, "In the world ye shall have tribulation." But we have heaven's peace and joy.

SIN AND TRESPASS OFFERING, Lev. 4-6-There are some things here that I cannot go into very much in detail to-night, but I will mention the different characteristics of them. Sin is a thing I have; trespass is a thing I do. The Christian is troubled about the sin that is inside of him, but he gets deliverance by and by, by seeing that Christ died for him. Christ has died in my stead. So you see that it is impossible for a soul that believes in Christ to be lost. While a man liveth he is under the law, but when he is dead he is free from law.

One word or so I must add regarding the difference of the offering for the whole congregation, or the priest (who represented the whole congregation), and the individual. In the former case the blood was brought into the holy place, and the horns of the altar of incense touched with it, and the body burned outside the camp; in the latter, the blood was not taken in, nor the golden altar touched with it, nor the body burned outside the camp; the horns of the altar of the burnt offering were touched with the blood and the body fed upon by the priest who offered it.

I would call especial attention to the point of contrast regarding the golden altar of incense (worship). If the whole assembly be defiled, of course worship has been stopped; but individual sin does not interrupt the worship of the assembly; if it did, when should we ever worship? It may, does, prevent power; and, should the assembly, after knowledge of it, allow it, worship. But while it remains individual, it becomes a cause of our priestly intercession, taking it to God and pleading to Him on behalf of my brother just as the priest ate the sin offering in the holy place.

Notes of Lectures on the Tabernacle: by C. H. B.

THE LAVER.

" Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein " (Ex. 30:18),

WE have to pass the brazen altar before we come to the laver, for we never could understand the teaching of the brazen laver until we have understood the teaching of the brazen altar. But now, having passed the altar, we have a right to the use of the laver; but remember, the laver is not atoning. The only place where we found atonement was where the blood was shed; I need to be washed by the water here, but that does not atone for sin; the only thing which atones for sin, is the blood of Christ. Now there is no such thing as a man being beyond the need of the blood of Christ, for " if we walk in the light as He is in the light," then, " The blood of Jesus Christ, His Son, cleanses us from all sin," but while I am never on any other ground than on the ground of a blood-washed sinner, yet every sinner who trusts Jesus is saved, and the blood puts away his sins forever. " For by one offering He hath perfected forever them that are sanctified " (Heb. 10:14). This is simply God's blessed word; not my interpretation of it, but God's own word; every one whose conscience has been touched by the blood is perfected forever.

" For Aaron and his sons shall wash their hands and their feet thereat" (Ex. 30:10). This is not then for atonement at all, but for washing the hands and feet of the priests. He made the laver of brass, of the looking-glasses (the polished brazen mirrors) of the women assembling, which assembled at the door of the tabernacle of the congregation. There is avert' instructive thought for us here. " If any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; but whoso looketh into the perfect law of liberty and continueth therein," etc. (James 1:23). The word then is like a looking-glass, but if we look into the word it will never give us a nice picture of ourselves. Looking-glasses are more often resorted to for flattery than for censure, but the word of God never flatters. So-called "students of human nature " flatter, and if we listen to them we will think all is going well, but if we examine ourselves by the word of God we will be convinced more and more that in us there is no good ' thing. I think Moses made good use of those brass mirrors. He made a brass laver and put water into it. Brass is significant of judgment all through God's

word, and water is the word that cleanses us; thus we get in the brazen laver the judgment and cleansing one's self by the word. Aaron and his sons were to wash their hands and feet every time they went into the tabernacle or ministered at the altar. There was need of constant cleansing of that used to serve at the Lord's altar, and of that used to walk in His presence. Nothing, nothing but the blood of Christ can atone for sins, but we have to examine, ourselves continually by God's word, else service and walk will be hypocritical; self must be constantly judged. There are three judgments in God's word-God's judgment, self-judgment, and Christ's judgment. God's judgment against sin, that is what Christ endured on the cross for every soul that trusts in Him. If I accept of Christ the judgment is passed. No soul that is saved will ever come into judgment as a sinner. Then there is self-judgment-I have need to judge myself all the time, and it is a precious privilege. I have a right to go to the water now and wash myself. While I was away from Christ, washing was of no avail, the leopard could not change his spots, but now the guilt of sin is put away by the blood (for I had to come to the altar to get to the laver), the practices of sin must be washed away by the water. David says, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." There is a third judgment, and that is Christ's judgment-the judgment He will execute when He comes to judge the nations with a rod of iron. I might put this also in another way, our judgment as sinners, our judgment as sons, our judgment as servants. And it is well to distinguish these things. Our judgment as sinners is past, our judgment as sons is every day when He chastens us, and our judgment as servants is when we stand before the judgment seat of Christ. The judgment that we have in the brazen laver is that which we have every day.

Turn now to the thirteenth chapter of John's Gospel. The Lord after supper took water and washed His disciples' feet (verse 3). Peter says, "Thou shalt never wash my feet." Jesus answered him, "I wash thee not, thou hast no part with me." Mark, He did not say you have no part in Me, but you have no part with Me. If I allow a single sinful thought in my mind, there can be no fellowship with Him. Then Peter says, "Lord, not my feet only, but also my hands and my head." Peter did not know that he was all right without his hands and head being washed. Jesus said unto him, "He that is washed (bathed) needs not to wash save his feet, but is clean -very whit." Mark this, Christ affirms that every one that is bathed is clean every whit. He needs to have his feet washed every day, but still he is clean every whit. The washing (bathing) of regeneration (Titus 2:5) can be but once. The priests needed the feet washing daily, but the bathing of their consecration was but once, for the priests once consecrated were priests always. This washing (regeneration) is before come even to the gate. Without it I would have been content outside.

If our Lord and waster has washed our feet, we ought to wash one another's feet. And I shall never be successful in doing so by pointing him to the laver and saying, "There! you have dirty feet, go and wash yourself." No; let me get down, humble myself, and approach him, not as a superior, but as weaker than he, and endeavor to restore in the spirit of meekness, considering my own liability to fall if tempted.

Remember again the position of these things, for many would have us use the laver to get that which is only obtained through the altar, and many say "the blood cleanses" in a sense only used in Scripture of the washing of water of the word, and others do away with the laver altogether. We need the altar and the laver, and the laver and the altar, but the ALTAR first.

Notice there was no measure given for the lave'. There is no limit to our need of the washing of the word. Some people say they are sinless. God says they deceive themselves (1 John 1:8). I need the water to-day, and to-morrow and next day, and every day of my life down here. By and by we will stand on a sea of glass. You cannot wash in glass, can you? What then is it for? It reflects. Now, we understand we are children of God and beautiful before God, but by faith. Then we shall not need any faith; we shall not need the water to cleanse us, 'but we will have a sea of glass to admire ourselves in, if I may so speak. While we are here our beauty in Christ is a matter of faith and not sight. While we are here we need the water all the time. We never become sinless here, but "when He shall appear we shall be like Him, for we shall see Him as He is."

The Curtains

Now we come to the tabernacle itself and its four coverings (Ex. 24), the outside coverings of badger's

or seal skins. Why is the outside covering of this nr P Because outwardly, to man's eyes, He bath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him; He is despised and rejected of men " (Isa. 53). That is true until to-day. Man does not see any beauty in Christ. If _people did, they would not go on a single, moment in their sins. We who have had our eyes opened, do with shame confess that we had seen no beauty in Him. "We hid as it were our faces from Him; He was despised, and we esteemed Him nut." We did not see the beauty underneath these. It was all hid by the sombre covering. Then the prophet roes on and says, " Surely He has borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities." Thus, if I throw back these curtains we find another covering of rams' skin dyed red. He was the One who shed His blood to put away our sins. This is the next thing we discover in Christ; the very One: I have been despising was put to shame for me. Now if I throw back the rams' skins, you will find a covering underneath that; curtains of goat's hair. This may suggest to us the deeper knowledge of Christ we get when we understand Him as the goat of the sin-offering, the One who not only bore my sins, but was also "made to be sin" for me. Remembering too that the Nazarite was characterized by his long hair, we may have in this also a type of Christ in His thorough Nazarite separation to God. The curtains of the tabernacle, which gave grace and beauty to all, were of fine twined linen. They were made of two is of five, joined together by taches of gold and loops of blue. The goat's hair curtains were joined with taches of brass, showing the severe character of His separation. T remarked before as to the meaning of the colors. The at the had the same colors on it. These colors were worked upon a ground work of fine twined linen. The fine linen is a type of Christ's righteousness; blue is the type of the heavenly One. It always comes first, for He must first come down from heaven. Purple is the insignia of royalty. When Christ was crucified they put a purple robe upon Him. In the scarlet it is the one who shed His blood for us-scarlet blood to put away scarlet sins. He never could have been the Messiah unless He came down from heaven. Presented as Messiah, He is rejected, and goes to the cross to die for that nation and for all.

The cherubims I think, point to Christ as the ser- vant of God. We have these things in the four gospels. Why were there four gospels written? The four evangelists were something more than mere witnesses, for Matthew tells us of things that he did not see or hear. John, who saw things Matthew saw not, does not mention them. For instance, in the gospels of Matthew, Mark and Luke, you find a beautiful ac- count of the scene on the Mount of Transfiguration, but none of these were present. John, who was there, does not say a word about it. Again, Matthew gives an account of Christ's agony in the garden, though he was not with the Lord John who was, omits it. Matthew was the pen the Holy Ghost used to write the life of Christ as the, royal One; Mark, the life of Christ as a servant; Luke, the suffering Son of Man; john, the divine and heavenly One.

The Entrances

Why are there three? The gate of the court, the entrance into the holy place, and another veil at the entrance into the most holy place? Christ is the way all along. He is the door which leads me into the presence of God as a believer. He is also the door which leads me into the place of a priest, and through Him I enter the holiest. But each entrance had its distinctive character. The hanging for the gate of the court was upheld by brass pillars, in brass sockets, for it is through a Christ who bore judgment. and a way founded in judgment, that the believer comes to God. The hanging of the door of the tabernacle was upheld by wooden pillars, overlaid with gold and socketed in brass, for it is the Risen Christ who leads me into the place of a priest, though all stand fire in judgment. But no brass entered into the hanging of the veil; silver sockets were used here, for His presence we can stand on no other than redemption ground.

Notes of Lectures on the Tabernacle: by C. H. B.

THE table was made of wood, overlaid with gold. The wood was of the Acacia-seyal. Let me mention some instructing things about this tree, that we may see how well-chosen of God for this purpose it was. It can grow in a very dry soil; it is a thorny tree' full of sharp thorns. To the spiritual mind these facts are sweetly suggestive of Him, who, in a dry and thirsty land, where surely there was naught to sustain His spirit, yet was in the constant freshness of communion with God, for other than an earthly stream sustained Him. Though indeed crowned now with glory, a crown of thorns was all this world had for Him. The Acacia is the tree too from which is obtained the gum Arabic so much used in medicinal preparations, which is procured simply by piercing the tree. "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." This is the only balm for the troubled soul and sin-burdened conscience. The wood, then, is a type of Christ in His humanity. Gold always stands for that which is of God-divine. Made of wood, the table was overlaid with gold, and surmounted with a crown of gold. The gold is a type of Christ's divinity. Not as the One who came down from heaven, but as raised from the dead and " declared to be the Son of God with power," and crowned with glory and honor.

Twelve loaves of show-bread were placed on it continually on every Sabbath (Lev. 24). They were in two rows (not two heaps), six in a row. The twelve loaves represented Israel. Applying that to ourselves as the Israel of God, the twelve loaves are a type of us in Christ. Presented (show-bread means exhibition bread) before God by Him who is Son of Man and Son of God, in Him as the glorified Man we are seen by God, just as those twelve loaves in which Israel was represented were borne up by that golden table. We see the beauty then, of six in a row; God's eye saw each one. If there were six in a heap, He would only see the top one. Every believer is seen before God in the Christ perfection of Christ. They were placed there on the Sabbath day; why was that? We are presented before God by Christ in a Sabbath that cannot be broken, in the Sabbath that He Himself has won for us by the cross. No man ever kept the Sabbath day. Christ died for your sins, and if you believe on Him there is a rest. Paul says, " We which have believed do enter into rest." Rest in Christ, and you have rest; have it now.

Another thought here that is very precious: there was not only a crown of gold around the table, but also a border of a handbreadth round about. What was that for? Any who remember that the bread was always to be on the table, even when on the march through the difficult and perilous wilderness, will at once say, " It was to keep the dishes and loaves from falling off." True, but why does it say a border of a handbreadth, when all the other measures are given in cubits or fractions of a cubit? Because it is God's own hand that keeps believers: " They shall never perish, neither shall any pluck them out of my hand; my Father which gave them me, is greater than all, and no one is able to pluck them out of my Father's hand." We do not keep ourselves, we are "kept." Christ says His sheep "shall never perish." How can they, when He has His hand around them? There was also a crown to the border, so that the loaves could not fall off without a breach being made in the crown of gold. Neither can Christ's sheep perish without a sacrifice of God's glory, for He has pledged Himself to keep them.

The Candlestick.—Exodus. 25:31-39

To understand the candlestick, we must consider its pattern and material. The pattern of it was the pattern of the almond in all its various stages; each branch had bud, flower and fruit. The almond tree is especially a type of resurrection, the meaning of it in the Hebrew is "to hasten." Thus we have in Jer. 1:11: "Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me: Thou hast well seen, for I will hasten my word to perform it." Now why is it called "to hasten?" It is the first tree in Palestine to bloom; it blossoms in January. Thus also is Christ the "first-fruits of them that slept." Its pattern, then, suggesting resurrection, and its material being entirely of gold, we have a figure of the risen Christ. But the candlestick did not give any light, you know; the light was not in the candlestick, but in the lamps on the tops of the seven branches. In the lamps the oil was put, and the oil gave the light. Now all will understand oil to mean the Holy Spirit throughout the Scriptures. It is a type, then, of Christ and the Holy Ghost. Christ was the true light that came into the world men preferred darkness to light. They crucified Him, and now, risen from the dead, He sheds down light here by the Holy Spirit. Just as the golden candlestick upheld the lamps which gave light in the tabernacle, so the risen Christ up there sheds down light here by the Holy Spirit. Now you can readily understand that with all these coverings on, no light from the outside world ever entered here, all light came from the golden candlestick. If that candlestick had not been there, the man who went inside would not see that table and the twelve loaves there. And the reason believers do not see their place is, because the Holy Spirit does not get His place amongst them. The Holy Spirit is grieved thus, and consequently believers are in darkness. In John 7:39, we read that "the Holy Ghost was not yet given; because that Jesus was not yet glorified." Thus the giving of the Holy Ghost (distinct from the prior operation of the Spirit) was made dependent upon His glorification. When He was glorified, then the Holy Spirit came down on the day of Pentecost. Redemption must first be accomplished, and Christ have His place in glory, as declared to be the Son of God with power, before believers could have that (the Spirit) which alone could give them the intelligence of Christ's work. This, then (John 7:39), is a key to the type of the golden candlestick. The candlestick (or lamp bearer) itself is a type of the risen and glorified Christ; the light of it (given by means of the oil) a type of the light given by the Holy Spirit, shed forth by Him whom the world rejected. Seeing this will make intelligible to us Ex. 25:37, "And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it (Hebrew, the face of it)," for John 16:14 says, "He (the Spirit) shall glorify me; for He shall receive of mine and shall skew it unto you." Thus, just as the glorified Christ is shown to us by the Spirit, so was the golden candlestick made visible by the lamps.

There was no size given to the candlestick. We are told the size of the altar, table, curtains, etc., but there were two things only which we are not told the size of, they are the candlestick and the laver. Why are we not told the size of the candlestick? God giveth not the Spirit by measure " (John 3:34). Again, "If any man have not the Spirit of Christ, he is none of His." It is not a portion of the Spirit that the believer receives, but the Holy Spirit Himself. " Know ye not that your body is the

temple of the Holy Ghost?" All that Christ has done would be in vain had we not the Holy Spirit to make it true to our souls; but having this, things which eye had not seen nor ear heard, God has revealed unto us by His Spirit. Some have asked me, " How can I know that I have the Spirit?" I answer, " If Christ is made known to your soul, depend upon it it is by the Holy Ghost He is made known to you."

The Golden Altar and Priesthood.-Exodus 28-30

We will look into the priesthood first, for if we are to have a worship altar, as the golden altar was, we must needs have priests to worship there. Before God gives the golden altar, He describes the priests'

dress and consecration. So we will now consider our-selves as priests inside the sanctuary. We find our-selves in God's house, in His presence. We are not only to enjoy our position and rejoice in the things of Christ, but also to worship Him and offer up the in-cense there. Let us see then what priesthood is.

We have in this chapter a description of the priests' robes first. Garments were to be made for glory and beauty. Few of us enter into that and rejoice in it. A little while ago we considered the offering of the high priest on the day of atonement, and we found he was clothed in white robes, signifying the spotless humanity of Christ. Now we are to consider the glories of Christ which He has now before God. These garments are described as being " for glory and for beauty," to show forth Christ's glory and His beauties.

Let us get rid of a wrong thought first. It is a common thought that Christ is high priest to intercede for the sins of the people. He is not. He did that on the cross, and having finished it on the cross, He has not to do it any more. It is a finished work. He is the High Priest of God, not to put away our sin now, but to watch over us and intercede for our needs.

Let us then examine a little into these garments for glory and beauty, to the refreshment of our souls. Ex. 28:6. We have the same colors here in the same order that we had in the curtains, with the addition of the gold; a thread of gold ran through the garments, for Christ's priesthood is a divine one; and the robe of the ephod was made entirely of blue, for His priesthood is heavenly. Now these two facts, the divine and the heavenly character of Christ's priesthood, is what the Holy Spirit dwells especially on in Hebrews for our comfort. He is able to save to the uttermost, that is right to the end, every soul that comes unto God by Him.

We have next the description of the garments (ver. 9). Two onyx stones were to be placed on the high priest's shoulders. On the stones were to be inscribed the names of the twelve tribes. Aaron the high priest was to bear the names on his shoulders, the place of strength. A type, this, of Christ before God bearing up every saved one. We are borne up by His strength and not by our own. " With the work of an engraver." Who is the engraver? Surely it is God Himself. " Like the engraving of a signet," that pledge of remembrance, our names are there engraved. Will God then ever forget? Nay, never! Through Christ we are ever before His mind.

The Breast Plate

God takes up all the precious stones here as types of His saints. Suppose you take precious stones into a dark room, do you see any beauty there? No; but take them into a light room and you will see their beauty. So the saint is taken into God's presence and He there displays what he is in Christ. " Ever one with his name." I am thankful that my name is borne up on the shoulders of Christ as much as an apostle who ever lived. Not one name is forgotten. Then there were rings of gold in each corner of the breast plate, and chains of gold chaining it to the shoulder, and the lower rings were fastened to the robe of the ephod by a lace of blue. It was impossible, without tearing, to loose the breast plate from the ephod. Thus we are inseparable from Christ's priest hood. As long as He is High Priest before God, so long will He have our names on His shoulder and upon His heart. These chains were linked into golden rings. Chains are an emblem of slavery; they are so in God's word. When a king took captives, he led them in chains through the gates of the city. These were golden chains, and gold being a type of the divine, it is a picture, a type, of being made by divine power and workmanship God's property. I like the word slaves, because it implies possession-we are not hired servants. Then they were inserted in golden rings. The ring is an emblem of affection and love. So, in Luke 15, after the father welcomed the prodigal home, He put a ring on his hand; it was a token that the father still loved him. Now it is a very nice token of love because it is also an emblem of eternity, for being round it has neither beginning nor end. It is a golden ring here, and therefore a type of God's eternal love. By God's power we are chained, you see; His affection and His strength bind us there. A lace of blue bound the breast plate to the ephod; believers are inseparably connected with the heavenly priesthood of Christ. " And Aaron shall bear the names of the children of Israel in his breast plate of judgment upon his heart when he goeth into the holy place, for a memorial before the Lord continually.' We are borne upon Christ's heart, and as long as He has strength to bear us up and a heart to love us, we shall be forever kept. If that arm that brought salvation with it can ever grow weak, and that heart that bore our judgment can ever cease to love, then can one of God's sons perish, and not before. This, by God's grace, is His work, " He is able to save to the uttermost, all them that come to God by Him." First putting away our sins on the cross, He sits now at God's right hand, ever to make intercession for us, to bear our names on His heart before God continually. In the breast plate of judgment was placed the urim and thummim, Urim and thummim means Light and Perfection. It is the Light and Perfection of God in which believers are displayed and presented in Christ. Now mark another thing. When the high priest went into the holy place, it was the light of the candlestick that shone upon these stones, but when he went into the most holy place, the Light of God's own presence made them brilliant. Thus by the light of the Holy Spirit we understand our perfection in Christ; but up there we are displayed in the very light of God's presence. The hem of the robe was adorned with pomegranates of blue, purple and scarlet, and golden bells. The pomegranate signifies fruit, and the golden bell a divine sound. With all those bells around the robe, Aaron could not take a step in the holy place without making music. Thus also with Christ. It is all Christ for us here. His sound up there is always sweet to God's ear; divine music, and fruit also. However weak we may be, and however feeble our worship, yet Christ up there is the One

who presents the incense, and He is clothed in garments for glory and beauty, and His ministry for us is as the sound of music, sweet to the ears of God.

THE Miter, ver. 36-38.-In all our worship there is a measure of weakness comes in, but Christ bears up all our prayers and praises. Now mark four words here, "It shall be always upon his forehead." Every day when he trimmed the lamps and burned the incense it was there. It was always upon his forehead, that they may be accepted. Christ's presence up there ensures our acceptance. If we are accepted it is in Christ, and it shall be always upon His forehead that they may be accepted before the Lord.

Aaron's sons were also clothed in garments for glory and beauty (ver. 40). God having washed the sins of the believer away, He clothes him with glory and beauty in Christ.

" Till we behold Him on His throne,

In Him we boast, in Him alone—

Our beauty this, our glorious dress,

Jesus, the Lord, our righteousness."

Notes of Lectures on the Tabernacle: by C. H. B.

MANY of us here are interested in the subject of sanctification and consecration. Do you and I want to know how to be consecrated and sanctified? Let us pay attention to this chapter and we will see, for the way the priests were sanctified is a type of our sanctification, (ver. 3). These loaves were put into on basket: we all share in one Christ; in Him we have all the same blessing. Aaron was anointed with the oil before the blood was shed (ver. 7). Thus also Christ was anointed without blood, but we must have the blood first. The first offering was the sin offering (ver. 14). Sin must first be put away. In Lev. 1, God puts the burnt offering first and the sin offering last. We need to see the sin offering first, and thus we have it here. Notice the three offerings in the order in which they were. The sin offering outside of the gate, " He suffered without the gate." Then the burnt offering, and then the consecration offering. The blood of this, third offering, the "ram of consecration," was taken and put upon the extremity of the priest's ear, hand and foot; teaching us thus that we are consecrated to God by virtue of, and to the extent of the blood both as regards the mind, the acts and the walk. The blood of Jesus has set apart the believer thus to God, and the blood of Jesus is the measure of that consecration. In the sin offering it is the cross applied to our sin-it is borne away by it: in the burnt offering it is the cross as regards our acceptance-we are perfected forever by it. In the consecration offering it is the cross as regards our relationship to the world-we are crucified by it, separated forever from the world, and consecrated to God. Then Moses sprinkled with the blood and oil them and their garments, " and he shall be hallowed, and his garments, and his sons, and his sons' garments with him."

Bathed first (and only once) in water (verse 4); second, ' the blood applied; and thirdly, the oil. In the same way there is a three-fold sanctification. The water is here placed first-conversion; next the blood-my sins put away; and then the oil (the Holy Spirit), bringing the sweet intelligence of Christ to my soul.

Now we come to that which is most especially consecration. It is not our giving to God, but God giving to us, The Hebrew word for consecrate means to "fill the hands of." The blood shed and the oil sprinkled, the hands of Aaron and his sons were filled. Thus he was installed a priest. Then, afterward, "Thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savor before the Lord." Now that is consecration. People talk about giving to God. What have I to give to God as a poor sinner? God gave me Christ, and the more my soul is tilled with Christ the more I am consecrated to God and separated from the things of the world. Worship is not singing and playing an organ; worship itself is the heart's pouring itself out to God and thanking Him for what Christ is. Christ must be the theme of worship. I can only draw near to God through Christ. I stand before God in Christ, and Christ Himself is my offering.

Finally, Aaron and his sons fed on the things offered to God. That is priesthood and worship. Brought into God's presence by the blood, Christ is the theme of our praise, and Christ is the food of our souls.

CHAP. 30.-THE GOLDEN ALTAR.-It was placed before the veil; incense was to be burned on this. If we come to God as sinners, asking God to have mercy upon us, it is all very well, but it is not worship. On the golden altar incense only was offered. This altar is a type of Jesus Christ in glory. He is the altar upon which our worship is offered. The incense was to be kindled with fire from the altar of burnt offering. When Nadab and Abihu offered strange fire they fell dead. If anything kindles the flame of our worship to God but the sacrifice of Christ, it is offering strange fire. The knowledge of what Christ has done must be that which enkindles worship, or it will be but a fleshly form. It was put just here before the veil, on observe. Now we thank God that the veil is rent, and our incense now is offered in God's immediate presence. Having boldness now to enter into the holiest, let us draw near and offer the sacrifice of praise continually, even the fruit of our lips, giving praise to His name.

" The veil is rent, our souls draw near

Unto a throne of grace;

The merits of the Lord appear,

They fill the holy place.'

Ver. 7. The Holy Ghost for some reason connects the burning of the incense with the lighting of the lamps? Every fresh light the Holy Ghost gives us of Christ will create a fresh burst of incense to God. That is the difference between man's teaching and Divine teaching. If I am taught of God, and learn the precious things of Christ, every fresh thing I learn of Christ will make me more of a worshipper, whereas carnal teaching will but puff me up.

The Ark and the Mercy Seat.—It Was Made of Wood Overlaid With Gold. the Mercy Seat Was a Separate Thing and Made Entirely of Gold. the Cherubim We Know Not the Shape of, but Evidently They Were of Some Angelic Form. We Are Not Left to Guess What the Mercy Seat Means. in Rom. 3:25, We Are Told "Christ Is Set Forth a Propitiation (or Mercy Seat) Through Faith in His Blood." Every One Who Has Faith in the Blood of Christ Finds Mercy. Thus in the Fact of the Cherubim (Which Were Symbolic of God's Presence in Government) Being of the Same Substance As the Mercy Seat, We May Learn That God's Throne Is Now a Throne of Grace. He Has Not a Throne of Judgment Now. Christ Came Down Here to Reign, but They ' Would Not Have Him. He Came As a King, and They Refused Him; He Went to the Cross, and God's Own Throne in Heaven Is Now Sprinkled With Blood, and It Invites the Sinner Near. We Know There Is No Throne of Judgment Now, a Blessed Thought for Every One of Us. If We Are Sons It Should Make Us Happy, If Sinners Ave Should Draw Near to God. at Present It Is Grace—" God Was in Christ' Reconciling the World Unto' Himself, Not Imputing Their Trespases Unto Them " for the Present Time God Is Not Imputing the Sinner's Trespases to Him, but by and by Every Idle Word Shall Be Imputed to the Sinner

Let me remark as to what was inside of that ark. We are told in the ninth of Hebrews there were three things there—the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant. God gave the law the first time on the mount, but, already broken by Israel, Moses threw it down and broke it. But when God gave it the second time He took care it should not be broken (Deut. 10.). Moses was to make this ark first; and in that it was to be put. The ark of course is Christ. We had the law over our heads, but Christ had it in His heart (Psa. 40). The moment I have Christ, there is an end of the law for righteousness. He paid the penalty that I owed to the broken law. The penalty was death; He died in my stead; thus Christ is the end of the law for righteousness to every one that believeth. Inside of that ark, underneath the golden mercy seat, were the two tables of stone now, the mercy seat covered it, and the blood was sprinkled there.

The faces of those angelic forms were towards the mercy seat to where the blood was. God gazing down, as, it were, does not see the law that curses us, but He sees the blood. There was also the golden pot that had manna there. Christ was the true manna who came down from heaven to give life to the world. But here we have the manna, not as once, lying on the sand of the desert, but in the golden pot, for the bread which came down from heaven was rejected of men, but gone back to heaven He is still the food for our souls; we have a Christ in glory for our food. There was another thing there too: there was Aaron's rod that budded, and how that came to be there we are told in the 17th chapter of Numbers. It was put there to "make to cease" their murmuring. The Israelites had been murmuring.

How did God stop it? God would have had to kin every man, woman and child in order to stop them murmuring. He did not do that, however, but He told them to take, twelve rods, and the man's rod that He chose was to blossom. Aaron's rod bore fruit.

Aaron's rod was the type of the risen Christ, who alone ever bore fruit to God. The fruit-bearing rod was then laid up in the ark to "quite take away their murmurings from me that they die not." In the 23rd chapter of Numbers we have a peculiar expression, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." God did not see the murmuring of Israel, not because it was not there, but because He gazed down and saw the blood-sprinkled mercy-seat and the food and the rod that budded. Aaron's almond-yielding rod was a type of the risen Christ, who ever lives to intercede for us. The righteous One is there. If God looks down upon me here, He sees me every day failing and failing and failing, but He looks at Christ the perfect Man before Him. The very One who shed His blood to put away my sin is now my advocate. If I am a believer I am "accepted in the Beloved." It is thus God "makes to cease our murmuring from before Him. We are told in the 2nd of Colossians, In Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him." There is nothing short of this. In Adam we all sinned and died and shared Adam's doom, but in Christ we share Christ's blessing. First I have a common portion as a member of Adam's race, and then also in Christ I have Christ's portion. And just as Christ does not grow any more perfect, we in him do not grow any more perfect. While I am here of course I grow more in knowledge-but as to our standing in Christ our position is ever the same. The veil is rent. Through the sacrifice of Christ we have a right to go to the very place that Christ has gone; our anchor is fixed into that within the veil-the Ark of the Covenant?

We have now solved the problem with which we started, "How can God bring a poor leper from outside the camp into His own very presence, and in a righteous way so as to glorify God, and also give the poor sinner perfect peace before Him?" We have found out how it is done. He is brought in through Christ the gate, his sins put away at the brazen altar by the blood; he has had boldness to enter the very holiest; yes, he can enter everywhere where the blood has been sprinkled.

The Boards of the Tabernacle-Exodus. 26:15-30

Typically the tabernacle has three aspects: Christ Himself (Heb. 9:11); the heaven into which He has passed (Heb. 9:24); and of God's dwelling here- believers (Heb. 3:6). We will consider it now in the third aspect. First, as to the boards-they were all made of wood and overlaid with gold. I do not take gold to be a type of God's righteousness' as we have in the wall of the court, but a picture of that clothing we have of God in Christ; righteousness and everything else too (1 Cor. 1:30). It is something, more than being merely righteous. " We are accepted in the Beloved." We are clothed in Christ's own beauty. " Ye are complete in Him." Once these boards were each of - them trees, and God had to send some one with a sharp ax to cut it down, and shape it, and place it there. These boards are now brought here to be God's house, and clothed with gold. One board could not say that he had more beauty than the rest, for they all had the same beauty, the beauty which God clothed them with. It is a sad mistake if one believer thinks that he is above another. We ought to boast in Christ, but not in ourselves, for all we have is in Him. Now, each of these boards had two tenons, and they were not planted in the sand, but in silver sockets. Silver is a type of -redemption-it was the atonement money (Exod. 30:16; 38:27). If placed in innocence again we should fall immediately; if under law, we are cursed; we stand on a better ground-on the ground of being redeemed by the price Christ has paid. We find- believers are all gathered together, every one of them redeemed. And God had not only each of these standing in silver, but He had another way of making them one, otherwise they might not all be together. They might be all in the same place, but nothing to join them. So there were to be five bars made for each side, and one of these bars was to pass through the midst of the boards, reaching from end to end; a bar of the same material as the boards, and that went through the heart of each board, thus giving them all the same nature, so to speak. Now what makes Christians one? Every child of God has the same nature. If I am born of God, and you are born of God, we are all one. Then there were other bars. They were of the same material, made of wood and overlaid with gold. Now each board had rings placed in it, and the rings are emblematical of divine love. In Rom. 5 we have, "The love of God is shed abroad in our hearts by the Holy Ghost who is given unto us." Each one has God's love in him. There was first the rings placed in the boards, and then the bars that went through the rings. Each one having the love of God in his heart, the Spirit of God would use that love to bind us all together. "Love is the bond of perfectness " (Col. 3:14). Again (Col. 2:2), " Your hearts may be knit together in love"-that is, divine love, the love of God shed abroad in our hearts. Human love is but a poor thing; it is the love that has sought us, and found us, and brought us together, that must keep us together. And it is a poor knot if love has not tied it.

Now, if I stop there, we would have twenty boards together, and eight together, and twenty more together, but that God should have them all one, we have rings placed over the corners binding the whole three sides together so that there should not be three separated sides, but all one. They were gathered around a central object. The center of all God's types here is the ark of the covenant-the ark of the testimony, where God's glory was. The ark was the grand object-they were all gathered around that. God has one center for all believers, and that is Christ. Christ would have

all believers around Him. If every believer in this place had Christ for a center, how long would it be before all the sects would be left to themselves? All that man has made are other centers. Now, supposing these boards had a will of their own, and they were to act on that will, just as men have acted, what would be the result? Well, one board would say: " I am tired of standing up here all the time; I want to do something. I want to be useful and join a praying band or something; I feel I can do more outside of the gate." Two more go into some other society, and four or five more go out there and have a nice good time all to themselves. That may suit them all very well, but at the same time where has God's house gone? It might suit the boards very well, but it would not suit God. Then the only company that can count upon Christ's presence in the midst, are those who are gathered to the name of Christ. I do not say others are not Christians, but they are not gathered in the name of Christ. The number of the bars has also its significance. There were five, the number of weakness. Realized weakness has a wonderful power in holding saints together.

Notes of Lectures on the Tabernacle: by C. H. B.

Now we will consider the way in which these things were carried through the wilderness. Those who bore them were the Levites, divided into three families. Aaron's sons, the priests, first took down the covering, and the Levites bore them. We will commence as they are spoken of here: the first is the ark of the covenant. Aaron and his sons were to take down the covering veil and cover the ark of the testimony. Next they were to put on a covering of badgers' skins, and over that a cloth wholly of blue. Now, what do we learn from this? Now, if the ark had the outside covering of blue, and all the other things of brown, it has a meaning; it is a type of our testimony of Christ as we pass through the wilderness. He came down here as the king of the Jews to reign, and they rejected Him. And, when the veil was rent, He disappeared, He went to heaven. God was veiled in that flesh, but few perceived Him; He was hidden from their eyes. They nailed Him to the cross, and the throne which would have been set here on earth went up to heaven. Now, the throne of grace is up there. The covering of badgers' skins covered it, a somber hue which presents no beauty; and over that the cloth wholly of blue. The only testimony we have as Christians to bear to the world is this-Christ has gone to heaven. Now there is a great deal in that-it is a judgment against the world. When the Spirit of truth shall come He shall convince the world of sin, because they believe not on me," (John 16). The very fact that Christ has gone to heaven is a positive proof of the world's wickedness. They crucified Him and did not want Him on the earth. It is also a sweet token of grace, telling that He has gone to heaven; He has accomplished the work He came to do; He is sitting at God's right -hand. "When He had by Himself purged our sins He sat Clown on the right hand of the Majesty on high." The throne of grace is in heaven, and God invites us near to heaven and away from earth. Our one business here is not to make the world better, or to talk temperance or any other reform, for the world has rejected Christ, and God had accepted Him; that then is the sum of our testimony to the world; a testimony against the world, for it crucified Him; a testimony of the grace of God towards the world, for He has accepted Him in His offering for sin.

The next thing is the table of show bread. First the bread was placed on a cloth of blue. The bread -which came down from heaven was not wanted by the world, and He has gone back to heaven. This was covered with cloth of scarlet. In John 6, we have, first, " I am the bread that came down from heaven," then, being rejected as such by the world, except ye eat My flesh and drink My blood ye have not eternal life abiding in you." The heavenly bread was thus covered with the

scarlet cloth. Now through His shed blood Christ gives us eternal life. Except we believe in a crucified Christ we cannot be saved. But do not think, dear friends, that that expression, "except ye eat My flesh," etc., has the least reference whatever to the Lord's supper; it refers to the fact of the poor sinner believing in the crucified Savior. Over the scarlet cloth was placed the covering of badgers' skin, and that hid the whole. There was but one thing which had a color outside, and that was the ark of the covenant-everything else was hid from the outside gaze by the somber line of the badger skins. I apply that thus: Our testimony to the world is only one thing, Christ. Now we come to the candlesticks: they were to cover it with a cloth of blue---it is covered with a heavenly cover. Christ came down here the light of the world, but, rejected as such, He has gone to heaven. In His place the Holy Ghost calls down fire, and believers have the heavenly light. Over the blue was again placed the brown. Now there was the blue, and the gold, but the outside observer could only see the brown.

It is a wrong idea to say that every one has the Holy Ghost; that is only theology. Every believer has the Holy Spirit-never does the Scripture say that the Holy Ghost is given to every one all around.

Now we come to the golden altar. Upon it "they shall spread a cloth of blue and cover with a covering of badgers' skins." That is a very simple type.

The altar was that upon which incense was burned in worship. Now what does the world know about worship? Our worship is heavenly. There is no such thing in God's word as an unconverted man worshipping God., God does not want it; He wants the sinner to accept of Christ. He doesn't want his prayers, praises, organs, money, etc. God has Christ to give him and God cannot take a single thing from the sinner until he accepts Christ. No one knows anything about worship but the saved soul. Next we come to the brazen altar-"they shall take away the ashes from the altar, and spread a purple cloth thereon." - The purple, as we remarked before, is a type of royalty; and the brass altar is especially a type of the cross of Christ. Now He who came to die for sinners was the King of the Jews. The last sight the world had of Christ was when He was crucified; when He rose from the dead He was seen by believers only. People talk 'Wont Christ reigning as king, but He is not. By and by He will. At present His kingship is hid. The purple was covered with the somber badgers' skins. As to the brazen laver, there is nothing said at all about its covering. No doubt they had to carry it along, but it forms no part of our testimony, and therefore there is nothing said about its covering. Our testimony is positive rather than negative, though we each need the laver for ourselves. Our one testimony- to the world as we pass along through the wilderness is just this, "Christ has gone to heaven."

How were these borne along through the wilderness These staves and rings were for one purpose, to bear the things by. The rings were placed in the table and the staves put through them. The only power for testimony is the love of Christ,-"the love of Christ constraineth us." God places the love of Christ in a man's heart and if the love of Christ does not constrain a man to bear testimony to Christ, God does not want a bit of testimony from him. Now there is something else too-there were bars which went through the rings. These bars were made of wood overlaid with gold. God uses a human instrument, but He clothes that instrument with divine power. There were three families who bore these things that I have been talking about, the Kohathites, the Gershonites and the Merarites. God did not leave it to their choice to do whatever they wanted, but

He appointed each their work, and so it should be in God's house. Aaron appointed the Kohathites to bear the ark, etc., the Gershonites to bear the curtains, and the Merarites to bear the boards and pillars.

Supposing they had been left to their own will, it would have been all confusion. Now as to the origin of the Levites. They were men under a curse—there was no good thing in them. Jacob speaks of them as being joined in cruelty (Gen. 49:5.). But God takes up these very Levites and uses them in His service. He says to them that they should be joined to Aaron (Num. 18). Once they were cursed, will divide in Jacob and scatter them in Israel," but now they are joined—joined to Aaron. Moreover, God claimed all the first born as His, for this reason. He slew all the first born of the Egyptians and spared the first born of Israel, because the blood was over the door. When Israel fell He took the Levites instead of the first born, and He thus considered the Levites as redeemed by blood; once cursed—but now joined to Aaron, because now redeemed by blood. It is so now with God's servants, once cursed and lost and guilty before God, but now redeemed by the blood of Christ and joined to Christ. There is a sweet thought about being joined to Aaron. All service done for God must be done in fellowship with Christ. It is a blessed thing to work with Christ here in a world that denies Him. Every bit of real service must be done under Christ's eye. We are each to do the work that Christ gives us. The Merarites came with their sockets of silver and placed them on the sand. The first thing in gathering souls together is for the evangelist to gather souls on the ground of redemption, saved by the preaching of the gospel. Not gathering them together to be saved, but being saved, gathering them together. Then the Gershonites had charge of the curtains, and when the tabernacle was pitched they threw the curtains over them for beauty. Then the third person who came along was the Kohathite—his name means congregation, a type of the teacher who gives the truth to the assembly. First souls converted and then taught in things of Christ, and then taught about Christ their center. Mark their names—Merari means "bitterness" or "sadness." The man whom God can use in saving souls must be a man weaned from the world. How can he help it when he sees the world going on to destruction? He will be away from all frivolity, a man of sad spirit. Then the man who bore the curtains was called Gershonite, or stranger. The man whom the Lord will use to teach souls of Christ, is a stranger in the world, to tell them of the great Stranger, Christ Himself, who passed through this world and went to glory. Then the third, the Kohathite's name meant assembly or congregation. God sends another then, you see, to gather to Christ, not to a sect, but to instruct them in worship which pertains to God's assembly, and the blessed fact of being gathered together to Christ their center.

In these days when the denial of the inspiration of the Scriptures is getting to be so common, it is well to know the meaning of these Old Testament types.

Surely none other than a divine hand could have drawn these pictures which so widely set forth Christ and His work. May the contemplation of them lead to a greater knowledge of and love for the great Original!

Notes of Lectures on the Tabernacle, Sacrifices and Priesthood

(With a Model.) BY C. H. B. READ EXODUS. 27:9-14.

THE tabernacle, with its furniture, its sacrifices, and its ritual, were a shadow of things to come. In Heb. 9;10. we have a reference to these things:-" Who serve unto the example and shadow of heavenly things." Christ is the fulfillment of the shadows. In the first verse of the tenth chapter we read, " The law being a shadow of good things to come." This was only a shadow, a type, a parable, a figure for the time then present. But we cannot have a shadow without a substance. It is a blessed thing to learn from the shadow what the substance is like. Not only do we need the substance, but we need the light. You must have light to make a shadow. When God called Moses into the mount, it was in His presence that He gave the shadows. God had the reality (Christ) before Him through all eternity; He brought Moses up to the mount into the light of His presence, and the shadow is cast upon the earth.

The books of Exodus and Leviticus to most Christians are unknown books. One man told me that he had not read them in ten years, because he thought them to belong only to the Jews. If he had understood the book of Hebrews he would have seen how all these things refer to Christ. The Sabbath was a shadow of the rest we have in Christ; the shed blood pointed to Christ. God knows we cannot understand all His mind by abstract statements, so He gives us pictures, as we do our own children, that we by the pictures may be enabled to enter more into the wonderfully full and varied aspect of the work of Christ. They all pointed to one Christ, to the one sacrifice. The tabernacle is a type of Christ (Heb. 9:11). It may be taken also as a type of all believers as God's house (Heb. 3:6), and in a dispensational sense, God's dwelling place. In the millennium (Rev. 21:3) primarily Christ is everything.

There is a three-fold way of looking at it too. If you will turn to Ex. 25 you will see that the first thing God describes is not the court, as I have described, but the Ark of the Covenant. But the first thing that was made was the curtains, the tabernacle itself (Ex. 36). But the first thing we will look at will be the court. The thing God first mentioned. is the Ark of the Covenant. It was inside of the most holy place, a type of the risen and glorified Christ. God's first object is Christ. God travels outwards step by step from the Ark of the Covenant. But the curtains were made first, for this reason, Christ must first come and tabernacle amongst us. Christ is born, and the word says, He is "Emmanuel, God with us." Before a single thing could be fulfilled He must come down here. I would take up the outside first, for this reason; the first thing you and I apprehend of Christ as sinners coming to God, is not a Christ in glory, or the blessed truth of Emmanuel. We are outside as sinners until we are brought step by step into the inner place. Just as in Lev., the first thing God mentioned is the burnt offering, but the first thing the leper needed, and the priests, when consecrated, was the sin offering the first thing I am to know is, my sins forgiven. How can God bring a poor, vile sinner, defiled, under the curse and judgment, into His own very presence, in perfect righteousness, and with peace to the sinner's conscience? He does it by His grace, and in these things we will see how it is done. How can I as a sinner sit down in God's presence in perfect peace with Him? I find

plenty of people who are at peace with themselves, but are they at peace with God?

Turn first of all to Lev. 13, and notice a special thing or two there. This describes the plague of leprosy, a type of sin, for two reasons; -First, it was a most contagious disease; man cannot keep it to himself; just like sin. Second, leprosy was a disease which only God could cure (2 Kings. 5:7). It must be the Great Physician who makes whole, and no one else. If there was only a spot on the man's flesh leprous, he was unclean (verse 2). Notice this verse (13). It is all turned white, and then he is clean. A leper as white as snow, and the priest " shall pronounce him clean." This is a type of the sinner. When a man has a single plea in his own defense, he has not taken his true place before God. My only plea is, " God be merciful to me a sinner." God does not require a man to do anything; if I justify God, God will justify me, but if I try to justify myself God cannot receive me. We cannot take the children of Israel as a type of sinners here, we must go to the leper outside of the camp; a sinner is outside of God's presence. Jonah rose up to flee from the presence of the Lord; three times we are told that. That is the sinner's action, running away from God. God shall punish men, by giving them just what they want, everlasting destruction from His presence. The world does not like the name of Jesus mentioned in its social gatherings. If I introduce the name of God or Jesus into a party, it makes people feel very uneasy; they are outside of His presence. As sure as there is an eternal God and eternal life for the believer, there is eternal, unending punishment for the unbeliever. He only asks one thing of the sinner, that is repentance. God wants the sinner to acknowledge his true condition before Him. Then He puts away all our sins and brings you and me into His presence as white as snow. By nature I am away from God, outside the camp. The sinner outside the camp sees that God dwells inside, the pillar of cloud shows that He dwells in there. There is a barrier of five cubits high, of fine linen, all around here. What is that which keeps the sinner off from God? What is the reason that any sinner here in his sins cannot have pleasure in God? Is it not because you are unholy and God is holy? How can a holy God have fellowship with the sinner, or the sinner stand in the presence of God and not be lost? One thing that keeps a sinner away from God is God's righteousness. Fine linen signifies righteousness (Rev. 19:8), in this case the righteousness of God. It is upheld by brass pillars. Brass always signifies justice or judgment. In the first chapter of the Revelation we have a picture of Christ judging the churches, and His feet shine like fine brass. He stands firm. His decrees are settled in justice and judgment. God's righteousness is no vain thing. As sure as God is righteous He will punish every sin. Unless there is faith in Christ every man shall have his portion in the lake of fire. Supposing we leave out Christ; how impossible it would be for the sinner to have fellowship with a holy God.

But how did God come to have a wall around Himself? God did not always have a wall around Himself. In Ex, 19. we are told that Moses went up to God in the mount, and God said, " I have borne you on eagles' wings and brought you to myself." There was no wall there! But when the law came in, bounds were put around. He told Moses to go down and ask them if they would do the things that were commanded them, and they said, " All that the Lord hath said we will do." If they had been wise they would have said, " We cannot keep these commandments." Thus the law entered, or, slipped in by the way (Rom. 5:20). If they had declined to do it, they would have remained on the ground of grace. But all the people answered together and said, " All that the Lord hath spoken, we will do." In Rom. 12, we read, " They are together become unprofitable." "There is none that doeth good, no not one." You recollect that the quails were given twice. God gave them

before the law was given (Ex. 16:13), and afterward (Num. 11:31), and so as to the water out of the rock. Mark the difference-before the law was given, they murmured and God did not say a Word to them, but afterward, when the law was given, and they murmured, the Lord smote the people with a very great plague. Why did He do so? The law had come in. Before that they were on the ground of grace. The law was not given to make any one righteous. How vain then to make covenants with God now. "The law entered that the offense might abound." We have all "sinned and come short of the glory of God." God gave the law then for the purpose of proving all men guilty. And now, how did God come to have a tabernacle? It was an after thought, so to speak. God says, as it were, "I am going to dwell with man, anyway." The first mention we have of the tabernacle is after the law was given, and man had broken it. It was after the golden calf was worshipped. The law came in, and prevented all approach of man to God. Then God said, "I will go down to man." Where was Jesus when he said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest?" Was He very far off? He came down very close to them. Christ came down in a lowly form, and was born in a manger and went to the sinner's place, on the cross. How did the Shepherd find the sheep? He went where the sheep was. Christ comes to us. "All we like sheep have gone astray." "He is brought as a lamb to the slaughter." We can say "Christ has redeemed us from the law, being made a curse for us." The leper was not told to come inside, but the priest was to go outside the camp to him. He could not come before God, but the priest went out to where the leper was. When it was impossible for man to approach God, then God came down to where man was. Christ went to the cross, and bore the sinner's doom, when He cried, "My God, my God, why hast Thou forsaken me?" The blessed truth of the gospel is, not that we are seeking God, but God is seeking us. We ought to seek God. But God says, "there is none that seeketh after God;" on the other hand, "the Father seeketh worshippers."

These hangings of fine linen were about nine feet high; that is higher than we are, and the law is higher than we. It proves that we have sinned and "come short of the glory of God." We find here a curtain to the gate, embroidered with three colors. What does that signify? Jesus says, "I am the way, the truth, and the life." It is not only made of fine linen, but it has three colors on it. In those three colors we have that which shadowed forth Christ. Fine linen signifies Christ's righteousness, that is, His own spotless humanity. He was the spotless man. In the three colors we have what Christ was as a Savior. In the first, the blue (the blue always comes first, and is the heavenly color, like the vault overhead), is a type of Christ as the One who came down from heaven. You understand why that comes first. He must first come from heaven to give life to the world. It is a type of Him as a heavenly stranger on earth. Then the purple, that is the royal color. When Christ was crucified the soldiers placed a crown of thorns upon His head, and put a purple robe on Him. We read of others clad in purple. It is a type of royalty. He comes from heaven, and is presented to Israel as the Messiah, the king of the Jews. The scarlet-He was the one who shed His blood to put away our sins. We have them also in the four gospels-in Mark, the spotless One; in Matthew the royal One, the king of the Jews; in Luke, the scarlet, the Savior of sinners. "This man receiveth sinners, and eateth with them." In John, we have the heavenly color, the Son of man who is in heaven; the Son of God from heaven. You see, then, the importance of having these things on the gate. No man cometh to God but by Christ. But let us see that it is God's Christ we have before our minds. Supposing I take off the blue, and leave out the purple and scarlet, will such a Christ save you? No, we cannot leave out His divinity. Leave out the purple, will not the blue and scarlet do? No, if He is not the Messiah, He is not the one promised of old. Supposing we leave out the

scarlet, will not the rest do? No, He may be the royal and heavenly one, and the spotless man, but if He is not the man who shed His blood He cannot be my Savior. Or, again, shall we ignore the fine linen? Supposing we say Christ was not without sin, that will not do-such a one would need a Savior Himself. He "knew no sin," He shed His blood for us, to put away our sin. God has only one thing to put before the sinner, and that is Christ. He is just, and the justifier of him that believeth on Jesus. Every soul that believes on the Son of God hath eternal life. If I, a sinner, trust in Jesus, then I am saved. I come to God through Christ alone.

Now I have entered in, and I am inside. Consider the difference of being inside and outside of the walls. Outside there is a barrier to keep us off. Coming through Christ I come inside, and now they surround me. While I am outside I do not like to hear that God is just and holy, but inside, I am glad of it, for His own righteousness shuts me in. As surely as God is just He will justify every believer in Jesus. God hates sin, but loves the sinner, and He put the sinner's sin on His own Son. "He is faithful and just," just to the sacrifice of Calvary, to forgive the sins of all who confess them.. If I really come to God through Jesus, He closes me around with righteousness. Adam and Eve took of the forbidden fruit, and knew they were naked, ran away from God, and hid themselves. They made aprons of fig leaves, to cover themselves. First of all, God calls Adam into his presence, and makes him confess his sin. Then we are told that unto Adam and his wife God made coats of skin. When they believed in Christ, God clothed them Himself. So with the sinner. All I can do to fit myself for God makes me more unfit for His presence. God forgives the sins of all who trust in Jesus, and also counts them righteous.

The Three Foundation Principles of Christianity

WE have these in 1 Cor. 13:13, Col. 1:4,5, and 1 Thess. 1:2,3-stated didactically to the Corinthians, and acknowledged as practically exemplified in the Colossians and the Thessalonians. I am not aware of their occurrence together elsewhere in the word. But taken together they are the three characteristic and distinguishing principles of Christianity, and as such they may well claim consideration.

Very fully and blessedly the higher truths of the word, are set out before believers in these latter days-death, resurrection, union with Christ and standing in Him in the heavenlies, the truth concerning the body and bride of Christ, the indwelling and presence and rule of the Holy Ghost, and concerning the assembly of God. But while we cannot very well be too much occupied with these truths-with all dispensational and church truth in its place-these three foundation truths which we have proposed to notice here, which are of so very personal and practical and experimental a nature, do much need our individual consideration.

Throughout 1 Cor. 13. there is an obvious-contrasting of love with gifts, maintaining the excellence of the former. There is deep admonition in this-even in the very place in which it occurs; the chapter of love (13.) occurring between that wonderful chapter of the body of Christ and gifts therein (12.), and the chapter of the exercise of gift in the assembly (14.). All gift, we thus see, to be properly exercised, and in right spirit, must first have its baptism in love-must pass through love. In other words, love must pervade and characterize the entire exercise of gift; exercise of gift, so to speak, coming up out of love as its animating principle. This contrast, but now including faith and hope, as a sisterhood of three, has its climax in the closing verse of the chapter, " Now abide." The gifts being more temporary and less necessarily possessed-less of the nature of a Christian-these three graces are vital and essential, as constituting the very nature of the Christian. Now, therefore, these abide-now here their sphere and arena-these are to be exercised, not set aside nor their use postponed.

Now a few words as to each of the three distinctively.

What of FAITH? This assuredly is essential. Disallowance, rejection first of the word, and then of Him who was the Word, was the culmination of Israel's guilt. God simply claims credence for all He says. And if faith is, properly speaking, simply an assent or credence on account of the veracity of Him who speaks, then there is not any merit of itself in my believing God. Nothing else than assent or credence ought for a moment to be; and if my soul assents to the testimony of God's word both as to what I am and as to what God and His Christ have done for me, then I am saved on the principle of faith (Heb. 11). There is thus the mixing of faith with the hearing of the word, and there is rendered the due and resulting obedience of faith. It cannot be otherwise. So Abraham believed God, and it was counted to him for righteousness (Rom. 4).

God's complaint of old was, " How long will it be ere ye believe me? " for He was not believed either as to His promises or threatenings. This was man; and it reflects a sadly exact historical

character upon Israel's failure to have it said, as in Deut. 32: 20, " They are children in whom is no faith," being the first occurrence, we believe, of that word in the Old Testament. Here was want of the first principle of that which should characterize God's people. For God's people should be simply and necessarily believers (Heb. 3.). And it is only they who live on the principle of faith who really live (Heb. 2:4). We see from the word what is lost through unbelief, what owing to their little faith the disciples lost, the very sin and failure of believers being unbelief. This is, indeed, the root of failure.

See that picture gallery of illustrations and exemplifications of faith in Heb. 11 What scope faith has faith in God, faith in Christ; faith for justification, deliverance, obedience, walk, service, as, indeed, apprehending what the Father, and the Spirit and the Son are to me and for me, as opposed to the world and the flesh and the devil against me.

HOPE. This is inclusive of much, and has wondrous scope. It is living hope exercised upon certainties which have been revealed. The Lord's coming is the fullness of it. He Himself is our hope. As to His coming, what is really the heart's expectation is Himself-the person of Christ. Revelation and intelligence are needed to know all that will be brought to us, or we brought into at that event, but He Himself comprises it all and is superior to it all, so that it is He who expresses it all, and He suffices to the heart.

LOVE. Who can tell it out? God is love. And it is because He is love, and we are made the children of God, that love is the manifestation and development of the new nature which is of God. The expression of that nature and conformity with it is " the acting and feeling," as another has said, "according to His likeness." In that 1 Cor. 13 how love is dilated upon! It results from birth and relationship as God's children. It is the exercise of the affections of the heart upon an object which is supreme. With the believer it is God Himself, because He has revealed His love. We love Him because He first loved us, and we love the children of God because they are His. This is its principle and its order in sequence. That it is to God and to be exercised towards His people down here see 1 John 3-5 His saints are thus the objects given us to love next to Himself. Without love the the family characteristic-that which expresses the nature of the children of God-is wanting.

A fully stated conversion is, being turned from idols to serve the living and true God, and to wait for His Son from heaven, with the knowledge of sins forgiven, having these three elements-and in its nature really including these three principles-faith, hope and love; and while these three principles constitute the Christian character, the measure of their exercise results in the more or less developed Christian character of truest type. Faith sees Him; love communes with Him, and realizes what He is, and loves those who are His; and hope looks for Him. Faith in Him, love to all His saints, and the hope of His coming are, therefore, very real exercises of the soul; and comprehensively enough perhaps, but very briefly, we may have shown what we are to understand by the faith and hope and love of these three quoted scriptures. They admonish us of failure. Not that Christianity is a failure, but Christians, tested by these ever-abiding first principles, are very generally failures.

Be it remembered these graces have their place and are to be exercised now and down here. They have present, positive and active character, and as distinguished from gift, they are expected of all who are in Christ, whether male or female, without difference or distinction, and it is very blessed to know that these graces, which are so precious and so paramount, and which stand so

truly in our individual responsibility as Christians, may be and are so fully exemplified by those who are denied the exercise of gift in the assembly-the sisterhood in Christ. Here is room for them for all the exercises of faith and hope and love.

The practical question for our consciences and hearts is, " Are these graces laid upon the shelf, so to say, unexercised and unused, or are they in use and actively now abiding in each of us, not doctrines stored away, but exercises of the heart in daily practice? " We are otherwise not acting in true and proper Christian character. These three must needs abide, and the greatest of these is love, because that which expresses God's nature, that which most goes out towards others, that which most endures, that which continues and will have its fullest exercise in the glory. There is, indeed, a character of continuance for the other two, no doubt. Confidence and trust may be exercised in the glory, and hope, which though satisfied when the Lord comes, may stretch onward throughout the glory. But love must have its largest scope in the glory.

But, nevertheless, more exactly speaking here, faith is in the Lord as the now absent One, hope is in Him as the coming One, and -love is to all His saints as those who are His and are to be gathered with Him. Thus these are a present test of the present condition of one's soul. Conscience may be exercised about them, as truly to be considered the foundation principles-the sine qua non of Christianity. T. M. T.

There is one body and one Spirit, even as ye are called in one hope of your calling.-Eph. 4:4.

To Him Be Glory

GLORY give to Jesus' name,
Glory to God, from whom He came.
He who hung upon the cross,
Saved us at a mighty cost,
Bore our sins upon the tree,
Won for us the victory.
Glory to Him who rose again,
Jesus Christ for sinners slain.
He whose life had set in blood,
Rose from death to be with God.
Made a palace of the tomb,
Angels lighting up its gloom.
Worship Him and praise his Name;
Who to bring, salvation came;
Came to save the sinner's soul,
Came to make the leper whole,
The lame to walk, the blind to see,
To set the slave at liberty.
He who was, and is to come,
Counted up the countless sum,
Mortal lips can never tell-
What could save a soul from hell;
Nothing but His blood would save,
So His blood for us He gave.
He Himself the sacrifice,
Nothing less could pay the price,

Or could stay th' uplifted hand,
Outraged justice's full demand-
Nothing less divert the rod,
Give the sinner peace with God.
On the Christ th' avenging stroke
In its weight and fury broke;
On His head the wrath was pour'd,
For our sakes He all endured.
Sin for us was made, that we
In Himself might righteous be.
Wondrous pow'r and grace are here,
Those once far away brought near.
Sinners purged by Jesus' blood,
Cleansed and reconciled to God,
Glory give to Jesus' Name,
Glory to God! from whom He came.

To One Broken up in Business

DEAR BROTHER:—There is one thing in which we can never become bankrupt, that never suspends: the matchless, limitless Jove of our God and Father. And wonderful are its ways of manifestation. Oftentimes we are too full, too busy, too wise, too anything. It wants a fair field and an empty vessel, to be received in its fullness. Somehow, I feel like congratulating you. It is not unkindness, but only a confidence that you are to be led into a deeper joy, that has waited many a long year to get an entrance into you, and at last has found a breach through which it will effect it. Oh, what a God! " He spared not His own Son " is the starting point for us, and in that are included all things. He has raised us up and seated us in Him, as dear as He is to Him, and as near.

Now I go back and look at the life He led that Son through here, and I say, perfect love, that has put me in the same sonship, will show itself in loading me into poverty and suffering, rather than keeping me from them, for I must have fellowship with Him. But if I insist upon shirking the poverty and dodging the suffering, how can He come to show His fellowship with me? What else did He go through, and how does He know the road of prosperity and self-building? Fellowship is always in His things, not mine.

You will find you are in the neighborhood of His sweetest communications, within the range of His own blessed thoughts, and that is a better place than having the most thriving business. He knows what He is doing. He loves you infinitely, having made you His own on purpose. So I do congratulate you, and leave you in the hands that know how to mold as well as lead. Soon we shall be with the Lord in the glory, and I am sure the bread-procuring part of life will then seem very insignificant in its value, and the learning of Himself and of His ways the only thing worth the journey, or the stay here.

I hail you in these few hours till He come, falling more richly and heavily into His hands, discerning in His word an answer and a vindication of all His ways with you, and proving daily the depth and breadth of His peculiar title as the God of all comfort, and the Father of all mercies. It is blessed to be His. This sums up all bliss, indeed. Now keep up the eyes on the One who is in the glory, only waiting the little while to come after us all, that where He is there we may be also.

Who but Christ?

MAKE tight work at the bottom, and your ships shall ride against all storms, if withal your anchor be fastened on good ground—I mean, within the veil; and verily I think this is all to gain Christ—all other things are shadows, dreams, fancies, nothing.

I never believed till now that there was so much to be found in Christ on this side of death and heaven. Oh, the ravishments of heavenly joy that may be had here in the small gleanings and comforts that fall from Christ!

I bless the Lord that all our troubles come through Christ's fingers, and He casteth sugar among them, and casteth in some ounce weights of heaven, and of the spirit of glory, that resteth on suffering believers, in our cup.

Every one knoweth not what a life Christ's love is. Scare not at suffering for Christ; for Christ hath a chair and a cushion, and sweet peace for a sufferer; Christ's trencher from the first mess of the high table is for a sinful witness. Oh, then, brother, who but Christ! who but Christ! Hold your tongues of lovers where He cometh out! O all flesh! O dust and ashes! O angels! O glorified spirits! O all the shields of the world! be silent before Him; come hither and behold the Bridegroom; stand still and wonder for evermore at Him! Why cease we to love, and to wonder, and to adore Him?—S. Rutherford.

THE church ought not to be the place where good and evil are in conflict within, but in such a state as to be the manifestation of good in the midst of evil. But suppose a decline, then there is a question of evil within. "Out of your belly shall flow rivers of living water," is the only right state of the church. This is its primary and only absolutely owned state. Next comes power to remove the evil, and make it occasion of blessing when it does arise.

Will Not My Influence Be Less?

It is remarkable how often one hears this question, put by those who see in the word of God, that to act according to His mind there must be separation from existing ecclesiastical systems. To do so apparently denies access to the greater number of the children of God, and it seems, at first sight, plausible to decide that to get truth to the majority, you must be where they are.

Especially do such thoughts present themselves to those who have held prominent positions in such systems, and who have, up to the light they have had, been faithful. God has probably used much of their service, for He will act in grace, in spite of man's failure; but willfully to remain connected with that which is not according to the word, in order to benefit others, is saying that man has power in himself, and leaves God out of the question.

" But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "I (Paul) have planted, Apollos watered, but God gave the increase. So then neither is he that planted anything, neither he that watereth, but God that giveth the increase" (2 Cor. 4:7; 1 Cor. 3:6,7). And Jeremiah, who prophesied when Israel's tribes were captives and scattered, gives us the following: In xv. 16, the word of Jehovah, concerning His people and their relationship with Him (according to the unconditional covenant made with Abraham) rejoice' the heart of the prophet, but although in spirit he is very different from the people, yet acknowledging the just indignation of God against Israel, he identifies himself with the nation as deserving such, but stands outside, testifying to its condition. (See vers. 17, 18).

Verses 19 to 21 give instruction and encouragement to one occupying this remnant position. Everything is before Jehovah, and apprehending His mind, there is knowledge of what is precious and what is vile; separating the precious, owning what is of God, one is as God's mouth. The isolated position is, however, insisted upon: " Let them return unto thee; but return not thou unto them."

This is peculiarly applicable at the present time. The purposes and mind of God concerning the Church are seen in His word. Its blessings and relationships rejoice the heart. In the manifest ruin of all corporate expression of what the Church is, the faithful child of God, while identifying himself with the ruin, and being humbled about it before God, weeping over it, leaves everything which practically denies that the Church is the body of Christ, and acts on 2 Cor. 6:17, " Wherefore come out from among them and be ye separate, saith the Lord."

The most positive testimony against anything wrong, is to be separate from it. Identification advocates it. While in this separated position, those who occupy it do not ignore believers mixed up with the ruin of the Church, as to its practical expression of God's mind, nor can they own such as being other than His children and members of the body of Christ (which latter they virtually deny by their connection with divisions), but recognizing what is of God, they separate the precious, rejecting the vile, according to spiritual intelligence, and are as God's mouth. However as to their position, it is outside, on God's ground, expressing, though not manifesting, the oneness of the

body of Christ; the Church not returning to them, but receiving with joy all who will come out to the Lord.

Let us look a little at the power of service. The fact that God's word speaks clearly as to what the Church is, and as to the path of one who desires to express this by individual testimony, should be sufficient; for surely to do the will of God should be paramount with all His own but when we become acquainted with the source of power, such a question as at the head of this paper, answered by the intention of staying where it is not the will of God we should be, for the purpose of bringing our influence to bear upon others, where they are, and expecting to be used by God, would be as much as saying that He sanctioned what we identify ourselves with. He could not identify Himself with that which is contrary to the word. God acts in grace as we have said, but He uses whomsoever He will, and we can only count upon Him using an empty vessel. One who believed that he had any power, and that his influence with out God's power could effect anything (for this expedient character of reasoning is equivalent to this) would not be such.

The comparing in Scripture of the Church of God, which is His (Christ's) body (Eph. 1:23), to the human body (see 1 Cor. 12:12,13,27), proves the wonderful and blessed unity which exists between Christ and believers, the Holy Spirit dwelling in each member, linking them to the Head in heaven and to each other. This is the Spirit's action (ver. 13), and can never be altered (how thankful this should make us; but the manifestation of such a unity was left with man, and Eph. 4:3,4 distinctly tells us that we should use all diligence to keep this unity, by acting according to the truth under all circumstances. It is this we are told to endeavor to keep, this unity of the Spirit; we are not told to keep the unity of the body. It is kept by God.

The Church is heavenly in its origin and characteristics; "Blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world" (Eph. 1:3,4). " For our conversation (commonwealth) is in heaven " (Phil. 3:20). " They are not of the world, even as I am not of the world" (John 17:16), and " that in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus" (Eph. 2:7). These truths, and many others bearing upon this subject, lead up to the question under consideration.

It is, however, implied that the mind of God as to the Church is seen in the word, its oneness and relationship to Christ as head, its origin, present standing and its destiny, heavenly, not earthly, and that its pathway here should have been one that should have reflected the glory and perfection of Christ risen, as the moon reflects the light of the sun, and should have been one of separation from the world. It is implied also that owing to the failure of the Church as a corporate manifestation, the obedient child of God, in subjection to His word, should stand aloof from everything ecclesiastically evil; alone, if necessary, except that the Lord would be with him, expressing by his individual testimony what God's thoughts concerning the Church are.

Such Scriptures as 2 Tim. 2:19-21 have been presented to the soul, and that the path to take should be one of separation, appears evident.

But it is just here that the enemy suggests, " But will not my influence be less? " It is a wile, and the more dangerous because there is an appearance of devotedness about it. Yet if the questioner were to examine himself honestly in the presence of God, it is most probable that he would find

that the question arose from a lingering desire to stay where he is.

Granted that there are many associations hard to leave, yet the anticipation of such a step is more painful than the step itself, for the Lord does not give grace, strength and comfort for those thoughts which hinder action, but for and after the step itself. The wisdom from above is first pure then peaceable (James 3:17). " He that loveth father or mother more than Me is not worthy of Me," and " He that taketh not his cross and followeth after Me is not worthy of Me (Matt. 10:37,38).

First, such a question is expediency. Secondly, it is not complete subjection to the Lordship of Christ. Thirdly, it proceeds from either ignorance of the personal presence and power of the Holy Spirit in the assembly of God here upon the earth, or from not attaching the importance which this blessed, yet ignored truth, not only deserves but demands.

As to the first, we might take the action of Moses as an illustration. Humanly speaking it would appear that to stay at the court of Pharaoh and exert his influence for the benefit of the Israelites from that powerful stand-point, would have been wisest; but it was not the question with Moses, and Heb. 11 records his step as one of faith; reasoning had no place. So with all who serve the Lord. They should not reason, but act simply according to the mind and word of God.

As to the second, the servants of men are not supposed to question their masters' commands, but to go and to do as they are told. How much more the servants of the Lord!

As to the third, it seems to have been forgotten that the Spirit of God, who is personally dwelling here upon the earth in the house of God, is the immediate source of power. He is the agent, so to speak, by whom everything is carried into effect, but nothing less than God, and that 1 Cor. 12:11 clearly proves; the same words referring to God in ver. 7, refer to the Spirit of God in ver. 11. He also " divides (distributes) to every man severally as He will," for " to one is given, by the Spirit, the word of wisdom, to another the word of knowledge," etc. (See verses 8-10.)

The gifts come from the Head, for the edifying of the body (Eph. 4:8.-12). The evangelist proclaims the good news of salvation to lost men, and believing, they are baptized into one body by the Holy Ghost (1 Cor. 12:13); but they are made good to those who are to receive them by the Holy Spirit. (See 1 Cor. 12:11.)

The result in blessing, of the action of the gift, is clearly to be attributed only to God (see 1 Cor. 6, 7); and even supposing that any one willfully, but quieting or endeavoring to do so, the conscience with this question of influence, not in a place of separation from existing ecclesiastical evil, should speak a truth that was the means of blessing to some child of God, or to a lost soul, it would certainly not receive the Master's " well done," and would only be the result of God's sovereign grace. Such grace has used a Scripture mockingly quoted, for a man's conversion, but such an instrument would not receive any one's approval, much less the Lord's.

It may be added that God uses not only those gifts that are of a special character, such as are named in Eph. 4:11, but the general service of the members of the body, for the edifying of itself in love (ver. 16). All must, however, be done in the power of the Spirit, or it is useless, to the Lord, and according to His will. 1 Peter 4:11 is additional proof of the absolute necessity of leaving man and his influence or ability out of the question. " If any man speak let him speak as the oracles of God." God speaking through the vessel, therefore God is the source. The Lord also in John 15

says, " Without Me ye can do nothing; " and in John 16:13, He tells us that, " When He the Spirit of truth is come, He will guide you into all truth, for He shall not speak of Himself (or from Himself, for He in several instances speaks about Himself); but whatsoever He shall hear that shall He speak." Also John 14:26, " But the Comforter, the Holy Ghost, whom the Father will send in my name, shall reach you all things." What grace! The Father, Son and Holy Ghost, interesting themselves in such as we are (but how precious to God we are in Christ), and that the Holy Spirit is here in this world, acting in and by believers, for the glory of Christ and the blessing of souls. Two passages in Acts (and there are many others) also show us how everything is done by the Spirit of God, as the immediate source of power and energy of action. " And the Spirit bade me go with them, nothing doubting." (21:12); " So they being sent forth by the Holy Ghost, departed " (13:4). It is unnecessary to multiply passages, those quoted are sufficient.

It is plain that the gifts, of whatever character they are (for all believers have something to do, all members of the human body having their separate functions), come from the ascended Christ; they are distributed by the Holy Spirit, who is the energy and power in action and result, God being the source, but the Spirit is God; and the privilege of being the instrument used is man's. Surely it is sad as well as foolish to allow such reasoning as that our influence would be less by leaving a wrong place because the majority are there, to prevent us taking a right place according to God. God says separation from evil, not mingling with it.

There are many instances of those occupying the position of testimony to God's word and will in the Old Testament; Enoch before the flood, Daniel and Elijah after, and in addition to Jeremiah, already referred to, we see in Isa. 1, where Israel is the subject of God's dealings, that He, in view of their apostasy, says, " Cease to do evil, learn to do well." (Read verses 10-20.) The evil here is not the mere depravity of human nature, but religious evil. There is also much teaching in the New Testament as to remnant testimony; and where Christendom, as a manifestation of what the Church is, is a ruin, there is a path for the faithful child of God distinctly marked out in the word. But as the silver trumpets' testimony to all the camp of Israel of God's will as to their movements, etc., were blown only by the priests, so now the testimony of God can only be known and proclaimed by those who are in communion with Him in the sanctuary. (See Num. 10)

2 Tim. 2, already referred to, points out this path; and Heb. 13:13 clearly teaches that we should be outside the camp, bearing His reproach. If the professing Church is a camp (and it surely is, for an earthly religion characterizes it rather than a heavenly worship), the place of the believer is outside. Moses pitched the tabernacle of the congregation outside the camp, and all who sought the Lord went out to it (Ex. 33:7). May all who are in the camp answer as Levi did, when Moses, standing at the gate of the camp cried, " Who is on the Lord's side? " (Ex. 32:26). It is not, of course, supposed that the Lord's people in the camp, or systems of man, would carelessly remain within if they saw their place outside, and it is because dear to Christ, that those who have the truth entreat them to come out and be separate. The place of power in testimony, however, is outside, testifying by a separate position as well as by word of mouth. May God grant that nothing may hinder any who are exercised, from acting simply according to the word alone, for " Thy word is a lamp unto my feet and a light unto my path" (Psa. 119:105); remembering that "to obey is better than sacrifice, to hearken than the fat of rams," and " that to him that hath shall be given, but to him that hath not (or does not act upon the light he has) shall be taken away even that which he hath." G. B.

Worship

To worship God is the duty of every intelligent creature. The angels worship Him. His saints too worship Him. By and by all on earth will worship Him (Zeph. 2:11; Isa. 66:23). As God, He is the proper object of adoration for all His intelligent creatures, and men will be expected, in the terms of the everlasting gospel, to worship Him (Rev. 14:7). But whilst angels render Him homage in truth for what He is, unrenewed men will by and by worship Him, though only from having learned His power in judgment, or from a desire to enjoy life on earth under the sway of the Lord Jesus Christ. Such outward homage, however, is not all that God would receive from men, for He accepts the adoration of the heart; and hence worship of a different character, and springing from very different motives. God is willing to receive from His people on earth. Now about this He has instructed us, telling us in His word of the character, the power, and the true place of worship, as well as furnishing us therein with the regulations for His saints when met in assembly for such a purpose.

But first, what is worship? It is the homage of the creature rendered to God. Hence the terms commonly used, both in Hebrew and Greek, to express it, have reference primarily to the action of the body as that by which worship is outwardly indicated; so that, although it may at times be but an external act of homage without the heart being really engaged in it (Zeph. 2:11), the idea conveyed by the terms in frequent use, indicates the occupation for the time being of the worshipper with an object outside of himself. Where the homage of the heart is rendered to God, the worshipper is of course rightly occupied with Him. Worship, then, differs from prayer in this. In prayer we are occupied with the wants which we thereby present to God. In worship we are occupied with God. Hence, true worship of God may take the form of praise, or thanksgiving, or both. If we praise Him, we tell out what He has discovered to us of Himself. If we thank Him, we speak of what He has done for us, or of what we have received from Him. In a certain sense His works praise Him, for they set forth something of what He is. But His saints bless Him, or speak well of Him; for they have received from Him (Psa. 145:10). For fallen creatures then to worship Him in truth, they must be partakers of His grace. For one conscious of his sinfulness and sins, and what such deserve from God, cannot really worship Him till saved by faith in Christ. Till then such an one would be occupied with his condition and deserts, and not with God.

Now, it was at the well-side in Samaria that this subject was first opened up, and that by the Lord Himself, to a poor sinner, whose ways indicated that she had been far indeed in heart from God. And here we see how perfect in wisdom are God's ways. To Nicodemus, a man of reputation amongst the Jews, the Lord insisted on the necessity of the new birth. To the woman who had lost all character among men, He spoke of worship. The woman needed to be born again, and Nicodemus was to become a worshipper; but the teacher of Israel was taught his need, and the instrumentality by which it could be met, by water and the Spirit the woman was instructed in the pouring out of the heart in adoration to God, even the Father. This surely would not have been man's way with these two; but it was God's, and it was as perfect as it was fitting. For man to become a true worshipper, he must be taught his need of grace, and his condition by nature. The convicted sinner is to understand, that the band of true worshippers is only recruited and enlarged

from those who are indebted to the saving mercy of God. On this subject let us now enter, taking it up in the order indicated above.

First, then, as to the character of true worship. Having discovered from the Lord's knowledge of her life that she was in the presence of a prophet, the woman thereupon brought up the question which had been raised by the Samaritans with the Jews, whether at Jerusalem or at Gerizim men ought to worship. With her, as with many in this day, it was the opinion of men that she thought of. "Ye say that in Jerusalem is the place where men ought to worship." Not a word, be it observed, does she speak of God's will in the matter. Not a thought does she indicate of any choice Jehovah might have made, or any preference that He had shown for one place over another. Yet He had distinctly made choice of Jerusalem. He had clearly marked out Mount Moriah as the mount of the Lord. David learned that when God accepted the offering on Araunah's threshing floor, by which the plague was effectually stopped in Israel (1 Chron. 22:1). Solomon was aware of God's choice when he began to build the temple (2 Chron. 3:1), and God assured him, after its dedication, of the selection he had made of the place, having sanctified the house, that His name should be there forever (2 Chron. 7:16). From this purpose God never receded. In the song of degrees we read of it (Psa. 132:14). In Ezek. 43:7 we meet with Jehovah's settled purpose about it. In God's word, then, there was no uncertainty about it, though very likely the woman was in entire ignorance of the Scriptures which speak of it. But whose fault was that? The position she was in, and that from her birth, and because of her birth, may have kept her from acquaintance with those portions of the divine revelation. This might and would explain how it was that she was ignorant; but it was no real excuse for that ignorance. She claimed to have relation with the God of Jacob, yet knew not, nor sought to learn, whether on this question He had revealed His mind in His word. And this is clear, from her way of introducing the subject; for, prophet though the Jewish stranger was in her eyes, she neither attempted to appeal to Scripture in support of the selection of Gerizim, nor did she ask Him what Scriptural authority the 'Jews had for going up to Jerusalem. "Ye say," was her language. How many since her day have taken up similar language, when the question of worship has been brought before them! Yet at no time has that been in God's eyes an open question, since He was first pleased to instruct people about it.

"Our fathers worshipped in this mountain." That was true. For centuries the rival temple at Gerizim had been the center of Samaritan worship. But that fact could add nothing in support of its claims to be the house of God. Granted that she was following in the footsteps of her fathers, worshipping as they had done before her, still the question remained, was that place selected by God in which to rear up His sanctuary, and acceptable worship to be offered therein? One word from Scripture would outweigh all the claims of Gerizim, even if they had been enveloped in the prescriptive light of hoar antiquity. A "thus saith the Lord" would demolish, for subject minds, all arguments and reasonings of men.

Again, assuming that she was in ignorance of the revelation about Jerusalem, was the worship offered at Gerizim, if done in ignorance, to be accepted of God? Granted too, that many a Samaritan conscientiously resorted to that mountain, would worshipping God according to their conscience, make it thereby accepted in His eyes? Was man's conscience to override the plain direction of the Word? By no means. So the Lord distinctly repudiated the claims of Gerizim, and the worship there carried on. "Ye worship ye know not what; we know what we worship; for salvation is of the Jews." The Samaritans were self-condemned, for out of Zion the Deliverer was

to come (Psa. 14:7); from the stem of Jesse the King would spring (Isa. 11:1). Their position apart from the Jews practically denied this. But more, they worshipped what they knew not. The Jewish prophet, as she thought Him, had now spoken, and demolished in a moment all the supposed claims of Gerizim. Those words too had surely a deep meaning, "Ye worship ye know not what." But was He authorized to speak in such a manner? She little thought that the stranger was the prophet indeed (Deut. 18:18), and the only-begotten Son of God as well. How God then viewed the Samaritan position, politically and ecclesiastically, that woman learned from Him whose house was the temple at Jerusalem. Now three things this interview distinctly settle for us. It is dangerous, as well as wrong, to make that a matter of man's opinion on which God has expressed His mind. Worshipping God as our fathers have done before us, is no guarantee that we are worshipping aright. And granting that what we do is done with a good conscience, that is no ground for God to accept it. What God has said about worship, is the one important question when that subject comes up. To conform to His mind in the matter is the simple duty of His people.

On the positive teaching on this subject, the Lord at once enters. On the divine choice of Jerusalem He does not dilate, for the question in connection with worship was assuming a new aspect. It would not be a question merely of locality, but of the person worshipped, and of the character of worship. "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Jerusalem would indeed be overthrown; the house there erected, at the cost of great labor and wealth, would be thrown down. Yet the Samaritans would not be able to triumph over the Jews; for in neither place in the time coming were men to worship the Father. "The Father!" Surely this must have struck her as new language. Israel was God's son, His first-born (Ex. 4:22), the children of the Lord their God (Deut. 14:1). Jehovah was a Father to Israel, and Ephraim was His first-born (Jer. 31:9). Yet they never had worshipped Him as the Father; for none can know the Father, except those to whom the Son will reveal Him (Matt. 11:27). Now this is one essential feature of Christian worship, God known, in His relation to His people as their Father, and they worshipping Him as such; but this revelation is a matter for individuals-"He to whomsoever the Son will reveal Him." Each one, then, who knows the Father, is indebted for it to the Son of God; and only those who know Him, it is manifest, can worship Him. National worship, as such, then at once disappears; for if all in the nation could really worship God, it would be as His children, and not on the ground of nationality, since He stands in the relation of Father to all who on earth are now privileged to approach Him. How many a company of professing worshippers would be thinned at once, did all real Christians understand and maintain this simple truth.

But the Lord stopped not there. He proceeded to tell the woman the character of worship that would be acceptable to the Father. It must be in spirit and in truth. The nature of God, and the relation in which He stands to each true worshipper, must be understood, if we would worship Him aright. He is a Spirit, so we must worship Him in spirit and in truth; for it is in the consciousness that He is our Father, and as the Father, that we are permitted to pour out the heart to Him. "In spirit." Then it must be spiritual in its character, and from that time no formal worship would God be willing to receive. The true worshippers must worship Him in spirit. What God is should teach us that. "In truth," too, must it be. Hence the revelation He has vouchsafed, whatever it be, the worshipper must be acquainted with, and conform to. No going back then to the revelation of a former time, and trying to worship Him on that ground, will be worship in truth. So now that the

atonement work is accomplished, and that by one offering the Lord Jesus has perfected forever them that are sanctified, we cannot worship God aright, if we seek to draw nigh without forgiveness enjoyed, and acceptance in Christ known. For entrance into the heavenly sanctuary is only enjoined after we have been taught that believers are sanctified by the will of God, are perfected by the one offering, of Christ, and their sins and iniquities are remembered by God no more (Heb. 10:10,14-22). Such then are the ones the Father seeks to worship Him. Who would have thought this? The Father is seeking worshippers, not men the Father. Men with hearts filled, free to employ themselves in His presence in the enjoyment of His grace, it is these the Father is seeking, and the Son assures us of it. It is joy to worship. What joy must it be to the Father to receive the worship of His children! What joy to the Father, the Son, and the Holy Ghost, as well as to God's children, when from the fullness of the heart they worship the Father! What misery resulted from the fall! What abounding joy springs from the atoning death of the Lord Jesus Christ! C. E. S.

Worship

WITH the mention of the person to be worshipped, and the character of true worship (these both taught directly), and the class of people who can be worshippers (this taught indirectly from the Lord thus conversing with the woman), His instructions on this important question ended. Scripture, however, gives us more about it, and makes it very plain that true Christian worship is different from anything ever before known. Paul, once zealous for the law, brought up at the feet of Gamaliel, knew well what Judaism was, And the evil of Judaizing teaching in the church of God. So warning his beloved Philippians against Such, he sets forth, in a simple way, the true Christian position in contrast with all such teaching. " We are the circumcision, who worship by the Spirit of God" (so we should probably read the clause), " and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3). The Holy Ghost then is the true power of Christian worship. Now, this was both new and distinctive. It characterized Christian worship then; it must characterize it still. We are to worship by the Spirit of God. Forms and ceremonies God gave to Israel, in conformity with which they worshipped Jehovah. Forms and ceremonies have not been given to us. We know not even the words in which the Lord gave thanks at the institution of the Supper. We have no description of an apostle breaking bread. We have not a single hymn, that we know of, which was in use in any Christian assembly in apostolic days. Nothing of this has been handed down to us in the Word. We have no book of Christian psalms; for we are to worship by the Spirit of God. Now, if we go back to Old Testament forms, and mold Christian worship in conformity with them, we lose this distinctive feature of Christianity, worshipping by the Spirit of God.

And herein lies a danger arising from ignorance of dispensational teaching. It may seem very plausible to say we use Scripture language, and can point to precedents in the Word for our ways in worship. But, if Scripture is used unintelligently, and dispensational teaching is not known, the soul may be beguiled by using words of Scripture, to surrender distinctive teaching of Christianity. This is a very serious matter, and one which concerns all Christians; for have-not most of us had part in such confusion? But have all seen the evil of it? Do all understand what it is to worship by the Spirit of God, allowing Him who is in the assembly, to guide in worship, when Christians meet together for that purpose?

Now, the Word of God takes such pains to point out the distinction between the two dispensation; whereas Christians, through ignorance of New Testament teaching, have practically sought to-mingle. them-attempting to put the wine of Christian truth into bottles of Jewish forms. The mistake of this, to say nothing more, is further apparent when we consider, thirdly, what the place is in which we now worship God. It is the sanctuary on high, into which the great Priest has entered by His own blood, a sanctuary into which Israel never had access, and never-will. Now into the holiest are we permitted to enter "by the blood of Jesus, by a new and living way, which He bath consecrated for us, through the roil, that is to say, His flesh" (Heb. 10:19,20). Rat for us to be there, three things are requisite. The Lord Jesus must have died, else the veil could not have been rent; atonement by His blood must have been made, otherwise we should not have boldness to enter in, nor have known of a living way into the presence-chamber of God; and, thirdly, those only can enter in, without judgment overtaking them, who acknowledge the death of Christ to be their ground and way of entry into the holiest. It is, then, both a new and a living way, and the only one that God has ever sanctioned for those who have sinned against Him, " Through the veil, that is to say, His flesh." None, then, are entitled to draw nigh, who do not own the atoning death of Christ to be their way of entrance there.

Now, this is an important point, for thus carefully does God guard the way into His presence. The veil was rent, and through it, as rent, we pass into the holiest. Had God removed it because the Lord had died, anybody might get into His presence, whether owning the Lord's death or not; for what barred the way into the holiest would have barred it no longer. But we go through it, as it were, because rent by the Lord's death upon the cross. None, then, who refuse to acknowledge His death as their way of entry, can ever get in there. To all who do, there is no barrier now; to those who do not, there is no way into the divine presence, by which they can enter and be sheltered from judgment.

But all this is in direct contrast with Judaism. Atonement by blood not really made, the way into the holiest not yet manifested, the veil intact; these were characteristic features of Jewish worship. Atonement made, the veil rent, through which, by the blood of Jesus, we approach God; these are features of true Christian worship. And the mention of them is enough to make any see at a glance that acceptable worship now must be very different in its characteristics from acceptable worship of old. An earthly sanctuary, too, they had. Into the heavenly one we enter hence the language of saints in heaven (Rev. 5) is the language we can take up now. And further, as there is no altar of burnt-offering in heaven, nor are sacrificial victims there offered up, so we approach not now to an altar, nor do we present any sacrificial victims to God. We worship in person on earth as we shall worship in heaven by-and-by, except that now in these bodies, with sin within us, and the world around us, we are often distracted in thought, when we should have the mind wholly concentrated on Him we are worshipping. But Israel will again approach the altar of burnt-offering and bring their victims with them, because they will worship in the earthly sanctuary, with which such a service is inseparably connected. We do neither, because we worship in the holiest in heaven, and according to the tabernacle order have left the altar behind us.

Thus it was, that the Christian assembly met for worship was to conduct itself in a manner very different from that of the congregation of Israel. The latter had priests and Levites to do the service at the altar and in the tabernacle, or temple; but all believers now are priests. There are no true worshippers who are not priests; for, though sacrificial service at the altar has for us ceased,

sacrifices we do offer up, even praise and thanksgivings to God. Had we then visited the service in the temple, and looked in on an assembly gathered together for worship in accordance with the direction given us by St. Paul, how great would have been the difference! Both would have called themselves the people of the Lord'; but the latter would have let us know that they were individually children of God. In the temple we should have, seen a marked difference between the sexes. The men had a place to which no woman had access; and the notice warning a Gentile of death, if he obtruded himself into the court of the males, would have met us probably full in the face. In the Christian assembly there would have been seen no such separation of sexes, nor any distinction of races; those once Jews, with those once Gentiles, would have been seen together worshipping God. And whereas in the temple we might have witnessed sacrificial rights to deal with sins committed, in the assembly we should have heard sacrifices of praise and thanksgivings for their sins forgiven, atonement accomplished, and redemption known and enjoyed. Had we asked a Jew for: the house of God, he would have directed us to the temple on Mount Moriah; but, on visiting it, we should not have found God there present, for He did not dwell in it after the Babylonish captivity. Had we asked a Christian for the house of God, he would have told us of the assembly of the living God (1 Tim. 3:15); and going to it, we might have learned, through the instrumentality of any prophet exercising his gift at the moment, that God was among them (1 Cor. 14:25). The temple, we should have found, was desolate, but God was present in the assembly.

Surveying the company gathered together, no president would have been discernible, yet, if all were subject to the guidance of the Holy Spirit, no disorder would have been perceived. Order would have reigned, not because they had drawn up a set of human rules, or had instituted a hierarchy of human appointment for neither the one nor the other had a place in the assembly at the beginning- but gathered unto the name of the Lord Jesus Christ, His presence would have been owned, and the guidance of the Holy Ghost, in every act of worship, distinct]: recognized. As the meeting went on, hearts, full of grace enjoyed, would have poured themselves out in worship, either by one voice expressing the common feelings of the assembly,- or by a hymn raised and sung with heartiness by all. The notes of praise having died away; silence would perhaps have reigned till broken by the voice of a prophet, speaking to edification, exhortation or comfort. Not a word uttered for show, not a thing done but what the Spirit of God directed; no haste in taking part in the guidance of the assembly in worship, nor interruption of any speaker, would have been noticed, save when a revelation from God demanded the immediate attention of all. For the Spirit of God never acts out of season, and if he vouchsafed a revelation, it was because the saints had need of it at the moment. Nothing else, however, but a direct revelation from God would have been allowed to check a prophet in his service at that moment. And, though all the males might prophesy, not too many would have done it, lest the profit of some or all might have been marred. Further, no prophet would have been observed to speak, as if impelled by a divine afflatus which he could not resist; for the spirits of the prophets are subject to the prophets, and no one would have opened his mouth in a tongue, unless there was some one to interpret. The women would have been silent, save when the strain of a hymn permitted them to join in concert, or the responsive amen could fittingly come from the heart and lips. And what would surely have struck one accustomed to the synagogue or temple, whilst the women had their heads covered, the men would have been seen with theirs uniformly uncovered (1 Cor. 11).

Now, is this an ideal picture? Let the reader study 1 Cor. 14, and see if the mark has been overstepped, for in it we have the Spirit of God correcting by the apostle disorders which had appeared in the Corinthian assembly, and telling them likewise what was admissible, as well as what was forbidden in the assemblies of God's saints. Shall Scripture in this, as in other things, be our guide, or the rules and regulations devised by the wit of men? "If any man think himself to be a prophet, or spiritual, let him acknowledge (or recognize) that the things that I write unto you are the commandments of the Lord? (1 Cor 14:37). Thus wrote the apostle-Paul. Have these injunctions and directions been superceded by a more recent divine revelation? Can they lose their force by the lapse of time, or the change of locality" (1 Cor. 2;14. 33.) Are they not for our guidance, whenever and wherever Christians are gathered in assembly for worship, in this, the nineteenth century, as much as they were in the first? " The hour now is," said the Lord, "when the true worshippers shall worship the Father in spirit and in truth " (John 4:23). C. E. S.

[Concluded.]

Worship in Spirit and in Truth

IT is impossible to separate true spiritual worship and communion from the perfect offering of Christ to God. The moment our worship separates itself from this-its efficacy, and the consciousness of that infinite acceptance of Jesus before the Father-it becomes carnal, and either form or delight of the flesh. When the Holy Spirit leads us into real spiritual worship, it leads us into communion with God, into the presence of God, and then, necessarily, all the infinite acceptability to Him of the offering of Christ is present to our spirit the acceptance of that sweet savor is that in which we go to Him. We are associated with it, it forms an integral and necessary part of our communion and worship. We cannot be in the presence of God in communion, without finding there the perfect favor of God in which an offered Jesus is. It is indeed, the ground of our acceptance, as well as our communion. Apart from this, then, our worship falls back into the flesh our prayers form what is sometimes called a gift of prayer, than which nothing often is more sorrowful: a fluent rehearsal of known truths and principles, instead of communion, and the expression of our wants in the unction of the Spirit; our singing, pleasures of the ear, the taste in music and expression in which we sympathize, all a form in the flesh, and not communion in the Spirit. All this is evil; the Spirit of God owns it not; it is not in Spirit and in truth; it is really iniquity. J. N. D.

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