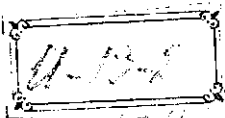


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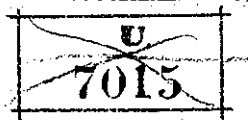
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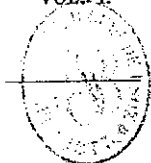
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**SIMPLE TESTIMONY;**  
FOR THE  
**COMFORT AND PROFIT**  
OF THE  
**CHILDREN OF GOD.**



**PUBLISHED CHIEFLY FROM PAPERS SENT FROM DEMME-  
HARA, AND WITH A VIEW TO CIRCULATION AMONG  
BRETHREN IN THE LORD IN THAT LAND.**

**VOL. I.**



**LONDON :**  
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**1845.**

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## INDEX.

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<b>A Letter from Leonard Strong.</b>	. 132
<b>A Letter from Leonard Strong.</b>	. 211
<b>A Letter from Leonard Strong.</b>	. 258
<b>An incorrect expression often used by brethren.</b>	. 19
<b>Experience in the wilderness.—Num. xx. 14 to xxi. 20</b>	. 153
<b>Extracts:—No. 1, The Church.</b>	. 19
<b>Extracts of Letters from brethren in the Lord, No. 1.</b>	. 78
Ditto . . . . . No. 2.	. 110
Ditto . . . . . No. 3.	. 147
Ditto . . . . . No. 4.	. 245
Ditto . . . . . No. 5.	. 278
Ditto . . . . . No. 6.	. 308
Ditto . . . . . No. 7.	. 405
<b>His name is called The word of God.—Rev. xix. 13</b>	. 228
<b>Israel and Jerusalem in the times of refreshing.</b>	. 303
<b>Jesus, as King, coming to Jerusalem.</b>	. 91
<b>Nicodemus and the new birth.—John iii.</b>	. 221
<b>Notes on the history of Joseph.</b>	. 313
<b>Notes on the history of Joseph, (concluded)</b>	. 345
<b>Observations on Luke ii.</b>	. 21
<b>On abiding in Christ, and bringing forth fruit.—John xv.</b>	294
<b>On Discipline.</b>	. 51
<b>On Discipline, continued from page 57.</b>	. 69
<b>On Discipline, concluded from page 78.</b>	. 106
<b>On eating the Passover.</b>	. 33
<b>On growing in the knowledge of Christ.</b>	. 146
<b>On history, as recorded in the Sacred Scriptures.</b>	. 208
<b>On patient waiting in Hope.</b>	. 27
<b>On Prayer at the Meetings of brethren.</b>	. 24

On putting away the guilt of innocent blood . . . . .	170
On Singing, No. 1 . . . . .	17
On Singing, No 2 . . . . .	103
On the address to the Churches, &c.—Rev. iii. 7—22 . . . . .	379
On the coming of the Lord . . . . .	307
On the parable of the nobleman, &c.—Luke xix. 11—28 . . . . .	281
On the Services of the members of the body of Christ . . . . .	273
On the standing of them that are in Christ Jesus . . . . .	217
Solomon.—2 Chron. chapters i. to vii. . . . .	123
Substance of a Lecture on Col. ii. . . . .	364
The Aaronic and Melchisedec Priesthood . . . . .	176
The baptism of Jesus, and His temptation in the wilderness . . . . .	42
The church in God the Father and the Lord Jesus Christ . . . . .	265
The faithful Remnant. . . . .	156
The promises to him that overcometh.—Rev. ii., iii. . . . .	58
The separation of the Nazarite . . . . .	1
The twenty-four elders and four living creatures.—Rev. iv. . . . .	109
The ways of the love of God.—Ex. ii., & iii. to ver. 16 . . . . .	231
The woman of Samaria.—John iv. . . . .	249
The Year of Jubilee.—Lev. xxv. . . . .	186
The young man void of understanding.—Prov. vii. . . . .	299

## POETRY.

Hymn—Christ, from whom all blessings flow . . . . .	57
Hymn—Saviour, whom our hearts adore . . . . .	89
Lines written by "Aunt Mary" . . . . .	87
The Pilgrim's Song . . . . .	121



## SIMPLE TESTIMONY.

No. 1.

OCTOBER, 1844.

VOL. I.

### THE SEPARATION OF THE NAZARITE.

THE scriptures never tell us of any blessed man, except Christ and those that are blessed through Him. There is the blessed Man that walked in the law of Jehovah, and this is Christ. See Ps. i. There is also the blessed man whose transgression is forgiven; and such is a sinner saved through Christ. See Ps. xxxii. with Rom. iv. 6—8.

Christ is the Nazarite who separated Himself\* from the world unto God; but He did so in such a way as that He might separate together with Himself those who now are redeemed through Him; while He also made provision that the world might be a place in which He could afterwards find His joy.

There are two conditions in which Christ is seen by us in His Nazarite separation.

1st. *In the days of His flesh*, when He lived among men in the world.

2nd. *In His resurrection*, when He no longer shewed Himself to all the people, but to His chosen witnesses, after which He was taken up.

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\* In the case of a woman vowing. See Numbers xxx. There is a little tract on this chapter, called "Fragments gathered up."

There were three things in which the Nazarite was to shew out his separation unto the Lord.

1st. He was to separate himself from wine, which is the emblem of earthly joy; it makes glad the heart of man. Ps. civ. 15.

When Christ was in the world, He found no pleasure in those things which gave delight to the men of this world. He was "a Man of sorrows, and acquainted with grief." Is. liii. He sighed because of the misery around. He sighed deeply because of the unbelief of the people. (Compare Mark vii. 34, with chap. viii. 12.) And when they came to make Him a king, He went into a mountain. See John vi. 15.

2nd. The Nazarite was to let the locks of the hair of his head grow. In this we see the difference between the Nazarite and the leper. The

Nazarite, being a type of Christ in whom was no sin, signified that all that grew in His nature was well-pleasing unto God; but the leper, being the type of a sinner whose unclean nature had manifested itself, all that sprung from this unclean nature was corrupt; and so the leper should shave off all his hair from his head.

Christ's testimony in reference to the Father was this, "I do always those things that please Him." John viii. 29. "My meat is to do the will of Him that sent me, and to finish His work." John iv. 34. And the testimony from heaven was, "This is my beloved Son, in whom I am well pleased." Mark iii. 17;—xvii. 5. Every thing that came from Him was well pleasing unto God, all His desires, His affections, His thoughts, His purposes, His acts.

Such were the undefiled locks of the Holy One of God, on which no razor should come.

3rd. The Nazarite was not to come at a dead body. Christ is the Prince of Life; and He had no part with the dead men of this world. He would let the dead bury their dead: His business related to the kingdom of God. See Luke ix. 59, 60.

But then the purpose of God was, not to separate Christ from us, but to separate us in Christ to Himself; and this could only be through the death of Christ:—"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John xii. 24. Christ would have been alone in His Nazarite separation, if He did not die; but because He died, He has raised up a multitude of separated Nazarites together with Himself.

The purpose of God also was, that His tabernacle should be among men, and that Christ and those who together with Him are separated from the world, should all be brought back to it again, when no longer needing separation from it as the way of righteous blessing: this has been secured through the death of Christ, and therefore the days of Nazarite separation were to close, and the Nazarite might drink wine: and so he began His separation a second time, through sacrifice for sin, and in resurrection, on *the eighth day*—the first day of a new week; for now in Him all things are made new.

He ended the days of His separation after the flesh, upon the cross, where we see the effects of our unclean nature, instead of the beauty of His sinless nature; because "He was made sin for us."



But because He was the Holy One in the days of His flesh, "who knew no sin;" and because His death was the obedience of His love, He is again set up in resurrection, and again the locks of the hair of His head are let grow; for as in the flesh, so also in the resurrection, all that proceeds from Him is the perfect will of God.

When Christ was a Nazarite after the flesh, He then had unbelieving brethren, (see John vii. 5.) and they could have no part with Him in His separation; but now in resurrection, He has no brethren, save those who are all joined with Him in the perfectness of His separation; so that of them He could say, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John xx. 17.

His separation cannot now be defiled by one dying suddenly by Him; He is beyond the region of the dead; and we too are thus separated in Him. We know Christ where He is, that so we may know ourselves also. This is sanctification through the truth, resulting from Christ's sanctification of Himself; "And for their sakes I sanctify myself, that they also might be sanctified through the truth." John xvii. 19.

To walk worthy of our separated place in Christ, we must walk according to the life we have in Him: "If we live in the Spirit, let us also walk in the Spirit." Gal. v. 25.

When the apostle tells the saints to mortify their members which are *upon the earth*, he goes on to say, "In the which ye also walked sometime, *when ye lived in them*:" but the saints do not now *live in them*, because

they are *risen with Christ*; and thus they are separated from the world; and therefore the apostle also says, "Why *as though living in the world*, are ye subject to ordinances."

It is because of the unleavened state of the saints in Christ, that they are told to put away leaven from them here, "Purge out therefore the old leaven, that ye may be a new lump, *as ye are unleavened.*" 1 Cor. v. 7.

To maintain our Nazarite character now in not drinking wine, we must discern the mystery of that golden cup, with which all the nations are made drunk, (see Rev. xvii. xviii.) and see that we taste not of it, nor of any of the sinful\* excite-

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\* There is no outward line of conduct in which godly sobriety can be maintained, if we allow the excitement of our flesh in it, instead of the energy of the Spirit, "Be not

ments by which the men of this world are intoxicated. "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." Rom. viii. 5.

To shew out our Nazarite character in letting the locks of the hair of our head grow, we should encourage and preserve the actings of our new nature, by not grieving the Holy Spirit of God, because we have received of Christ's fulness, and grace for grace. "He that saith he abideth in Him, ought himself also so to walk even as He walked."

We must also take a warning from

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drunk with wine wherein is excess, but be filled with the Spirit."

Care must also be taken by the simple, not to confound this godly obedience with the delusion of those, who, through "Temperance Societies," are opposing Christ.

the history of Samson. While he preserved the locks of his hair, he was a man of strength; but when he suffered a corrupt hand to cut them off, he then became weak and was as another man; and so practically will our strength as Nazarites be maintained, by allowing and preserving the grace of Christ in us, and continuing to grow in it. The strength of Samson did not return until his hair began again to grow. In this is the secret of our strength, to preserve our growth in grace.

It is our wisdom in separating the precious from the vile, to deal with our old man after the manner of the leper; but with our new man after the manner of the Nazarite. In the one it is, "*Put off* all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." In the other it is, "*Put*

*on*, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

As the Nazarite was not to come at a dead body, and as Christ is risen from the dead; so it is needful for us in order to walking in our Nazarite separation, that we should know the power of that rousing call, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14. We must arise from among the dead people, and from among the dead things of this world. If we stay among them, we shall slumber and sleep when we ought to be awake; but if we arise from among them, Christ will

give us light. The saints are risen with Christ, that they may mind the things that are above, not the things that are on the earth.

The Nazarite separation of Christ in resurrection, and of his saints as risen with Him, continues until His coming again: then will come the day when the Nazarite may drink wine, when the earth can be enjoyed to the glory of God; for in that day, "truth shall spring out of the earth." See Ps. lxxxv. 11. But in this day, the earth is yielding its vine that will be cast into the great wine-press of the wrath of God. Rev. xiv. 17—20.

In this detail of the Nazarite, there is first, the separation of Christ from the world, while in the days of His flesh: there is then the separation of Christ from the world, in resurrection, with the separation of His saints

as risen with Him: and then there is the close of this period, when He will not, as He once did, refuse to be made a king; but will take all the kingdoms of this world as His, and bring His saints to reign with Him. See Rev. xi. 15.; xx. 4. In prospect of that day, He taught His disciples to pray, "Thy will be done in earth, as it is in heaven;" and while looking for that day, the saints are also taught to say, "We shall reign on the earth." Rev. v. 10.

When the Apostle said to the brethren at Corinth, "Ye have reigned as kings without us," he was then telling them that they were not walking in their Nazarite separation: but when he added, "and I would to God ye did reign, that we also might reign with you," he was then looking to that day when the Nazarite may drink wine. 1 Cor. iv, 8.



When one asked Christ to speak to his brother to divide the inheritance with him, His answer was, "Man, who made me a judge or a divider over you?" Luke xii. 13, 14. And so says the Apostle, "What have I to do to judge them also that are without." 1 Cor. v. 12. But in the day when the Nazarite may drink wine, then Christ will rule all nations, and His saints shall rule with Him. Rev. ii. 26, 27.; iii. 21.; 1 Cor. vi. 2. But until that day, the word is, "Come out from among them, and be ye separate." 2 Cor. vi. 14—18.

Until the saints come from heaven with Christ in glory, they never can be a blessing to the world, save in gathering a people out from it.

Until Christ appears in glory, His words will apply to the world, "O righteous Father, the world hath not known thee."

Until the saints are with Christ in glory in their oneness, the world will not believe that the Father hath sent His Son.

In longing for the blessing of the world, we must long for the coming of the Lord.

In joining ourselves to the world, we cannot do good to it, but it will do harm to us.

Happy it is to be a workman that needeth not to be ashamed.

May an enlightened understanding, and an obedient spirit, be given to all the saints.

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ON SINGING.—No. 1.  

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THE melody of the singing of the saints, should be UNTO THE LORD; and therefore it must be *in their hearts*. "Singing and making melody in your heart to the Lord." Eph. v. 19.

There might be much melody to the ear of man, in that singing, which would be an abomination unto the Lord, because of a heart far from Him: such it must be when those who are known to be worldly persons, are chosen to sing on account of their good natural voices.

The saints never should desire worldly persons to take part in their singing; for such cannot make melody unto the Lord, and if not, then all other considerations are gone.

The saints should watch that they be not more occupied with the sound of their own voices in their own ears, than of the melody of their hearts in the ears of the Lord.

We must have fellowship in our hearts in the blessedness of that which is the subject of our praise, when singing unto the Lord.

We should not allow ourselves to be careless as to what words we may sing; but according to the communion of our hearts, so should be the selection of our hymn.

We cannot sing that unto the Lord, which our hearts have not experienced: and we should see that when we do sing it, that our hearts also have communion in it at the same time.

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AN INCORRECT EXPRESSION OF-  
TEN USED BY BRETHREN.

“THE RIGHT HAND OF THE FATHER.”

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It is with reverence and solemnity that I would observe as to this expression, that the words of the Holy Ghost are, NOT “*The right hand of the Father,*” BUT “*The right hand of God.*”

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## EXTRACTS. No. 1.

## THE CHURCH.

THE church is a remnant of Jews and a people taken out of the Gentiles.

The church is heavenly in its character, to shew out the results of its heavenly light upon earth.

In the Epistle to the Colossians,

we have Christ set above; and the church as dead and risen with Him, warned against going back to the flesh to receive any fulness.

The church in getting into the world, is getting into the deceiving power of the enemy: the church should not be deceived by him: he is the accuser of the brethren, but the deceiver of the whole world.

In the apostacy, what should have been light in the world is become darkness, owning the principles of evil around, and departing from those of the Lord. And when we come to see its character, we find the things of the world there, such as they were before the church was set up at all, only a little more decent, and not the death of the flesh and union with Christ in resurrection; in this state of things the mind of Christ is not wanted, but

common sense about the things of the world. The apostacy is departure from the standing of, "*They are not of the world.*"

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## OBSERVATIONS ON LUKE II.

IN this scripture a great movement is noticed in the world : another great movement is seen in heaven ; but they are quite distinct, the one from the other.

"*All the world*" are made the subjects of the one.

"*All people*" are the objects of the other.

The Emperor Augustus sends out a decree that all the world should be taxed.

The angel of the Lord brings good tidings of great joy for all people.

Those that were occupied with the things of this world, were taken up only with the decree of the Emperor: but those that are occupied with the things of heaven, are taken up with the glad tidings.

The sound of the glad tidings was unknown to any, save those whose ears were opened to the words that came from heaven.

God did not choose the place of power and glory in this world, to set the spring of blessing there; but he chose the place of poverty and humiliation as a depository for the blessing of the whole earth.

Christ was laid in a manger, for He came to save those who were in the condition of beasts.

*“There was no room for Him IN THE INN.”* Those places in this world which assume to be worthy of a man and not of a beast, have no room in



them for Christ : but be it so. He came to seek and to save that which was lost ; and He is not ashamed of the manger.

The testimony of God is, that the people that are saved through Christ, and brought to heaven, are people in the likeness of beasts : for when a vision of those whom God has cleansed was shewn to Peter, he “saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth : wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.”

Such were they whom God has cleansed, and whom no man should call common or unclean.

They were first seen let down from heaven, and then taken up into

heaven again, for they belong to a heavenly country.

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### ON PRAYER AT THE MEETINGS OF BRETHREN.

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THE brother who leads in prayer, should do so in sympathy with the hearts of the saints with whom he prays.

It is very sad to see a brother when praying with his brethren, seeking in what he says rather to produce an effect on them, than that he and they should together pour out their hearts unto God.

He who prays *with* his brethren, cannot say things to which they cannot say Amen.

If he is praying *for* them; he then can pray according to his own faith

and knowledge ; but if he is praying *with* them, he cannot go beyond theirs.

He who stands up to teach the brethren, seeks to produce an effect on them, as the Lord has taught him and may enable him ; but he who prays with the brethren, goes together with them into the presence of the Lord, all joining together in the same desire.

If we pray in the presence of any people, we must do so as conscious, in our hearts, that we are addressing the Lord and not the people.

He who tries to pray with those who do not know the Lord, in coming down to them, will himself appear to be an unbeliever.

But the ground on which a servant of Christ testifies at all to those who know not Christ, is that he himself is standing in the blessing which he

testifies of to them. He can thank God for his own liberty; he can pray to God for the others; but he cannot pray with them; and if he prays before them let it be as unto the Lord.

# SIMPLE TESTIMONY.

No. 2.

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NOVEMBER, 1844.

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VOL. I.

## ON PATIENT WAITING IN HOPE.

TAKEN FROM A LETTER OF A BROTHER IN  
IRELAND.

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I HAVE been thinking lately how much the tendency to take up with the world in its present evil and confused condition, and to find in it the promised kingdom, betrays itself, and has betrayed itself, even among the saints, at all times.

The difference at first is illustrated in Nimrod and Abram :—the former, being the maker of his own fortunes,

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as satisfied to have this present world as the scene and measure of all his expectations;—the latter, following the Lord, and entrusting the making of his happiness to Him, waited, without an acre of land in this present world, for the land and the glory which the Lord had promised him.

But there has ever been this Nimrod-disposition to anticipate the kingdom, and to find the world as it now is, a due scene for it. And if we admit that the purpose of God by the church was to regulate this present world, and to produce in it a kingdom worthy of His headship and rule, then all this disposition of course would be divine. Yea more; the assumptions of the church (so to call it) even in the dark middle ages, are then more than warranted; they are but the right assertions of the authority and purposes of God. Popes

deposing kings, and laying kingdoms under interdicts, would be due ministerial functions, if the Lord designed to get Himself a kingdom in this present evil world, and by establishing His name and His religion, claim the dominion of it. But this is not so. And there lies, as I judge, the *only* answer to all these assumptions. The Lord God is not as yet claiming the kingdoms of the world; He is not seeking to establish His name in the earth; though in smaller or greater measure, and in different ways and expressions, even His own people have been acting as if He were.

Did not the mother, for instance, in John ii., act on this false principle? Was not her word to Jesus about there being no wine, derived from the secret desire of making Him honourable in the esteem of the world

before the time? Did it not savour of the principle of popery, and of every establishment? So, that of His brethren in chap. vii. : they wished Him to show Himself "to the world," and not to be doing His works in secret; and what was this, but a desire that He should possess Himself of manifested power and lordship at once, and get Himself a name in an evil, unpurged world?

We know, also, that the same principle, though in a more hidden form, was in operation at Corinth. "Ye have reigned as kings without us," is a rebuke that shows us the working of this same leaven. Paul has to contradict this principle, and his dear son Timothy he encourages to act on the full contradiction of it. "Remember that Jesus Christ, of the seed of David, *was raised from the dead.*"



The Jews found it very hard to learn this principle. Therefore they were not prepared for *the sufferings* of Messiah. They were slow to learn that the sufferings had to come before the glories—the one to be experienced in the present evil world, the other to be enjoyed in the purer world to come.

And so with ourselves, beloved. We are slow to learn that no throne is to be erected in the wilderness—that to give Jesus a throne in this present world, or to seek one for ourselves, is apostacy—practical denial of the fall of man, and the consequent defilement of the world—practical refusal to bow to the judgment of the Lord upon the fall, pronounced in Gen. iii. 17—19.

And how hard it is to *wait*, to be prisoners of *hope*. How hard, to know that we must hope to *the end*

for our portion—that it lies within the veil—that Jesus could not take glory or a name, in a Nimrod or Babel world. Israel raised a sanctuary, but not a throne, for the Lord, in the wilderness.

Among the rest who have betrayed this evil principle as working in their hearts, it appears to me that David stands. For it is human nature, it is flesh, and therefore we may not be surprised to find it in the choicest of God's servants.

We find that David proposed to build a house for the Lord (1 Chron. xvii.). This was opposed, as I believe the Lord Himself shows, both to the *full grace* and to the *true glory* of God. It was opposed to His full grace, because David should have known, that ere the Lord God would allow David to build Him a house, He would build David a house (1

Chron. xvii.). It was opposed to His true glory, because David should have known, that ere the Lord God would dwell in a house or palace on earth, the earth must be purged, and come to another condition altogether from what the present wars and confusions continually keep it in (1 Chron. xxviii. 3). But David was not in the power of either of these truths, when he talked to Nathan of building a house for the ark. And the Lord had to stop the counsel of his heart. It was right in one sense. He had a general desire to honour the Lord; but that desire was not spiritual, or according to the mind of God. So with many now: they think to fight for Jesus; they think to build Him a throne before the earth is purged of blood; they think to fix His name on the gates of palaces and on the pinnacles of pontifical castles

—to inscribe it on the banners of armies, and on the pages of statute-books. But this is at least ignorant, unspiritual, undivine attachment to Him.

And I question if David was not a little beguiled into this wrong *mind* by a previous wrong *step*. For we know how the acts of the hands lead and form the habits of the thoughts. David had already built himself a house of cedar (1 Chron. xiv. 1, xvii. 1). Ought he to have done this? Was not this a little premature? Had the time come for his settling down in this way; for does not the Lord call him away to wars after this? (1 Chron. xviii., xix., xx.). I incline to judge that David was premature and worldly in thus building himself a house of cedar. But this bad *step* threw him into a bad current of thought, into a wrong

*mind*, and he is for making the Lord, if I may so speak, worldly, as he had become himself. I do not find that any notice of his own house of cedar occurs afterwards; and Solomon builds a house for himself, as though David had left him none; for in Solomon's days, we know the time had come for the establishment both of the Lord and of the King, and houses are rightly built for both.

And as I have already hinted, one great end of Paul in 2 Tim. is to strengthen Timothy against this principle, that the time of the kingdom, or of the house is come. He warns him that the house has indeed been built, that the resurrection being assumed to be past already, christian profession has changed its character, and no longer is it the kingdom and patience of Jesus in a wilderness-world, but the kingdom and glory of

Jesus in a new or christian world. Thus the house has been built before the time, but to the eye of faith it is necessarily unclean, because erected in the present evil world. And what does Paul tell Timothy, but to keep himself apart from this house; to nourish the expectation, rather, of being called to endure hardness as a *soldier*, than of enjoying present ease as a *fellow-heir*, of Jesus—to endure the sufferings of the Gospel, instead of affecting its resulting glories; and to know that “that day,” the day of reward and of rest, though in most sure prospect, (because of that present grace of God, in which he equally exhorts his beloved son to be most strong,) is still *only* in prospect.

But this is plain from all the book of God, as we well know, beloved. Rest for the *conscience* now, through the blood of Jesus, but no rest for the

*heart or the hands* in an evil world, but sure prospect of rest *in every blessed way* in the promised world to come. And our souls have just to be nourished and strengthened and taught in the three great principles which that 2 Tim. appears to handle so strongly: 1st., in the certainty and liberty and joy of present grace and acceptance with God; 2nd., in the steady refusal to build a house for ourselves on the face of this unpurged earth; and 3rd., in the sure, and comforting, and gladdening prospect of God building us a better and more magnificent house than ever we could have built for ourselves, by and bye, in the pure and bright realms of glory.

What we want is "faith and hope in God"—hearts to prize what He is to us, and has for us, and power to know, and to own, that He can make us far happier than ever we could have made ourselves.

## ON EATING THE PASSOVER.

EXODUS xii. 8—11.

WHILE standing in the security given us through the blood of Christ, we are also brought into communion with Christ Himself, who gave His precious blood to put us into this security.

This communion is taught in eating the passover; as also in other aspects of it, in very many other types.

The eating of the Passover has a very special connection with the circumstances we are now in; because it was "*in that night*" it was to be eaten—the night of Egypt's judgment—and they were to let nothing of it remain until the *morning*. We are waiting for the morning; and now in the night we are to keep this feast.



There were three parts of the lamb specially mentioned to be eaten — *The head, and the legs, and the purtenance.*

1st. *The head.* We have communion in the supreme excellence of Christ in life and glory.

While the seed of the woman is the bruiser of the serpent's *head*, the serpent could only bruise His *heel*. We have communion in that Head which could not be bruised by Satan.

The head of the Nazarite was to show out his perfection in his separation unto the Lord: and we have communion with Christ in this perfection that is in Him.

In some of the sacrifices the hands were laid upon the head of the offering, as the place of life, to signify dying with Christ, when that life was laid down: and we have communion in His life with Him who had power

to lay it down and had power to take it again.

2nd. *The legs* were also to be eaten. During this dark night, in which the world lies under judgment, while we have our shoes on our own feet, we are also to have communion with Christ in His walk. It is thus our own life will be ordered; for He left us an example that we should walk in His steps. "He that saith he abideth in Him ought himself also so to walk even as He walked."

3rd. *The purtenance, or inwards,* were specially mentioned to be eaten; for our communion is also in the affections of Christ,—His desires, and His purposes. It is thus that we keep our own hearts with all diligence, when we have communion with Christ in the desires of His heart.

We get defiled by that which comes from our own corrupt hearts;

but our affections are pure when we have communion with Christ in that which is within His heart.

The Passover was to be eaten with *unleavened bread*.

When we do what is wrong, we must acknowledge its inconsistency with the character of Christ; we must also acknowledge its inconsistency with our own perfectness in Christ; and therefore we must confess it as sin and put it away, purging out the old leaven.

In eating the Passover with unleavened bread, a testimony was given that there is no evil in Christ, or in us as united to Him. If we allowed what was evil in our communion, by maintaining that it was in Christ, or worthy of Him, or that it is in us, or to be allowed in us, as one with Him: that would be to eat the Passover with unleavened bread.

May we in all things know how to keep this feast.

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THE BAPTISM OF JESUS, AND HIS  
TEMPTATION IN THE WILDER-  
NESS.—MATT. iii. 13, to iv. 11.

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WHEN the Lord Jesus was tempted in the wilderness, it was after His baptism. It was *then* that He was led of the Spirit into the wilderness to be tempted of the devil. This was the time chosen of God for it: for His baptism was the emblem of His death and resurrection, through which we are brought into fellowship with Him.

Having died with Him, and risen with Him, we are now tempted in the wilderness as He was.

When He came up out of the water, He was then, in the emblem of it, carrying us with Him, as quickened with Him, and now the world is our wilderness, and the devil is our tempter in it.

But the world is not thus presented to us as our wilderness until the heaven is opened to us, as the beloved children of God; and we do not enter on our temptation, in this character, until, having eternal life in Christ, we are victorious over sin and Satan and death.

In the epistle to the Ephesians, the saints are not called to wrestle with principalities and powers in heavenly places, until first shown that they are raised up together with Christ, who is set at the right hand of God, far *above all principality and power.*

We do not contend with the temptations of the devil, in doubt lest he

might prevail against us, but knowing that we have prevailed against him, and then getting strength in the Lord, by whom we have prevailed, and withstanding in the power of his might. The devil, in his temptations, labours to draw our hearts from the place where God has given us our portion in Christ, that we may seek it in the world, which ought to be to us a wilderness, and that we may lose the sense and contentment, with thankfulness, of having all things that pertain to life and godliness.

It was thus he tempted our Lord Jesus.

Because he was the Son of God, the heavens were opened to Him; but because of man's sin, the world was a wilderness, and a place of trial to the flesh, yet with all joy in God above. But the devil puts the sin of man out of the account in presenting

his notions of the world; and he draws the heart away from heaven, and from the voice that speaks from heaven.

It is by knowing that we are sustained of God above, that we overcome the temptation of the devil to look for, and demand support from the wilderness below.

The devil tempts us to exercise *power* in the place where we ought to exercise *patience*.

Our life is from above, not from beneath, and the food that sustains us in this life, is from above too. The life we now live in the flesh, we live by the faith of the Son of God. No privation in this world can affect our life; and we should know how to be abased, and how to abound.

When the devil tempts us through trial in the flesh, we overcome by turning to our portion as quickened with Christ; for the place which He

then took in the wilderness is the place which He has given unto us as one with Him.

When we are tempted of the devil, we should not bring our own arguments against him, but we should bring the word of God against him.

You meet the devil in your own power when you contend against him with your own words : but you meet him with the power of God when, in the spirit of God, you withstand him with the word of God. And so our Lord Jesus made himself, in this, a pattern for us, by prefacing all He said with "It is written." He thus showed us the fulness of the written word to meet Satan in every form of temptation.

It is not only in spiritual things pertaining *immediately\** to our new

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\* I say "immediately," because to the spiritual man all things have spiritual character.



nature as men in Christ, but also in all things relating to our circumstances in the world, as now in the flesh, that we are to walk by faith ; for “your Father knoweth that ye have need of these things;” and His word comes to us here too.

In meeting the temptations of the devil, we need to bear in mind how suddenly they may vary, from temptation of one particular kind to that of another : so it was with the Lord. “Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast thyself down :

In the very same scripture in which we are told to mind the things that are *above*, not the things that are on the earth, the saints are directed how to act in their different relationships in *this life*. See Col. iii.

for it is written, 'He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' Jesus said unto him, it is written again, 'Thou shalt not tempt the Lord thy God.' "

Satan himself is transformed into an angel of light.

Satan here tempts by presenting one part of Scripture to lead into disobedience to the known will of God in another part.

We may always discover it to be a temptation of Satan, when we are urged, apparently from Scripture, to do any thing that is forbidden in Scripture ; and we meet the temptation by showing, from Scripture, that in doing this thing we should act against the will of God.

When any promise is given, we must know the proper occasion to

which it may apply,\* according to the will of God, and not claim it out of its place. In doing this we have to resist the devil.

At the time when we ought to be plucking out a right eye, or cutting off a right hand; or keeping under our body, and bringing it into subjection; Satan would then tempt us to a security of which there is no promise. But if we desire to do the will of God, and neither our own will nor the will of another, we shall easily see the difference between tempting the Lord and being obedient to Him; and we shall also see to what mode of conduct His promise of security applies, and to what it does not apply.

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\* This may be so with many promises, in the principle that is in them, while yet they may have more immediate reference to some special time and place.

Another form of Satan's temptation must be met on the ground that whatever we get, or whatever we do not get, the Lord alone is to be worshipped. When the devil sets before our eyes the attractive things that he will give, we must have before our hearts the one Lord whom we worship. The devil gives on condition that he is worshipped; and we refuse his offers, because the Lord our God only is to be worshipped.

We leave it to Him to give us what He pleases, and when He pleases; but we can worship Him only.

In all this temptation, we see the devil first resisted, and then fleeing; for this is the way of God with us, "Resist the devil, and he will flee from you." Our blessed Jesus has for us rendered him a defeated foe, shortly to be bruised under our feet;

but now for a season to be encountered. But we are not left ignorant of his devices, or unprepared for his attacks.

The Lord sustain us through them all.

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### ON DISCIPLINE.

NOTES TAKEN AT A MEETING OF BRETHREN IN  
LONDON, JULY, 1841.

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THE question of discipline is peculiarly connected with grace. It is distressing to have the subject of discipline at all separated from grace. Discipline amongst the saints is necessary for the saints, and not at all incompatible with the grace that has brought us there.

We too often lose the blessing of discipline, by supposing it to be an extreme judicial act. "Fathers, provoke not your children to wrath, but

bring them up in the nurture and admonition of the Lord." Here we see the gracious care of the parent. Love neither provokes nor is easily provoked. The Lord gives His own care as the pattern of parental discipline toward children. The word "nurture" here is the same as "chastening" in Heb. xii. The severest stroke that ever was given is, "Let him alone," I must give him up. It is exceedingly painful to have the question of discipline ever otherwise than as an expression of grace.

Discipline flows forth from our real standing before God, to our actual standing practically here, that it may be found corresponding to our standing before God; so it flows from above.

We have the judgment of the Father, who sees us as we are in Christ and would deal with us that

we may walk accordingly: and we should see it as the love of those who minister it to us, because we are in continual training here.

It may be irksome to the flesh: the child may not like being at school; but he is obliged to his parent for having him there.

Wherever the eye of the Lord sees grace, His eye fastens on the grace; and when He touches the evil, He will bring out the grace. He approves of all He can approve of.

One thing that has made us shrink from discipline is, not perceiving the gradations of it.

The plan of self-judgment is in the holiest of all; and if any one came to exercise discipline, it would be telling me you have kept out of your happy place, the holiest of all. But all this requires to be living in the holy patient grace of God.

When a soul is restored, it is to greater strength than it had before, "When thou art converted, strengthen thy brethren."

If there is an extreme case—To put away an evil person ; this is not a question of power given unto any, but of obedience to God. The Lord has said it, and it must be done ; and so all must be unanimous, because all must be obedient to the Lord Christ, and it cannot be otherwise ; so that even the dullest conscience can see it. This is for an extreme case, as at Corinth ; but the Lord will honour patient grace.

The question is not, whether he is a brother : that is not the question : but there are certain things which the Lord has forbid. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extor-



tioner; with such an one no not to eat." 1 Cor. v.

One thing which hinders discipline is, a proud haughty spirit, which says, I could not possibly have communion with such a person. If a person takes on himself to set himself up as a judge, then discipline is hindered among the saints.

When self-judging is neglected, then the power of discipline comes in, "Do not ye judge them that are within."

But in all this the Lord deals very mercifully with us. Israel in the wilderness came under the actual dealings of God, and we have the admonition from it, not seeing what happened to *us*, but what happened to *them*, and now written for our admonition. 1 Cor. x.

The apostle reckoned on the grace of those he exhorted; we too often

reckon on the evil. We should remember that the saints have got divine life in them; and if we can get an avenue to that life, the end is gained, his soul is restored, and he becomes a strengthener of others.

If we do not judge ourselves, and if our brethren do not judge us, the Lord will judge us.

When one is called on to exercise any stage of discipline, it is most humbling: "Lest," says the apostle, "My God will humble me among you." And how would he be humbled?—By judging them.

Our responsibility is to the Lord. It is not a question of authority, but how can I serve the saints?—and to pass over evil, would be failing in service and love to them in responsibility to the Lord. But such questions are best avoided by manifesting service to the Lord and care for the

saints. Christ loves them and I  
must love them too.

( *To be Continued.* )

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### HYMN.

( A CORRECTED REPRINT. )

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CHRIST, from whom all blessings flow,  
Perfecting the saints below,  
Hear us who thy nature share,  
Who thy mystic body are !

Let us still receive of thine ;  
In thy grace and beauty shine ;  
While for more on thee we call,  
Thou who fillest all in all.

Closely knit to thee our head,  
Nourish'd and divinely fed ;  
Let us daily growth receive,  
More on thee our Jesus live.

And since we thy members are,  
Cherish'd with thy kindest care :  
Of thy flesh and of thy bone,  
Lov'd for ever as thine own.

Move, and actuate, and guide ;  
Divers gifts to each divide ;  
Placed according to thy will,  
Let us each our work fulfil.

Never from our office move,  
Needful to each other prove ;  
Use the grace on each bestowed,  
Tempered by the love of God.

Sweetly may we all agree,  
Touched with softest sympathy,  
Kindly for each other care,  
Every member feel its share.

Wounded by the grief of one,  
Now let all the members groan :  
Honoured if one member is,  
All partake the common bliss.

Many are we now in one,  
We who Jesus have put on :  
There is neither bond nor free,  
Male nor female, Lord, in thee.

Life divine hath all destroy'd,  
Render'd all distinctions void,  
Names and sects and parties fall,  
Thou, O Christ, art all in all.

# SIMPLE TESTIMONY.

No. 3.

DECEMBER, 1844.

VOL. I.

## THE PROMISES TO HIM THAT OVERCOMETH.

REV. ii., iii.

THOSE who belong to Christ are sometimes spoken of, in scripture, in their *collective* character, in reference to the body to which they belong; sometimes they are spoken of in their *individual* character, in reference to their own personal responsibility and blessing before the Lord.

In the addresses to the churches, the promises are made to the faithful

individual, when many of those around him who have been called to this faithfulness, may have failed therein.

The Lord would not suffer any one to say that he was not able to serve Him because the church is in such an evil state, or to make any allowance for doing what was wrong because other people were doing so. The Lord would have each individual servant of His to do what was pleasing in His sight, though a second person could not be found to join with him ; and the Lord would let that one faithful servant know that he shall not lose the blessing of his obedience because other people are careless about theirs.

In the addresses to the churches, whatever is said to the churches is also said to any *one* servant of Christ — “He that hath an ear, let him hear

what the Spirit saith unto the churches.”

This place of *individual* obedience, as one of honour, and having no hindrance \* to it at all, whatever the failure of others may be, is thus set before us in 2 Tim. ii. 20, 21,—  
“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.”

We get the corporate assembly,

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\* While the principle of obedience is never lessened at all, the particular acts of obedience will of course depend on the will of God in us, as to the circumstances we are in, and the power we possess, as given to us by Him.

and also the single individual, noticed here ; the one, in the "*great house,*" with its "*vessels;*" the other in "*a man,*" as "*a vessel.*"

The great house is in a bad state, because some of its vessels are of wood and of earth—vessels to dishonour. What then is to become of those who are vessels of gold and of silver—vessels unto honour? Has their place of service been lost on account of the evil of others? No. "If a man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

The faithful servant of Christ must purge himself from those that are unfaithful, and he will continue in service still. *A man* may continue a vessel unto honour, when many of those with whom he had



been associated are proved to be vessels unto dishonour.

The holiness of the individual need not be affected by the unholiness of others, if he is not a partaker in their evil deeds ; for a man purging himself from them shall be a "*sanc-tified*" vessel.

A man does not cease to be a useful vessel in the hands of Christ, because other men are not so : he shall be "*meet for the master's use.*"

Neither is a man so straitened that he can do but little for Christ, because others do nothing for Him : he may be "*prepared unto every good work.*"

He that is faithful as an individual, in a time of general departure, will have his portion with those that have proved faithful in happier and brighter days.

By comparing the visions in the

last four chapters of the Revelation, with the promises to him that overcometh, in the second and third chapters, we see that the same things which are the portion of all the saints, when gathered to the Lord in glory, are promises now to him that overcometh, when those around him, that have been gathered in the earth, have failed.

In chap. xxii., after the vision of the New Jerusalem in the preceding chapter, there is "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." This tree of life is the subject of promise to him that overcometh:—"To him that overcometh will I give to eat \*

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\* *The leaves of the tree will be for the healing of the nations, but the fruit will be eaten by him that overcometh now.*

of the tree of life which is in the midst of the paradise of God." Chap. ii. 7.

That which *will be the common* portion of the saints in glory, is the special promise to a faithful individual now ; so that we should never lose the sense of our blessing because of an unfaithful company in the earth, but lift up our heads, as having it in common with all the faithful above.

Neither should any servant of Christ ever say that there was no use in doing service for Christ, there were so few to join ; for God has joined him to that company of the redeemed in heaven, before whom his service will be owned, though now rejected among the unfaithful in the earth.

In chap. xx. there is a vision of those that are reigning with Christ ; the partakers of the first resurrection, on whom the second death has

no power. He that overcometh is now led on to look for that day as having this blessedness for his portion (see chap. ii. 10, 11 ; iii. 21); for the promises all look away from the state of things in the earth to the inheritance of the saints in glory.

In chap. xix. there is a vision of the Lord going forth in His power over the nations, followed by the armies that are in heaven. This glory is now a promise to him that overcometh :—"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers—even as I received of my Father." Though he that overcometh may now be very solitary in the earth, he will be among the armies that are in heaven in that day.

In chap. xix. there is also a vision

of the marriage of the Lamb, when His wife has made herself ready : and to her was granted that she should be arrayed in fine linen, clean and white : and when the armies that were in heaven followed Him that sat on the horse, they too were clothed in fine linen, white and clean. The white raiment of that day is the subject of promise to him that overcometh in this day. "He that overcometh, the same shall be clothed in white raiment."

In considering the blessing of him that overcometh, and in looking at him now as Christ's servant in the earth, we should know, that while he is very individual as regards his own title to blessing, yet that he is by no means so as regards his association in service ; for, first, he should not join himself with evil people in the service of Christ ; second, he should

not separate himself from those that are Christ's, or overlook them.

The faithful servant should have no part with those who hold the doctrine of Balaam, or the doctrine of the Nicolaitanes, or with that woman Jezebel, on the one hand ; but on the other hand, he should have a great concern for Christ's servants, lest they should be seduced ; and he should labour to strengthen the things that remain, that are ready to die. When people tell you that there is so much evil around that you could not set things right, and that, therefore, it is useless to labour, you should look away to your Master in heaven, and go on stedfast, unmoveable, always abounding in the work of the Lord ; forasmuch as you know that your labour shall not be in vain in the Lord.

## ON DISCIPLINE.

NOTES TAKEN AT A MEETING OF BRETHREN IN  
LONDON, JULY, 1841.

(Continued from page 57.)

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THE thought of exercising discipline is awful, when we remember what we are ourselves—when we remember that we are poor sinners, saved by the mercy of God.

Here I stand, as nothing in the midst of those dear to the Lord; and to talk of exercising discipline is sorrowful indeed.

There is only one thing to get out of that feeling by, and that is the prerogative of love, that minds not any thing but the attainment of its object.

In discipline—the subject matter is righteousness, but what sets it going is love.

The character of discipline, as Master, we have not at all. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." We find this character of discipline in the Lord Jesus Christ when he made a scourge of small cords in the temple.

Discipline is of two or three kinds which have been ordinarily confounded.

We can admit of no principle of voluntary association and preservative rules of one's own, nothing but the Spirit of God.

As to the kinds of discipline, there is the discipline of the Father; the discipline of the Son over his own house; and the discipline of brethren.

The question in Matt. xviii. is one of wrong done to a brother: it is not said about the Church putting him out, but "Let him be unto *thee*, &c."



This may have been the case as to the Church, but this is not its character here, but "Let him be unto thee as an heathen man and a publican"—have nothing to do with him. There is first a remonstrance in righteousness, but the path is such that he may not go out of the path of grace.

There was the sin offering when a person sinned against the commandments of the Lord in things which ought not to be done, and the trespass-offering when a person committed a trespass against the Lord, and lied unto his *neighbour*: this was the case of a wrong done: he goes to the individual to replace his brother, and if he gains him, it goes no further.

There are two other cases—the discipline of the Father, and the discipline of the Son over his own house.

It is a question in the discipline of the Father, whether it comes under a gathering of Christians at all, but the individual exercise of care. It is important that while we keep the acting of the body clear, we should allow the Holy Ghost all His liberty. In the first of these kinds of discipline there is the individual exercise of the Spirit in the ministry of grace and truth and the like, and not a question of church discipline. If you see a brother sin a sin that is not unto death, you shall pray for him, and it comes not to be a question of church discipline. Make yourself ever so much the servant in this, yet the principle of the Father must be maintained—the father can make allowance for his child; we fail because we do not like the trouble. If a saint gets into trouble, he is Christ's sheep, and I am bound, in whatsoever

way I can, to seek to get him out of it ; this needs the spirit of grace, and seeking to bear the whole in love on one's own soul. The Father's discipline comes in for that which is secret or may yet come out: and this place too you may take: if an elder brother and seeing a younger in danger you may deal in this fatherly care: but this is very distinct from church discipline.

When you exercise fatherly discipline, it assumes a communion with God about the thing that the other man has not.

The other kind of discipline is that of Christ as a Son over his own house. The case of Judas is of great value: this discipline does not act beyond that which is done: if there is spirituality, evil cannot continue. In the case of Judas, we find the Lord's personal grace overcoming every thing.

When the church takes up discipline, it is on the ground of the sin of the church in this. The church is never in the place of exercising discipline until the sin of the individual becomes the sin of the church, recognized as such. And so at Corinth, the Apostle puts it on them that they may confess the sin to be theirs as well as that of the man; and they must clear themselves in this matter. The conscience of the whole church is *forced* into cleanness in a matter of which it is corporately guilty.

Discipline ends the moment a person is put out. "Do not ye judge them that are *within*?"

A person staying away from communion because another person is a sinner, is excommunicating himself.

All discipline is restorative. When the person is put out, there is an end

of the case : the church says, I can do no more.

As to delivering a person to Satan for the destruction of the flesh, if any one has energy of the Spirit to do that, it is well. At Corinth it is apostolic energy in the church.

It is abomination to turn the church of Christ into a court of justice.

If evil arises, instead of the church having a *right* to put away, it is *obliged* to do so : and they are all to prove that they have nothing to do with the evil.

The Son commits the care of the disciples to the Holy Father ; and this is distinct from having the house in order. The Father purges the branches that they may bring forth as much fruit as possible : but in the case of the Son over his own house, it is not individual, but the house kept clean.

The great body of discipline is exercised to hinder excommunication. If any thing happens in one's family; it may be a wicked son is in it,—he cannot be reclaimed, and he is corrupting the family; what can be done? he may be so bad as to have to be put out, but this is the sorrow of heart and the shame of the whole family: they would not like to talk on that subject, and others would refrain from it to spare their feelings.

I know nothing sweeter than a true-hearted pastor, who can bear the whole burden of grief and care of any soul, and deal with God about it, and bring from God what will meet it, caring for the flock, because it is the flock of God. But the moment a man speaks of *his* flock, I could have no confidence in him any longer.

As regards the nature of all this discipline, the nature of it all is

priestly : and as the priest ate the sin-offering in the holy place, a person is incompetent to exercise discipline, unless he can feel the sin as if he committed it himself : otherwise he will do mischief to himself in dealing with it.

If one of the family would feel trouble at a brother in the family getting into evil, it is ten thousand times more so in Christ. He is the head of His body the church; He bears it on His heart to draw out the grace that will remedy it. If there was<sup>3</sup> more priestly intercession we should have many of these things cleared up, but in this the church fails.

There are certain blessed principles which survive every disorder, "That which was from the beginning," &c.

In John's gospel when Jesus sent his disciples, He breathed on them

and said, Receive ye the Holy Ghost. And this was not in corporate character, but the power of the Holy Ghost in energy. I see no difference between a remnant and any thing else in this : it is only a question of the energy of the Spirit.

The unanimity of the body must be to keep themselves clean. If you go to exercise judgment you will get it.

The Lord keep us from ever acting save in grace.

*( To be Continued. )*

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EXTRACTS OF LETTERS FROM  
BRETHREN IN THE LORD.

No. 1.

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Dublin, Nov. 1842.

THE value our Lord put on the service of the woman (Mark xiv.) who



broke the box of costly ointment (which those present said was waste,) was instructive to me at our little meeting last evening.

Sight said, It is waste, and good might have been done. He who saw what they did not, calls it a good work, and says that her little act is to be spoken of for a memorial of her, as far and wide as His own blessed name should be heard of.

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Plymouth, Dec. 1842.

MAY the Lord teach you, beloved, more about Himself, and manifest Himself to you increasingly. I find it is not so hard to get instructed in truth—for the mind to apprehend it—but to learn God Himself, in His ways in the truth, is another thing. The one often puffs up: the other always humbles. “This is life eternal, *to know Thee,*

the only true God, and Jesus Christ whom Thou hast sent."

The apostacy is working very subtilly. Prophecy of the Lord's coming, and the heavenly calling of the church, are, I believe, the two truths that will sustain the souls of those that are on His side. And I never see stability in any who do not see those two parts of truth clearly.

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Carhue, Dec. 1842.

OUR little reading here has been 6th. of Luke. Some of the observations.—The Lord persecuted, therefore prayed;—was about to add to Himself, therefore prayed. And surely we have a deeper lesson in the Son of God choosing the condition of dependance to the glory of God, even the Father, and for our building up—teaching us dependance, whether we have grace to choose it or not.

Bath, Dec. 1842.

As dear Lady P. says in one of her letters, "The scriptures are always throwing us forward for happiness." It is so: and that forward is *resurrection*. That will interpret all—that will *perfect* all. But we find it hard to wait.

Eve was, under the hand of God, getting ready *only* for Adam; so are we under the forming power of the Holy Ghost, to get ready only for Christ.

And let us remember, if Eve be forming for Adam, Adam is asleep for Eve. It is but right she should be getting ready only for him, for he is asleep only for her. She would never know life and the joy and dignity of companionship with him, but for his death or deep sleep.

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William's Town, Dublin, Jan. 1843.

WE were reading the word this morning, "Let your loins be girded about and your lights burning, &c." How gracious in our Lord and Master to say to such as are so occupied upon His return, that He will gird Himself, and make them to sit down to meat, and will come forth and serve them.

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Youghal, Jan. 1843.

It is a blessed privilege, when fully realized by saints, that we can, although so far distant from each other in the body, yet be present with each other in spirit, and that we can be fellow-helpers together by prayer to Him whose ears are ever open to the prayers and supplications of those who come to Him in the precious name of Jesus.

I would say to all my dear brethren associated with you in Jesus our Lord, Be of good cheer: He to whom you belong has overcome the world, and the victory by which you will overcome, is by your faith in Him. The world passeth away, and the lust thereof; but he that doeth the will of God, abideth for ever.

May we ever look to Him who looks at us in the plenitude of His love, and sustains us through our journeyings in this wilderness of sin and sorrow, and prepares mansions for us; that where He is, there we may be also.

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Plymouth, Jan. 1843.

It is a privilege to live, if the Lord will graciously be pleased to use us for the blessing of others. Now our service will be in suffering: 'tis truly

the furnace now. The time for the bright burning lamp is not yet come. (Gen. xv.)

The mystery of iniquity is daily developing itself; we see it becoming very clearly manifested. If we had been told of it beforehand, we should marvel at the rapid manner in which the principles of evil are now coming out. It will make the path of Christians far more plain. The grosser the darkness, the clearer the light shines. It is the light which detects the darkness and makes it manifest.

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Bath, Jan. 1843.

It is most blessed to trace the hand of God in all our ways, and to be again and again assured from circumstances as well as from the word, that He is with us and His good hand upon us for good.

O my brother, what a privilege it is when we are in any way enabled to wash the feet or comfort the heart of any dear child of God—of one of the humblest of His precious members. We cannot add to Jesus' own person—to His glory or His comforts in His own perfect person; but we can serve Him in His saints; and this we are all privileged to do! This is our sweet portion of service, here now to serve one another, to edify one another in love. Earnestly should we pursue after that love which never faileth, and then covet earnestly the best gifts through which that love may go forth in exercise towards the brethren in Jesus.

The characteristic of the new man is *conscious* weakness, looking confidently for ministered help in every path.

The characteristic of the flesh is,

conscious strength or wisdom, or qualification for service; and therefore it looketh not for help. O! may the dear saints seek unto God our Father for the constant nourishment of the new man, that it may grow up and develope itself as a light in the darkness.

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George's Town, Sept. 1844.

IN regard to the house which David built FOR HIMSELF, it is remarkable that it was on the roof of this house ("the king's house") that he was walking when he got into temptation; and "AT THE TIME WHEN KINGS GO FORTH TO BATTLE," instead of reposing in their houses.

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"Having a desire to depart and to be with Christ, which is far better."—*Phil.* i. 23.

"We are confident and willing rather to be absent from the body, and to be present with the Lord."—*2 Cor.* v. 8.

LINES WRITTEN BY "AUNT MARY."

ON HER TEMPORARY RECOVERY IN THE WINTER OF 1842.

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I.

Jesus! my soul was on the wing  
 Outstretch'd to come to Thee,  
 She struggled hard to loose the string  
 Of weak mortality.

II.

Her sails were set, her decks were clear  
 From earthly cares set free;  
 She could resign without a tear  
 Her kindred friends for thee.

III.

She could not pray to tarry here,  
 So far away from Thee;  
 But pray'd, in humble, filial fear,  
 For heavenly liberty.

## IV.

Now and again her hopes ran high,  
 In happy, joyous glee,  
 That soon her last and fleeting sigh  
 Would waft her straight to Thee.

## V.

Yet now it seems our Father's will  
 That this is not to be ;  
 Then, O my Lord I may I be still,  
 And live alone for Thee.

## VI.

In sweet communion may we pass  
 Whate'er my numbers be,  
 It can't be long\* before the glass  
 Be all run out for me.

## VII.

Till then, in humble faith I'd tread,  
 The path my Saviour trod,  
 And round those paths, in mercy, shed  
 Thy light, my Father God !

## VIII.

Praise for the grace—the love—the care—  
 Thou hast vouchsafed to me !—  
 And still accept my humble prayer  
 And stay my soul on Thee.

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\* She fell asleep August 20, 1843.

## A HYMN.

## I.

SAVIOUR, whom our hearts adore,  
Come to bless our earth again,  
Now assume the destined power,  
Over all the nations reign :  
Christ, the saint's desire and hope,  
Sway supreme to thee is given ;  
Set the last great empire up,  
Plant the dynasty of heaven.

## II.

Where men thy commands have spurned,  
And have made thy name profane,  
Where the ruined world hath mourned  
With the blood of millions slain—  
Open *there* the healing scene,  
Claim the tribes of earth as thine,  
*There* thy reign of peace begin,  
*There* display thy power divine.

## III.

Universal Saviour thou !  
Able all the world to bless,  
Every knee to thee shall bow,  
Every tongue thy name confess :

None shall in thy realm destroy,  
War shall then be learnt no more ;  
Saints shall their great King enjoy,  
And the prostrate world adore.

## IV.

Adam then, 'the second man,'  
Lord on a redeemed throne,  
Shall with universal span  
Take creation as his own :  
All creation shall arise  
From its doleful bondage free,  
Every creature 'neath the skies  
Triumphing, O Lord, in thee.

## V.

Then the meaning of thy word  
Shall in power be all revealed ;  
With thy glorious knowledge, Lord,  
Every climate shall be filled :  
Then the expounded mystery  
Will the Godhead's glory prove,  
Wide as mercy's boundless sea,  
Deep as thine unfathomed love.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. ii. 14.

# SIMPLE TESTIMONY.

No. 4.

JANUARY, 1845.

VOL. I.

## JESUS, AS KING, COMING TO JERUSALEM.

MATT. XXI.

IN many of the events recorded in scripture, certain great principles, to be shown out in times to come, are exhibited.

It is so with many of the events relating to our Lord Jesus Christ, as recorded in the Gospels.

When He washed His disciples' feet (John xiii.), He gave a pattern

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of what He now is doing for us, while He is in heaven.

When He came into Jerusalem, as King, He showed out, in some things, principles that will be set up in power when He comes again.

At His first coming, when He took the place of King, it was more in reference to the place He would take when He comes again. The people would have given Him such a place, but He refused it,—“When Jesus therefore perceived that they would come and take Him by force, to make Him a King, He departed again into a mountain Himself alone” (John vi. 15). He was born King of the Jews (Matt. ii. 2); and when He rode into Jerusalem, He showed Himself to them as such: but they crucified their King.

It never was the purpose of God at all that Christ should reign as

King, without suffering for us ; for it was thus only He could be our Saviour (Matt. xxvi. 54, Luke xxiv. 26).

As men in the flesh were tried under the law, so Christ was born King, and presented Himself to them as such, but did so at the time when He was going to Jerusalem to be crucified.

As to His own person, the Lord Jesus Christ is now King ; while in the dispensations of God, He has not taken His kingdom yet.

In answer to the question of Pilate, "Art thou a king then ?" Jesus answered, "Thou sayest that I am a king." But while this is so *as to His person*, when it was a question of *His kingdom*, His words were, "My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not

be delivered to the Jews ; but now is my kingdom not from hence" (John xviii. 36).

Christ is as the Nobleman who has gone into a far country, to receive for Himself a kingdom, and to return (Luke xix. 12).

When He comes and takes His kingdom, all things will be subjected unto Him.

When He sent forth His disciples in character suited to this present dispensation, He then told them that men would deliver them up (see Matt. x.). But when He connects His disciples with Himself as King, He then tells them that no opposition will be given them in serving Him ; they could then take the ass and the colt, because the Lord had need of them ; while in the other case, for simply giving their word of testimony, they would be delivered up.



We now are serving our Master in heaven, while His citizens hate Him (Luke xix. 14), and while men disallow Him (1 Pet. ii. 4); but we wait for another day of service, when every thing shall yield to His claim.

To us who are the children of the day (1 Thess. v. 5), while the time still is night (Rom. xiii. 12), yet to us a time not of darkness, but of light, because we have a light shining in a dark place (see 2 Pet. i. 19)—to us who are thus called, the strongest claim for anything we have should be, that the Lord has need of it.

In the conduct of the disciples, we have an important lesson too. Instead of ornamenting their own persons with their clothes, they give honour to Jesus with them. They brought the ass and the colt, and put on them their clothes, and they set Him thereon. It is very sweet ser-

vice for Christ, to glorify Him with such habits and manners as we are possessed of, instead of reserving them, to attract notice to ourselves; and whatever honour God puts on us, it is that we may honour Christ with it: so it will be with all the redeemed in glory. The four-and-twenty elders do not assert their own exaltation with their glorified persons, but they "fall down before Him that sat on the throne, and worship Him that liveth for ever and ever;" and as to their crowns, instead of using them for their own glory, "they cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created'" (Rev. iv.).

The contrast in this evil day to the blessedness of that day, will be seen

in him who will exalt himself (see 2 Thess. ii.), and is seen in all those who exalt themselves (see 2 Cor. xi. 13—20, 3 John 9).

While the circumstances of the disciples around the person of the Lord, give them a more immediate opportunity of honouring Him with their clothes, by setting Him thereon, yet the very great multitude in their circumstances, use their opportunity too, for "they spread their garments in the way;" and in this we now have our lesson also; for if we are not in such circumstances as to give glory to Christ according to the opportunity of others, yet are we always in circumstances to give Him glory according to the opportunity that may be peculiar to ourselves.

They also who cut down branches from the trees, and strawed them in

the way, were fellow-helpers with those who spread their garments in the way ; for in heart they were all united in giving glory to Christ.

They who are engaged in different acts of service, may in the fullest sense be working together, when with one purpose to glorify God, they are each doing His will ; while on the other hand, a man might even preach Christ, and not be a fellow-worker with the servants of Christ, if preaching in envy and strife.

The sons of Kohath carried the vessels of the sanctuary, the sons of Gershom carried the curtains, and the sons of Merari the boards ; and yet all were helpers to each other in the common work of bearing the Tabernacle.

If it is the work of the Lord we are doing, and not our own work, we

shall find a fellow-helper in every servant of Christ, who is in the spirit doing the will of Christ.

These willing and combined services of glory to Christ, are given in *acts*, and also in *words*. These two go together in the mind of God. And so, the multitude that went before, and that followed cried, saying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosannah in the highest!"

When any one, under the ordering of the Spirit, utters words of praise, those words will be according to the mind of God as revealed in scripture. Accordingly, the title here given to Christ—"the Son of David"—and the words, "Blessed is he that cometh in the name of the Lord," had been previously revealed in the scripture, in the very connection in which

they were used. We are not at liberty to use words as we please, even the words of scripture, unless in the intelligence of the mind of God.

There is not a title given to God and to Christ, that has not its suited application ; and when we are led of the Spirit, we shall be led into communion with the mind of the Spirit, in the use of His words.—“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.”

There is one place noted here in a very solemn way—the Temple of God : the place of blessing, if God is owned in His temple ; but the place of judgment, if He is not.

The direct claim that God has on certain things, as reserving them entirely to Himself, and not delegating them to others, puts us under the most solemn responsibility.

The temple, was *the temple of God*; but they that *sold* and they that *bought* were both disowning Him in His own temple, and both came under the judgment of Christ. He cast out all them that sold and bought in the temple. He who sold made himself the unrighteous giver; and he who bought owned him in that unrighteous place, when he should have seen that God was the gracious and free giver, and have gone to Him alone in His house of prayer. We dare not assume to ourselves any place which belongs to God alone, as reserving it exclusively to Himself; neither dare we to recognize another in his assumption of that place.

There are others brought in in contrast to those that sold and those that bought; and they are *the blind and the lame*, who neither could buy nor sell; but when they found Christ

in the temple, they entered at once and He healed them. They honoured God in His temple, and came to be healed of Christ. As sellers they had nothing to give; as buyers, they could not get what they needed;—they were just fit for coming to Christ.

Others also are brought in in blessing—though overlooked by the great of this world—the children crying in the temple, and saying, Hosannah to the Son of David! The things that are hid from the wise and prudent are revealed unto babes.

When the chief priests and scribes point at the children in displeasure, and say, Hearest thou what these say? the Lord quietly says, “Yea,” and appeals to scripture.

Unbelieving astonishment and rebellious self-will show themselves where there is ignorance of, and insubjection to, the sacred scriptures.



Christ has to ask the chief priests and scribes, "*Have YE never read, out of the mouth of babes and sucklings thou hast perfected praise ?*"

If they had read, and understood, and kept this word, there would have been joy and thanksgiving, instead of displeasure and complaint.

May we in all things show that we have been taught of God.

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## ON SINGING.

### No. 2.

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I WOULD notice a few things as to singing at the meetings of brethren in the Lord, connected with the common profit of all, and the glory of the Lord in having melody ascend to Him from many hearts.

When a brother gives out a hymn

at a meeting, of course he should do so that all the brethren may praise the Lord in it. As it often happens, in some places, that many have not got books, or are not able to read, such should be considered with special sympathy when the praises of the Lord are about to be sung ; and therefore the practice of giving out two lines at a time is a good one, as the fellowship of those who do not know the words may be thus aided.

Whoever raises the tune should do so both in reference immediately to the Lord, in praising His name, and also in reference to the brethren, that the Lord may be glorified in their praises too ; and, therefore, it should be so done, that none may be hindered in joining, but rather be aided.

This of course puts responsibility on some who may be competent for this service.

Those who have not got good natural voices for singing, should not thereby be hindered from joining in the praises of the Lord, though anxious not to disturb others by discordant notes; and, at all events, they should be anxious that melody should be in their hearts to the Lord, as well as in the hearts of others, who have better natural voices; but in no case is there allowance for a saint being negligent, when the praises of the Lord are sung.

If the object of any was, to have what is called good singing, without reference to the united melody of the hearts of all the saints, this would be very awful, for there would be more reference in it to the ear of the creature, than to the glory of the Lord.

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## ON DISCIPLINE.

NOTES TAKEN AT A MEETING OF BRETHREN IN  
LONDON, JULY, 1841.

(*Concluded from page 78.*)

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DISCIPLINE among us is grounded on the Father's dealing with His children. He deals with His children with reference to what is past, with reference to what is present, or anticipatively of evil, as preventing it.—“Lest I should be exalted above measure, there was given to me a thorn in the flesh” (2 Cor. xii. 7). This is the most blessed—the least grievous. *We* see not the evil—our brethren see not the evil; but the Lord sees, and in tender love would hinder it.

In Numb. v., in the case of the leper, manifest evil was put out; but in the case of the woman that was suspected only, the purifying water

of the word is brought, and the result is either fruitfulness, or the discovery in unfruitfulness, that the suspicions were not without foundation.

The validity of an act of discipline depends on the conformity of it with the mind of God.

The end of the Father's discipline of His children is, that they might be partakers of His holiness. Are we desiring this? or merely to separate from the individual because he has brought reproach on us?

The Lord acts as a redeemer and as a restorer.—“He restoreth my soul” (Ps. xxiii.).

The Lord links His name with the act of restoring poor erring sheep—the sweetest act of His grace. He redeems a sinner from his sins. He restores a saint from his negligences.

If Eli had been acting in discipline, Shiloh would not have become

the scene of the Lord's displeasure.

We cannot separate the feast of the Paschal lamb from eating of the unleavened bread. If we separate them, it brings judgment.

We should never separate from any because of different attainments. In the house at Bethany, Martha, Mary, and Lazarus, each owned Jesus as Lord, and by this the order of the house was not disturbed. The true order is this, every soul among us bowing to the Lord Jesus.

Because of the little love we have for one another, we do not like discipline, because we do not like trouble.

We see Paul as a father exhorting, and as a nurse cherishing (1 Thess. ii. 7, 11).

We have nothing to do with judging motives. Motive may express itself in act, as in the case of the young man who said, "Speak to my

brother, that he divide the inheritance with me ;” but with motive, as such, God has to do. Paul appeals to the brethren as to his works, to God as to his motives.

He says, “Ye were dear unto us.” Affection among the saints is not sufficiently cherished : it is the failure in this that makes discipline difficult.

Holiness is separating ourselves from ourselves, from all filthiness of the flesh and spirit.

The sons of Aaron eat of the breast and shoulders of the ram of consecration—they had communion in the affections and power of the high priest.

If we love a person, we are gratified by any little service we can do him.

We are called into fellowship with Jesus, in His love and care for His church.

EXTRACTS OF LETTERS FROM  
BRETHREN IN THE LORD.

No. 2.

Birklands, Feb. 1843.

WHAT a blessing it is to the Christian, that he can in every thing give thanks, both for himself and his brethren.

If illness come upon them, we can give thanks. If they are taken, we can give thanks. If they are raised up, we can give thanks. What cheering words are these,—

“’Tis with the righteous well,  
In time and to eternal days, &c.”

It will always be storm and calm to the end of our race here; and each has its dangers, perhaps the latter the most, because there is less suspicion of them. After the calm, is sure to



come the storm here ; but the haven will soon be gained, where there will be one eternal calm—not of indifference, but the calm of unbroken joy—  
 “The rest that remaineth.”

“The happy harbour of the saints,” of which Jesus is the light and the sun, where the tempest’s heard no more.

I have heard little or nothing from Ireland of late. In James Fitz-Gerald I lost my dearest Irish friend, but I would not call him back,—  
 “Blessed are the dead which die in the Lord.”



Plymouth, Feb. 1843.

MAY the Lord enlarge our hearts, dear brother, that we may not confine ourselves to our own little circles, or cease to have fellowship with His servants in their labours of love.

Wherever the Spirit is working, there may we be in spirit also.

There have been several profitable meetings for reading of scripture in many parts of this country, and the Lord has blessed them.

It has much struck me of late, what a promise of blessing we find in Rev. i. to reading and hearing read the Apocalypse; and yet, how universally has it been looked at as a sealed book, which cannot be understood; and therefore other parts have been turned to instead of it. We need steadiness of heart, to set ourselves, as Daniel did, to understand, and to wait on the Lord for knowledge of *His ways*, as therein made known.

The great principles of Babylon are being acted out now among the great powers of Europe. Treaties of commerce are now being made by

them, and the principles of the *Merchant city* are becoming visible. May the Lord keep us from them when they would lead away from faithful love to Him. It is love to Himself—to His own blessed person—that will enable us to confess a good confession, and to hold fast His faith and name.

It is but a little while that we are permitted the honour of confessing the name of Jesus. May those who come after us, beloved, have to speak of what they have heard from us, as that which is the truth of God, and not the lie of Satan.

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Roscrea, Feb. 1843.

THE words on the Revelation are felt very precious. Looking at the end, how great is the contrast—"Her smoke rose up for ever and ever"

(Rev. xix. 3). "They shall reign for ever and ever" (chap. xxii. 5). And blessed is that, "They shall see His face."

At the little prayer-meeting this evening we were refreshed, committing each other's necessities to our Lord, remembering also our brothers and sisters in Demerara, of whom we would be glad to hear often, and that they pray for us without ceasing. May there be very much carefulness wrought in us for His praise, and we be kept in wisdom from ourselves, to give Him praise. Sweet is that word also, "And be ye thankful."

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Carhue, March 1843.

PART of our little reading this morning, was 28th of Numbers. The Lamb—the Lord's offering by fire—the gentleness and yet energy.

I would say to God, Let us in thy

hand discern very plainly that the love is thine and the holiness from thee, and all will be well.

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Plymouth, April 1843.

I BELIEVE that God took up Israel in the flesh, simply for the purpose of manifesting *by demonstration*, that “the flesh profiteth nothing.” An Israelite was a man brought into special nearness to God, with the manifested token of God’s own presence with him—with God’s laws for his guidance, and rich and blessed promises from God to him: yet with all these advantages, and all this nearness to God, what was the result? Man improved?—No! but God more dishonoured by him than by other men.

*We* come in at the close of all God’s dealings with man, when man has been *thus proved* by God to be ruined.

\* \*, March, 1843.

Mrs. — often hears from —, in \*\*\*. He enquires for you. I think, from his letters, he is in a far better state than of late, feeling deeply his absence from the saints, acknowledging it was a departure from the Lord, and to the world. In such a state, one feels interested about him, and remembers, with joy as to the past, when he was a humble clerk, at £80 a-year : he now has £400 or £500 a-year, but mourns the loss of communion.

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Nov. 2.

I REASONED in my own mind, (as to the extract I sent you), whether I should send it or not ; but on now remembering that I did not pray for guidance, I have no confidence that in reasoning I got the mind of the Lord.

Roscrea, April, 1843.

It is very precious to see God's dear children growing in holy sympathy and care for each other, and the praise of His name. All this Satan labours to prevent : but He who ever liveth, ever loves His own ; and He, in His grace and in His wisdom, safely keeps and feeds all that are His.

London, May, 1843.

THE Lord has inclined some heart to put fifteen pounds into the missionary box in our room of worship—a poor brother, I think, and his all. I know not what better to do than to forward it to you, for any wants of the Lord's work or servants in your parts. You will doubtless account to Him for it, and kindly write me a line to acknowledge the safe arrival.

We pray and praise for you often. Our love to all the dear saints.

Cork, May 1843.

I AM sure the world is a great snare to the believer, and that saints are ready to sink into it. Satan uses it so strongly, as never, if he can, to let the christian be satisfied in having food and raiment. The Lord alone can keep the feet and hearts of His saints. We need to watch and pray that we enter not into temptation.

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Carhuc, June, 1843.

THIS is a season of much distress. Not that we have worn out the patience of Him who overcomes evil with good: yet surely the trials of the wilderness are needful to humble, and to prove, if it be possible to convince us of, the dreadful evil of the spirit of enmity in our heart, only to be restrained by God in the Holy Spirit given through faith, or God in providence causing circumstances to



save us from evil, when we would resist the gentle warnings of His love.

We read Psalm cix. I suppose the subject is judgment on the rejected love of Jesus. But first, dear brother, it is the determination to praise under all circumstances.

4th verse. I suppose this love was maintained through His life unhindered and unchanged by enmity, and only sent Him to tell His sorrows to His Father; yet, when the time of patience has passed, full consent, and approbation of judgment.

30th verse. Yet great joy in the midst of the family in the latter day. So I suppose there shall yet be joy over poor happy redeemed ones of us of the nations—you, dear brother, and me, and many another of every colour.

I dare say that the Lord was never so occupied with the Jew that the na-

tions were not near His heart, and never so occupied with the nations as to forget the preciousness of the Jew. They and we shall see Him both king of Jews and king of nations.

We have been reading, this morning, 1 Chron. xviii. "Now *after this*," &c. Full contentment in God: Prayer that God's will may be done.

Yours, always, my dear brother, until we meet here or in the prepared place with Jesus Christ.

Cove, July, 1843.

I cannot say more than that the Lord's grace is my sufficiency. I have indeed tasted of its exceeding riches towards me, and feel I much need the prayers of saints, that I may continue in his goodness, manifesting uprightly unto others, according to the

instruction in grace and truth which He has dealt to me, how much He has endured for me and from me.

Praying that your own apprehensions of His love may increasingly comfort you above every circumstance of sickness or trial in this weak mortal body, and knowing the sureness of your reward from Him who is faithful and faileth not, and to whom we can commit the keeping of our hearts, I beg to remain,

Yours affectionately.

### THE PILGRIM'S SONG.

My rest is in heaven, my rest is not here,  
Then why should I tremble when trials appear?

Be hush'd, my sad spirit, the worst that can  
come,

But shortens thy journey and hastens thee  
home.

It is not for me to be seeking my bliss,  
Or fixing my hopes in a region like this :  
I look for a city which hands have not pil'd,  
I pant for a country by sin undefil'd.

The thorn and the thistle around me may  
grow,  
I would not lie down upon roses below :  
I ask not a portion, I seek not a rest,  
Till I find it for ever on Jesus' breast.

If sorrows and dangers my progress oppose,  
They only make heaven more sweet at the  
close,  
Come joy or come sorrow whate'er may be-  
fall,  
One hour with my God will make up for  
it all.

With a scrip for the way, and a staff in my  
hand,  
I'll march on in haste through the enemy's  
land :  
The road may be rough, but it cannot be  
long,  
I'll smooth it with hope and I'll cheer it  
with song.

# SIMPLE TESTIMONY.

No. 5.

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FEBRUARY, 1845.

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VOL. I.

NOTES OF LECTURES IN CORK ;  
JUNE, 1844.—No. 1.

SOLOMON.

2 CHRON. CHAPTERS I. TO VII.

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CHAPTER I. The mind in which this servant of God here takes the kingdom, is the great moral contradiction to Adam. He shows the deepest dependance on the Lord to whom the kingdom belonged. Adam sought to be as God and he lost the ownership of Eden ; Solomon seeks wisdom from

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the Lord that he may guide the affairs of the kingdom aright.

The great contrast is, Adam forgets the supremacy of God in the view of his own dignity; Solomon forgets his dignity in the view of the supremacy of the Lord. This was just as it ought to be; for the dignity of Solomon was but to tell out the goodness of Solomon's Lord.

All this is the lovely picture of what the kingdom will be in the days of Christ. His second coming will be but the full accomplishment of the desire that prompted His first coming, "Lo I come to do thy will O God." "I have glorified thee on the earth."

*Verses 2 to 6.* See here the worshipping mind in which he enters on the government of the kingdom. The tabernacle of the Lord was at Gibeon, but the ark was at Jerusa-

lem. The brazen altar was before the tabernacle: to this altar he goes, and offers a thousand burnt offerings upon it. And this tells how fully Solomon understood his nothingness in the presence of the blessed God.

So it was with Noah. When he came forth from the ark, as Lord of a new world, he offered his clean beasts, thus owning that he took all from the hand of the Lord; and verse 7 tells us how fully God understood and approved the mind of His servant. "In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee." See the unlimited confidence He puts in His servant—He can commit Himself to the desires of such an one. 'Tis lovely to see the blessed God unreservedly committing Himself to one whose soul He sees right. He says to Christ, "Ask of me, and

I shall give thee the heathen for thine inheritance," Ps. ii.: also in Ps. xxxvii. 4, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Jesus calling to the blind men said, "What will ye that I shall do unto you." Matt. xx. 32; also to the disciples, "Whatsoever ye shall ask the Father in my name, he will give it you." John xvi. 23.

But does Solomon abuse this confidence? What does he ask? Wisdom. For what end? That he may judge the people aright. He calls them God's people. Here then we see confidence not abused but turned to the right account. This is a lesson of the deepest instruction to all the Lord's children. He makes known His love to us. He seeks to establish confidence. He makes us know His ability and delight to bless us, and then tells us to make our re-



quests. And shall we abuse this confidence by asking any thing to consume it on our lusts? (James iv. 3.) Surely not. The Spirit that works this confidence in us, will only lead us to ask what will glorify the giver; for of Him and through Him and to Him are all things. Rom. xi. 36. Thus did Solomon. He gets his request with every other thing needful added. Thus we see the mind in which he enters on the kingdom.

*Chapter ii.* tells some further secrets. There is here no false humility—He takes all most willingly—He arrays himself with all the royal dignities of the kingdom. So it is with the poor sinner. He knows nothing is too great or too good to take, because nothing is too great or too good for the Lord to give. A sinner may say, What am I that I should be pardoned? what am I that I should

be made one with Christ? what am I that I should say, I am a king and Priest to God? This is wretched unbelief. It appears to be humility, but it is the rankest pride. It refuses to own that God has made me all this without any qualification in me except my need. Unbelief does God an injustice not equalled by any thing else, while faith does justice to His wondrous goodness. So with Solomon. He takes all from God, and returns Him all the praise.

But why does he build the house? Is it as though God needed any thing? (Acts xvii. 25.) No! but as the witness of the contrary. Does he think God can reside in such a house? why the very heaven of heavens cannot contain Him! Here the servant looks at the greatness of the Master—He views the gigantic dimensions of God, and every other

thing falls into insignificance. Then he sends to Hiram for timber. This ~~gentle~~ <sup>gentle</sup> king must contribute to the glory of this house. Then we see the lovely royal courtesies that pass from the one to the other. Thus we see another sample of the kingdom. Not only is the mind of the king in perfect harmony with Jehovah—not only are heaven and earth embracing each other—but also the distant parts of the earth returning each others courtesies. What a contrast to the present! and how should the christian long for such a moment!

*Chapter iii.* This beautifully shows that the house of the wilderness and the house of the glory are substantially the same. The site is the spot where Abraham had long since virtually offered up his dear Isaac, also where David's sacrifice stayed the plague, and caused the current of



both strength and stability. They were no longer wanderers in the desert, but quietly settled at home. So will poor Israel find it in the end, when the Lord will settle them in the land, and give them rest for ever. So also will the church know, when it reaches its destination.

*In chapter v.* every thing is settled in its place. The congregation, priests, and levites are gathered together, and they bring up the ark and set it in its place. Then they all praise. Then the glory fills the house, so that none can stand to minister but Solomon. Here we have the Royal Priest and King. This tells us the Melchisedec character of our Lord in the days of His kingdom.

*In chapter vi.* he turns and blesses the whole congregation: then he commits the whole to the care of God.

*In chapter vii.* the Lord answers

by fire. All this happened in a noted month of the year, the seventh month. It was the feast of tabernacles—all rest and glory.

Such has the church before it.

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#### LETTER FROM LEONARD STRONG.

WRITTEN FROM ENGLAND TO DEMERARA,  
IN OCTOBER 1842.

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*To the dear Brothers and Sisters in  
Jesus whom I love in the truth, in  
Demerara and Essequibo.*

MY BELOVED BRETHREN AND  
SISTERS IN CHRIST,

Grace and peace be multiplied unto you, from God our Father, and the Lord Jesus Christ. This, beloved, is the constant wish expressed by the Holy Ghost through the apostles, for

the saints, even the believers in Christ Jesus ; therefore should it attract our attention, and cause us to examine ourselves, whether we do continually experience and live in the power of this *grace* and *peace*.

It is grace in God that gave His Son for us, while we were yet sinners. It is grace that has abounded to cover all our sins with the blood of His own Son—that has crucified our old man with Christ, and quickened us together with Christ, raising us up together, and making us sit together in heavenly places in Christ. Yes, it is grace that has breathed into our souls the breath of a *new life*, even the life that came down in Jesus—that Jesus laid down as an atonement—that He took up again in resurrection, for us, and carried up to God as our life, our new life, that which every believer in Jesus re-

ccives, and in the power of which he walks with God. It is grace, then, dear brothers and sisters, which having abounded over our sins, and caused us to live through righteousness, now extends to *all our need*, and *every time of it*. It is only as we feel weakness, poverty, emptiness, that we can learn the *fulness of grace*; and continually is our heavenly Father letting us into trying and difficult circumstances on purpose that we may learn the power of His grace to meet our trials, to succour us in our need, and bring us unharmed through the fire. Be not therefore cast down. Strengthen your feeble knees. You are in the wilderness on *purpose* that you may learn God as the *God of all grace*. And remember the lesson taught our beloved brother and companion in trial, Paul, who when he sought to have his trial



removed in persevering prayer, was answered, No, it shall not be removed, but grace given you to overcome—“My grace is sufficient.” And mark how Paul cheerfully submitted—“Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me.”

Peace, dear brothers and sisters, is consequent on grace: it is brought to us through grace, and maintained in us by grace. Jesus brings peace and maintains peace in the conscience. *Peace with God* must be maintained; we cannot do any thing without it; and peace within flows from peace with God; indeed, true peace within is peace from God our Father, and our Lord Jesus Christ.

The first word Jesus spoke when coming to His disciples was, “Peace be unto you.” Peace within cannot be where there is doubt or anxiety or

care: therefore we are told to cast all our care upon God—"Be careful for nothing;" "Let the peace of God rule in your hearts." Dear brothers and sisters, let us *stand in grace*, and we shall *walk in peace*.

It is now nearly six months since we parted, and the time for the revelation of Jesus Christ is hastening on. I have seen and worshipped with many hundreds of God's dear children in England, and experienced much brotherly love, and been pleased and refreshed in spirit by seeing the much love there is among the christians—how they receive one another into their houses, greeting one another as the dearest friends, though unknown to one another in face before.

I do hope it can be said of you as of the Thessalonians, "But as touching brotherly love, ye need not that

I write unto you ; for ye yourselves are taught of God to love one another." Remember that every one that loveth God will love the children of God. O, dear brethren, it is love to God that we so much lack—*real love to God!*—and it is to be increased by realising in our souls more of His wondrous love to us—"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God ; therefore the world knoweth us not, because it knew Him not." I hear of you continually, from dear Collier, or some others of the dear brethren whom God hath set among you for edification and guidance in His word, and promoting the comforts of His love. I hope you are growing in grace and in the knowledge of Jesus. I hope you fully understand and feel that your *pardon, acceptance, and adoption*

as dear children, and heirship of glory, are all secure to you in Christ—that it is through faith in His finished work that you are cleansed from all sin, and brought into a new standing before God in His resurrection. If you will read the 3rd, 4th, and 5th chapters of Romans, you will there perceive your perfect standing before God in the finished work of Christ, before you can walk with God, or bring forth the fruits of a holy life. It is the blood of Christ that has made atonement for your sin; it is in the obedience of Christ you have righteousness; it is in the grace of being accepted in Christ, as perfect, before God, that you can stand by faith and *rejoice in the hope of glory.*

Your power for fruitbearing—bringing forth the fruits of righteousness—is another blessing received through faith in Christ; and this is

set forth in the 6th and 7th chapters of Romans, as consequent on your oneness with Christ in death and resurrection.

In your dying as to your flesh with Christ on the cross, you are become dead to sin, to the law, and to the world. Thus being dead with Christ, we are set free by death ; and thus through the death of Christ we are set free from all hindrances to fruit-bearing ; and then through the resurrection of Christ and our rising in Him, we are brought into the full power of fruit-bearing unto God. This is the newness of life in which we walk. We are married to Him who is raised from the dead, that we should bring forth fruit unto God. Thus being set free from sin by dying with Christ, and made servants to God through rising with Christ, we have our fruit unto holiness, and the

end eternal life. Now mark!—this fruit-bearing unto God has nothing to do with our pardon, acceptance, or adoption as children; all this we have at once through faith in what Christ has done, receiving Him, believing in His name; but it is the effect of union with Christ—the fruit of salvation by Christ.

But mark, dear brethren, the great blessing accompanying an obedient walk, &c.—diligent fruit-bearing unto God. It gives much glory unto the Father (John xv. 8) and manifests you as *Christ's disciples indeed* (John viii. 31, 32), gets us power from the Father (John xii. 25, 26), and brings you into close communion with the Father and the Son through the Holy Ghost. It will bring you into experience of how Christ will manifest Himself unto you and not unto the world (John xiv. 21—23): and again,

it will bring you into the position of receiving answers to prayer, aye, to have whatsoever ye ask, and make you a great blessing to other saints, in obtaining blessings temporal and spiritual (John xv. 7, 16, 1 John iii. 22). Again, I would remark that in order to faithful service to God here—in order to please Him in all things—you must learn from the word what is your relation to the world around you, as a risen saint, and what is the extent of blessing the world is to get through us now. It is clear from the word that we are but as witnesses to the evil in the world and the judgment coming upon it, and, like Noah, to open a refuge for all who will flee from the wrath to come. We are only a first-fruits unto God—a gathering out of all nations to be a body for Christ, to be glorified and admired when He comes.

Now I do hope you all walk as holy brethren, and partakers of the heavenly calling. I do hope you are not seeking rest or pleasure or honour in this world ; if you are, you are not confessing to Christ. I do hope you are not laying up treasure here, nor seeking respectability or rank or high things in this world that crucified your Lord. I do hope that you are walking in simple faith in Christ, and love to one another—that you are not choking the word with the cares of this world, and the deceitfulness of riches. Beware of the love of money ; it is the root of all evil : if you covet money, you will err or stray from the faith ; and though you may be recovered, you will pierce yourselves through with many sorrows.

Read the 5th, 6th, and 7th chapters of Matthew, the 6th of Luke, and 3rd of Philippians. Remember



the Lord.—Every disciple shall be as his Master. Walk as He walked; since “as He is, so are we in this world.” Indeed, my dear brethren, cleave close to the person of Jesus: know *Him*; love *Him*; talk to *Him*; lean on *Him*; take all counsel with *Him*. The constant sense of His presence and love will banish from your hearts the lusts of other things, and make your hearts burn within you with joy unspeakable.

I hope you are all seeking an increase of the body by drawing sinners out of the ruin around you to your Jesus. I hope you bear testimony to all around of pardon through faith in the blood of Jesus. Beloved brethren, God knows how my heart yearns over you all in love—how I long to be with you all. I am only fearful lest you should not press on toward the mark of your calling. I have been led to boast of you here:

God grant my boasting may not be in vain. Remember the presence of the Holy Ghost in each member of Christ ; acknowledge His presence also in the midst of your assemblies ; and while you are delivered from the error of supposing a building of bricks or of wood can be a house of God, do not forget that ye are builded together as an habitation of God through the Spirit.

I have written thus in a few words, my dear brothers and sisters, just to show you of my love and prayers for you. There are many prayers put up for you all, and wherever I have visited the gatherings of christians in this country, they have asked me to meet them one evening in the week, solely for the purpose of telling them of the Lord's work in Demerara ; and all here love you very much. I hope you have greeted and

received in much love the last dear brothers who have, I trust, ere this arrived among you—dear brothers Tweedy and Griffiths.

My love, my much love to you all, dear brothers and sisters in the hope of glory.

I greet you all at Peter's Hall, in Canal No. 3, at the Craig, at Supply, Hyde Park, Glasgow, Berlyn, Renesteign, George Town, Taymouth Manor, Lowlands, Victoria, and at Orange Nassau.

Pray for me, dear brethren and sisters, pray much for me. I will try to pray for you. I do earnestly hope the Lord will bring me out among you again, for His glory and our mutual good.

And now believe me your very affectionate brother in the Lord,

LEONARD STRONG.

ON GROWING IN THE KNOWLEDGE  
OF CHRIST.FROM NOTES OF A LECTURE BY J. HUMPHREYS,  
LONDON, JULY, 1841.

IN spiritual attainment there is a distinction between the knowledge of Christ's work, and the knowledge of His personal character.

It is a question if lack of power in personal ministry and walk has not been in having rested too much in the work of Christ, and not going on in further attainment of the knowledge of Christ,—“That I may know *Him.*”

Our understandings have been too much exercised, rather than our hearts and our consciences.

While the Lord Jesus is at the right hand of God, the saints, as made partakers of the divine nature, are left to manifest God, and this in manifest-

ing love. When we walk in love and manifest love, we walk in God and manifest God. This is the way to walk in the power of the cross—to walk as He walked : his walk led to the cross.

When our hearts and affections are occupied about the person of Christ, then we are in blessing.

The church is always in danger from the atmosphere of the character of the world at any particular time: this now is knowledge, and the antidote to this is the personal character of the Lord Jesus.

EXTRACTS OF LETTERS FROM  
BRETHREN IN THE LORD.

No. 3.

Plymouth, July 1843.

I received your letter of the 16th

June, and was thankful to hear that the Lord was still sustaining you with life in the body for the help of the saints at Demerara.

We remember you frequently in prayer whenever we look round the world on those who are labouring in distant places.

The saints are precious jewels in the sight of Christ and of God; and they are worth taking care of for His name's sake. It is blessed for us to have the habit of soul of judging of every thing here below with the mind of God: not only to look on this wretched ruined world which we see, but also to look at the saints too with the eye of God. If we look at them as they appear, it will cast us down; but it is a joy which we may have in fellowship with Christ to think of them as He

does, and watch over them as He does, because they are His.

We need, beloved, to have our souls strengthened for this, that we do not faint and grow weary in well-doing.

There is, I think, a deepening of the principles of truth in many souls, which I am thankful for, and a preparedness for suffering and trial more than I once saw. But there is less action without on the world than there was.

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Dublin, July 1843.

THIS difference struck me a day or two since.—Under the law the 1st and 2nd commandment was, to love God with all the heart, and the neighbour as oneself. So said the Lord about the law. But now we read as to commandments, “And this is His commandment, that we should believe

on the name of His Son Jesus Christ, and love one another as He gave us commandment." 1 John iii.

Under the law we were *principally* commanded to love God. Under the Gospel we are principally commanded to know and believe that God loves us; for that is the same as believing on the name of His Son.

Under the Law we were *next* commanded to own the claims and affections of neighbourhood—under the Gospel to own the claims and affections of brotherhood, or "one another," as mystically one in Christ. But it is the change in the first or principal commandment which here struck me.

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Roscrea, July 1843.

On the first day of the week I came into Mountmask as I. M'Donough



was reading the latter part of John xiv. Our brother in the Lord, Edward Synge, said some precious words on the coming glory in connection with, "Let not your heart be troubled, I go to prepare a place for you." This we have in union with Jesus, John xvii. So is peace also in Him, and fruitfulness to the Father, and love to the saints, and joy. Chap. xiv. 27; xv. 5, 12; xvi. 21, 22. All we need we have in Jesus our Lord, and yet we know but little the height and the depth of the riches we have in Him.

We went on to Birr, still the Lord keeping His little ones together for blessing; and it is precious when led to pray always. There is nothing too hard for the Lord as to difficulties in connection with the blessing of His saints.

May we commit every thing to Him.

At Syngesfield at 3 o'clock, more than I think usual were gathered. The 26th of 1 Samuel was read. It was remarked, The constant care of the Lord over David His servant, and the uncertain care of the world in the place of Saul's servant falling asleep: this David rebuked; but a deep sleep from the Lord was fallen upon them. Many more precious things were remarked.

At our little prayer-meeting it was on our hearts, that we might be kept from sorrow that the Lord would not have us to sorrow in, and from joy that he would not have us to joy in.

Accept, dear brother, the unfeigned love of all here.

We all desire our love in the bonds of the truth to the dear saints who are in Christ Jesus around you. Pray often for us. And may we all be kept stedfast in the hope which He

has given us, that when He comes we shall be with Him.

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Youghal, Aug. 1843.

I HAVE had considerable trials in various ways for some time since ; but I have great reason to be thankful under all, for the sustaining hand of the Lord, who has indeed been gracious. One of my sons has been removed from this vale of tears. He returned from Malta in a delicate state of health in January last, and was in the hospital at Chatham, where he departed this life on 31st March last. I had every reason to believe he had been converted on his first going out to Malta; and a little before his decease I had written to him on the state of his soul, in answer to which his reply was, "My dear father, do not be uneasy about me, for I feel that my sins are pardoned in

the precious blood of Jesus ; and my whole trust and hope is in Him." And again he said, "O how good the Lord has been to me ! I have found Him my help in time of trouble." This testimony, my dear brother, was most consoling to me, under this trial. I may well say, How gracious thy loving-kindnesses are, my God and my Saviour.

All the dear saints desire to be remembered to you in much love in our dear Lord ; and we do all hope to be often before the throne of grace for you and our dear brethren in Demerara.

*To the brethren.*

Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you. The grace of our Lord Jesus Christ be with you.

# SIMPLE TESTIMONY.

No. 6.

MARCH, 1845.

VOL. I.

## EXPERIENCE IN THE WILDER- NESS.

NUM. XX. 14 to XXI. 20.

HERE we have the intelligence and faith of the people of God shown in two ways.

First, they wish to pass through the land of Edom : they propose to do no injury ; and anything they may require they will pay for : this Edom refuses. How do they act then ? Do they draw the sword ? No. Why ? Because God was in covenant with Edom, Deut. ii. 5.

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The other enemy is Arad, the Canaanite, chap. xxi. 1. He comes out, fights with Israel, and takes some of them prisoners. Do they turn away from him as they did from Edom? No; they vow a vow unto the Lord, that if He will deliver them into their hands, they will utterly destroy their cities. Here we see their intelligence.

To make this plain, we must look at these two enemies as representing civil power, and Satanic power. We look into the world—we see powers; but they are ordained of God, Rom. xiii. We look at Satan at the head of all evil power, and we see that God has determined to destroy both him and his works, Heb. ii. 14, I John iii. 8.

We should then look at all evil lusts in our own breasts, as this evil that we are to destroy. The Lord delivered the people into their hands.

Next, they got discouraged because of the way. If we look at our deliverance from Egypt rightly, we shall esteem it salvation. True we have left the land of onions, leeks, garlick, and cucumbers; but we have also left the land of judgment; and while we think of the joys beyond the desert, we shall pass over it with light hearts.

But they murmured. For this the Lord plagued them with fiery serpents. Moses prays for them. Does the Lord remove them at once? No. If He had, they would have forgotten it. But He always acts so as to call the heart into exercise with Himself. Here the whole mystery of the gospel is offered to our view. See John iii. 14, 15.

After this they go on;—they get nearer to the land,—their eye now catches the fair and distant plains of

the inheritance. How this must have revived them after the toils of the way! And as they get to the borders of the land, what takes place? A well springs up out of the earth! This is the type of that joy that will spring up out of the earth in the days of the kingdom. See Ps. lxxxv.

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### THE FAITHFUL REMNANT.

NOTES TAKEN AT A MEETING OF BRETHREN IN  
LONDON, JULY, 1841.

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#### QUESTION.

How far does scripture show a faithful remnant at the close of each dispensation, in whom the Lord has proved His grace and faithfulness? and what duty have we in this respect?

WE must consider the meaning of "dispensation" as connected with this question. I would define dispen-



sation to be, any ordered arrangement which God has set up in which man has been tried and has failed since his fall.

We must assume that man has already failed—that he is entirely good for nothing—that he is entirely cast out—but all this to bring out the glory of the Lord Jesus Christ.

As dispensation, in the sense we are considering it now, is not connected with man in innocence, so it is not connected with promise; because simple promise rests on the faithfulness of God, not of man.

As regards a faithful remnant, it looks not only to the close, but all through, for failure was always immediate: but there always was a faithful remnant, by the life of God in them, who owned Him. But this would not exactly give us the object of this question, as it has more im-

mediate reference to the close of the dispensation.

It is a very serious question ; it presupposes that we all feel that we are at the close of this dispensation. This should be weighed very seriously before God.

Whenever we walk in conscience before God, we shall find our path simple.

This question also presupposes a certain gathering ; at least a large body of people standing in a certain position before God.

The remnant did not sink with the darkness : not only so, but the Lord, who in the midst of judgment remembers mercy, has raised up testimony against the darkness, and this in grace : and the proper position of the remnant toward those in darkness, is grace. If there is failure in this, God's purpose in them has failed

as to testimony, and they will be set aside—not of course as to salvation, but as to testimony.

When the children of Israel made the golden calf and broke the covenant, then Moses took the tabernacle and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. Joshua, the captain of salvation, remains with the tabernacle, but Moses goes back into the camp, and in this is pattern to us: but more of this hereafter.

Before the flood there was no dispensed order or system; but His Spirit strives with man.

It was not until after his fall that Adam formally takes the headship of his fallen family, though he was the first Adam before his fall. So it is that Christ, though the second Adam, yet does not take His headship formally until in resurrection.

The new world is to be set up; but intermediate from the flood to the setting up of the new world, is the scene of the dispensations.

God looks upon the earth, and communicates the result of looking on the earth, before He sets His hand on it; and this He communicates to the faithful in communion with God. As with Abraham in Sodom.

In looking at the end of a dispensation, God never acts in judgment until remedy is impossible. He sent His messengers, rising up early and sending them. He never destroys the work of His own hands until remedy is impossible. Of course His purpose never fails; and it is not that God did not know the end, but He thus justifies Himself in His own judgments.

At the starting point all is in blessing, but failure instantly sets in, and then the question of the faithful rem-

nant begins at once, distinct from the corporate body. It is the question of faithfulness in the midst of a dispensed system which has failed.

In our dispensation failure did begin at the time of the apostles: this was great mercy to us, because we get the scripture.

In the Epistle of John we read that there were many antichrists. In Jude, there were certain men crept in unawares; others went out because they were not of us. There were corrupters present within, or open hostility without. But the real place of faithfulness was in the remnant which judged the dispensation, not in the dispensation which was judged. This may need more spiritual discernment in the present dispensation, because of the less tangible form of it.

The moment I see a person setting

up the corporate character of the dispensation, that moment I see a thing to be judged. The remnant are found faithful where the system is unfaithful.

Here prophecy comes in:—by a prophet He brought them out of Egypt. And here the spirit of grace comes in:—the Lord Jesus Christ wept over Jerusalem. This is the spirit of grace; and this is connected with the spirit of intercession, “Lord, how long?” This spirit of intercession we find in Abraham, “Wilt thou also destroy the righteous with the wicked?” he interceded for the city, but the Lord answered not in Abraham’s way, but in sparing Lot out of the judged thing.

In the time of Uzziah, the spirit of prophecy came in. This was the necessity of the case.

In Isaiah vi. First the glory comes

in—and this the glory of the Lord Jesus Christ. See John xii. 39, 41—and the first thing in the prophet is the consciousness of his own condition, “Woe is me, for I am undone; because I am a man of unclean lips.”

So it was also with Gideon, “Behold, my family is poor in Manasseh, and I am the least in my father’s house.” The prophet cries, “Woe is *me!*”—not Israel. He confesses unclean lips—that there was no right testimony; then his lips are touched, and he pronounces judgment upon Israel. But he cries, “Lord, how long?” He knew that the Lord would not cast off His people. Then in answer he is told that they should return in the end. So it was with Habakkuk: he first complains of the evil of the people; then, when he is told that the Chaldeans shall come upon them, he begins to intercede,

because of the wicked devouring the man that is more righteous than he. And so it was with Moses—Blot me out if you don't spare your own people. Though when he came down, he executed terrible judgment when the remnant was separated.

At the close of the dispensation, God sets aside what in grace and mercy He lingered over; then the remnant are called out into a place of faithful testimony; and this cannot be shrunk from. This testimony draws out enmity—not to go with them says, They are wrong. Israel could not bear the breaking down of the corporate system.

Whenever we find the assertion of the privileges of the dispensation where we find the absence of the moral power of them, there we find the things to be judged.

The amount of grace and love in



this testimony will never hinder the enmity. Moses might say, "If thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." And so Paul might show that he loved them as much as Moses, which I believe is the meaning of that passage in Rom. ix. Yet His name is blasphemed among that people unto this day.

In the midst of the harass of soul, because of the evil of corruption, rest and quietness of spirit will be found in grace. Mere abstract righteousness will never give this.

When Moses identified God and the people, then he interceded for the people; but when he came down and identified the glory of God with the people, then he cut off the people.

The place where God spake to Moses face to face, was in the tabernacle of the congregation, not in the

mount. Joshua remained there, as captain of salvation ; and every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. But Moses turned again into the camp. This it needs wonderful grace to be able to do ; to be able to go in the righteousness of communion with God, into the place from whence the people were called out, to gather people out.

If any one asked him as to the place he had without the camp, his answer was, he had the Lord to speak to him face to face.

The moment you separate righteousness from the power of grace that goes into the camp to gather people out, then you get sectarianism—self-satisfaction, if not personally in the evil.

If talking to God face to face, do

not be surprised if people in the camp do not understand you. Bear with them. Never seek justification, in one sense, in any thing. The moment we are contented to be nothing, not caring what character we get provided God's character is untouched, and if there is no one to justify, God will justify.

When Miriam and Aaron spake against Moses, the Lord came down and vindicated him (Num. xii.). So Christ had no one here to declare His generation.

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## THE AARONIC AND MELCHISEDEC PRIESTHOOD.

NOTES TAKEN AT A MEETING OF BRETHERN IN  
LONDON, JULY 1841.

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J. N. DARBY.

The Aaronical priesthood is provi-

sional for evil without reference to judgment.

In it we have purity, discerning between good and evil, entering into the holiest, intercession, and blessing by virtue of sacrifice before Aaron came down. Lev. ix. 22.

This Christ is now, as to service, while He is priest after the order of Melchisedec.

We understand our title to royalty in Melchisedec, priest of the most high God, possessor of heaven and earth; not merely the God of Israel but the God of the whole earth,—the gods of the Gentiles all set aside, and the Lord Jesus the centre and minister of all this blessing; blessing the people, and blessing God for the people, not merely interceding for sinners; though this is the foundation of the other.

But after all, we are not to con-

sider the Melchisedec, in one sense, higher than the Aaronic.

We are kings with Melchisedec. The King becomes priest: this is perfection. It is not, in one sense, perfection, to have the Lord Jesus Christ interceding for our imperfection: but our blessing is, to be associated with Him in all His blessing. He becomes Mediator to the earth of blessing, specially to the Jews, but to the whole earth.

As regards Aaronic priesthood, we get another thing—present mediation for the church.

We must always hold these two things, mediation and union.

Christ's intercession for us is to maintain our communion with God in the righteousness we are made in Him.

Our union with Him is in resurrection; and we are brought into

conflict with the Canaanites because redeemed out of Egypt.

We were slaves of Pharaoh, but are conquerors of the Canaanites.

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A. CAMPBELL.

As regards our Priesthood there is hope—the association of power with grace. And this is the greatest possible enjoyment of a soul born of God—the joy of distributing all the bounties and blessings, which we shall be the channels of communicating to the world.

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ON PUTTING AWAY THE GUILT  
OF INNOCENT BLOOD.

DEUT. XXI.

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THERE are two positions in which people are found in reference to the cross of our Lord Jesus Christ.

1st In the guilt of having crucified Him.

2nd In the blessing of His being crucified for them.

Christ is the innocent one who has been slain in the field of this world. "Though they found no cause of death in him, yet desired they Pilate that he should be slain."

From this guilt all the redeemed are entirely set free. Instead of Christ being crucified by them, they are crucified with Him; and therefore they are identified with the death of Christ as the appointment of God for their salvation, instead of being identified with the sin of man in His rejection.

There are some things noted here as to the peculiar position of those who are themselves delivered from the guilt of having crucified Christ. They are not supposed to be in that

part of the world least involved in that guilt ; but to them the shameful spot is close at hand—they are in *the city next unto the slain man*.

We now, as Christians, are in the world as in the place charged with the guilt of having crucified Christ ; while we ourselves in the mercy of God, are freed from that guilt.

The most notorious event in this world's history, in the estimate of those who are the saints of God, is that Christ was crucified in it.

If you are in this world as having in the system to which you belong, little rumour of Christ crucified by wicked hands, then you belong not to this city, for *it is next unto the slain man*.

The chief event noticed in this city, is that the innocent man was slain *close to it*. No part of the field is worse in character than that part on the borders of this city.



The systems of this world have very little notice taken in them, of Christ being crucified by wicked hands;—to them it is as a thing done at a distance, and it does not concern them much: but not so with those who are builded together for an habitation of God; they are next unto the slain man, and yet not guilty of having slain him.

Some of the most practical things in reference to our place in this world, are noted here. *It is a rough valley that is neither eared nor sown.*

They who are guilty of rejecting Christ in this world, are a people who have expectations of getting good from the world, which God teaches His own people that they cannot get.

The people of this world suppose it to be a fair and fruitful field for sowing their expectations and reap-

ing their reward: but they who continue in such a state are among the enemies of Christ. They who love Christ are brought to take their place in this world as in a rough valley, that is neither cared nor sown.

The ordered systems of this world find it the place of their exaltation and glory; but to the people of God it is *a rough valley*,—its paths are rugged, and its scenes are humiliating. It has not been *cared*—no good has been got out of it. It has not been *sown*—no good for a productive end has been set in it. Such is the world to those that are identified with Christ crucified. It is their peaceful place and their guiltless place in the sight of God; and miserable would it be to have it for the more fertile scenes in identification with the murderers.

To despise this rough valley that

is neither eared nor sown, and instead thereof to "*mind earthly things,*" is one of the characters of "*the enemies of the cross of Christ,*" See Phil. iii. 18.

But the power of the cross is to connect us with that rough valley in all our ways; for by the cross of our Lord Jesus Christ the world is crucified unto us, and we unto the world." Gal. vi. 14.

It was in this rough valley that the elders\* of the guiltless city were identified with the death of the offering appointed of God, instead of being identified with the murderers of the innocent man whom wicked hands had slain.

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\* In the elders of the city being brought down, it is signified that the city is corporately guiltless, not merely individuals in the city.

In the cross of the Lord Jesus Christ both of these are combined.

In the cross is seen the innocent man slain in the field of this world.

In the cross is also seen the offering appointed of God through which there is no charge of guilt for having crucified Christ, while there is everlasting salvation through Him who was crucified.

These two things are marked by Peter in his preaching on the day of Pentecost. He tells them what man had been doing in the crucifixion of Christ. He also tells them what God had been doing. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

When their wicked hands crucified Christ and slew Him, then the innocent blood was shed in the field, but

because of the determinate counsel and foreknowledge of God, a provision for delivering from guilt was then made.

When we are brought into the rough valley which is neither eared nor sown, we are there associated with Christ in his dissociation from this world in its labour and its toil. As a type of this it was needful that the heifer which was brought into the rough valley should be one that had *not been wrought with and that had not drawn in the yoke*. Such is Christ to those who are delivered from the guilt of having crucified Him. They know Him as not being of the world. The world would have received Christ, if He joined in forwarding the world's works; but instead of this, he testified of it that the works thereof were evil, and therefore the world hated Him. But

it is in His dissociation from the world's works that the saints receive Him, they themselves being brought with Him into this dissociation.

When Peter wrote to the strangers of the dispersion, who were taken from among the worldly Jews, and who had crucified Christ, he does not say to them, "Whom ye have taken and by wicked hands have crucified and slain;" but he tells them that they were "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience and sprinkling of the blood of Jesus Christ.*"

They no longer belonged to that untoward generation, and they ceased to be identified with its acts. When they *repented* and were *baptized*, they were changed from man's mind to God's mind, in reference to Christ, and were exhibited as identified with

Christ in His death, as a thing which was done for them in the mercy of God, not by them in their own wickedness.

There was a pattern of this in the treatment of Joseph at the hands of his brethren. He first sets before them what they had done, "I am Joseph your brother, whom ye sold into Egypt." He then leads them away from what they had done to what God had done: "Now therefore be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." See Gen. xlv. 1—15.

As to their own act in crucifying Christ, they knew not what they did, Luke xxiii. 34; it was through ignorance they did it, Acts iii. 17. But God leads the redeemed into knowledge and full participation with what He did, and with all its glorious re-

sults, and dissociates them from the other.

Such is His workmanship in grace and love in Christ Jesus.

O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past finding out ! For who hath known the mind of the Lord ? or who hath been His counsellor ? or who hath first given to Him, and it shall be recompensed unto him again ? for of Him and through Him and to Him are all things : to whom be glory for ever, Amen.

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ON THE TWENTY-FOUR ELDERS,  
AND  
THE FOUR LIVING CREATURES.  
REV. IV.

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In the twenty-four elders are the



emblems of dignity, and in the four living creatures\* are the emblems of power.

In this vision we are shown the use which the elders make of their dignity, and the use which the living creatures make of their power; and in this, the light of that day of which we now are the children shines on our path as the servants of Christ.

In the twenty-four elders are the emblems of *dignity*—they are sitting on *thrones* † round about the throne, they are clothed in white raiment,

\* The word here translated "beasts," is the same word as that properly translated "living creatures," in Ezek. i. It is not the same word as that translated "beast" in chap. xiii. Nor does it signify a beast in the same sense.

† The word here translated "seats" is the same word as that which in the same verse is translated "throne."

and they have on their heads crowns of gold. Such is their royal dignity.

In the four living creatures are the emblems of power—they are full of eyes before and behind; they have ability to look forward at things to come, or to look back at things past. One is seen like a lion in strength, another like an eagle in speed. They each had six wings, and they were full of eyes within. Such were their emblems of power.

But what use do the elders make of their dignity? and what use do the living creatures make of their power?

The twenty-four elders cause their thrones to minister to the supreme glory of *the* throne round about which theirs are set, because they fall upon their faces before Him that sat upon it.

The translators do not appear to have perceived this, and therefore, in their own wisdom, they took from the glory given to the saints, lest it might interfere with the glory of God; and so they said there were *seats (not thrones)* round about the throne. So it is with many now.

As the elders, by falling on their faces, give proof that there is no self-exaltation in their thrones, so also with their crowns—they cast their crowns before the throne, and thus they manifest an entire renunciation of self, saying, “Thou art worthy,” &c.

So it is also with the living creatures as to their power, “They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come!”

Their work is incessant—they *rest not* day and night; yet they talk not

of their own power, but of the Lord God Almighty.

They lose sight of themselves in the presence of Him who is *Almighty*.

#### A HYMN.

- 1 Press forward and fear not, the billows may roll,  
But the power of Jesus their rage can control;  
Though waves rise in anger their tumults shall cease,  
One word of His bidding shall hush them to peace.
- 2 Press forward and fear not, tho' trial be near,  
The Lord is our refuge, whom then shall we fear?  
His staff is our comfort, our safeguard His rod,  
Then let us be steadfast and trust in our God.
- 3 Press forward and fear not, be strong in the Lord,  
In the pow'r of His promise, the truth of His word;  
Through the sea and the desert our pathway may tend,  
But He who hath sav'd us will save to the end.
- 4 Then forward and fear not, we'll speed on our way,  
Why should we e'er shrink from our path in dismay?  
We tread but the road which our leader has trod,  
Then let us press forward and trust in our God.

# SIMPLE TESTIMONY.

No. 7.

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VOL. I.

## THE YEAR OF JUBILEE.

LEV. XXV.

THE purpose of God is, that all the bitter consequences of sin should be removed, as well as the sin itself forgiven, and that all this, in His love, should be accomplished by the Lord Jesus Christ.

The saints now stand in the forgiveness of sins as typified in the day of atonement, while they also stand in other blessings too ; but we wait for further deliverances in the grace

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that is to be brought to us at the revelation of Jesus Christ, 1 Pet. i. 13. This was foreshown in the year of jubilee.

There are many of the consequences of sin from which the saints will not be delivered while in the body, until the Lord Jesus Christ comes back from heaven ; but we now have redemption through His blood, the forgiveness of sins, and all the other blessings are made sure to us in Him ; but we have need of patience for a little while.

The immediate blessings of the day of atonement are now enjoyed by us, before the further blessings of the year of jubilee come in, though these too are enjoyed in communion, in faith and hope, and in the earnest of the Spirit ; but there are blessings connected with possession and family, as also in deliverance from poverty

and bondage, for which we wait until the trump of God, at the coming of the Lord.

But all those further blessings of the year of jubilee flow from the forgiveness of sins on the day of atonement, and so it was on the day of atonement that the year of jubilee began.\* The blessings of the day of glory, as well as the blessings of the day of grace, are all traced up to

\* On the day of atonement, as unfolded in Lev. xvi., the house of Aaron came at once into the blessings of it, when the priest *went in* and sprinkled the blood of the bullock; but all the congregation of Israel did not until the priest *came out*. We now, as typified by the house of Aaron, are in present acceptance and forgiveness; but all Israel will not be so until the coming of Christ. It is *in that day* that a fountain shall be opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

the offering of Christ as a sacrifice for our sins.

It is with this testimony that the servants of Christ meet the many antichrists of this evil day. He is an antichrist who declares that blessing can come to this sinful world by any but by Christ, who alone made such an offering for sin as could be pleasing unto God, and which He could righteously own in the removal of the curse and the bringing in of all blessing.

While the principles of the year of jubilee have their particular application to the deliverance of the Jew, and also their application to the deliverance of the saints, yet they also extend beyond these to "*the restitution of all things.*"

The year of jubilee was specially marked by its being a year of rest. While every seventh day was a day



of rest, and while every seventh year was a year of rest, yet the jubilee went beyond them all in a more perfect exhibition of the rest that remains ; and it was a seventh seventh year—a seventh year of rest—as marking perfection beyond any of them. It entered into the eighth year also—the fiftieth year being an eighth year—as marking “*all things new.*” See Rev. xxi. 5.

While in the circumstances of this groaning creation, we are subject to trouble and toil ; but there remaineth a rest to the people of God, when the blessing of all around will be so full that it will only need to be enjoyed—nothing evil being there to toil against, nothing good being wanted to toil for, the one being all gone, the other being all at hand.

When the trumpet of the jubilee was sounded, they were to proclaim

liberty throughout all the land. Though we now have our present blessing in the liberty wherewith Christ has made us free, and as the sons of God have received the spirit of adoption, not the spirit of bondage, yet we are waiting until the coming of the Lord for "*the glorious liberty of the children of God.*" See Rom. viii. 15—23. Now while in this body we groan, being burdened; but at the coming of Christ we shall be delivered from the painful pressure of every burden that could ever cause a groan, and there will be all gladness and joy, and sorrow and mourning shall flee away. Creation shall be delivered from the bondage of corruption, all the servitude of sin being done away by Christ.

And it is not only that the coming of the Lord has in it a future deliverance, but in the prospect of His

coming there is a present lessening of the severity of trial. The importance of present things sinks under the power of that word, "The coming of the Lord draweth nigh."

He who considered the year of jubilee to be far off at the time when it was nigh at hand, would from this very thing be the oppressor of his brethren; because in his dealings with them he would estimate present things more than it was meet and right to do; and therefore the command was, "If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years, of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and

according to the fewness of years thou shalt diminish the price of it ; for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another ; but thou shalt fear thy God, for I am the Lord your God.”

Whether we be the buyers or the sellers, the receivers or the givers, there will be a lessening of the estimate of present things as the coming of the Lord is seen to draw nigh ; and this among brethren is essential to their not oppressing one another. It was that servant that said in his heart, “ My Lord delayeth His coming,” that also began to beat the menservants and maidens, and to eat and drink, and to be drunken.

The Lord being at hand and His coming quickly, necessarily lessens the value of those present things that shall be done away at His coming.

And oppression is the consequence of giving them a value which they do not possess ; this false value being the result of not considering that the day approacheth.

If in dealing with our brethren we consider that the Lord will soon come to set them free from their difficulties, we shall ourselves be more gracious, tender, and gentle in the way of exercising any present deliverance which the Lord may enable us to give.

In ver. 23 we see the ground of the abiding security of the portion of the redeemed—that the Lord reserves His own title to it, and thus secures it for them for ever.—“The land shall not be sold for ever, for the land is mine; for ye are strangers and sojourners with me.” If the land was theirs, not His, then they would lose it ; but He kept it to Himself, and thus secured it for them. And

so the king of Assyria may fill the breadth of the land, yet it is not his land, but "*thy land, O Immanuel.*" See Is. viii. And because the gifts and calling of God are without repentance, the land once given is finally restored, and much more than restored. Every power that maintains a possession on any ground save the purpose of God to have it so, must be set aside, that the promises of God may be all yea and amen to those to whom they are given in Christ. This applies to all things both in heaven and in earth.

The gracious provisions of the year of jubilee were specially ordered for the relief of a poor brother. As the year of jubilee was nearer at hand, so the trials of the poor brother were more easily met ; but when the year of jubilee was come, then his deliverance was immediate and complete.

We are called into communion with the Lord in the deliverance He will give in the day of His appearing, that our sympathies may be drawn out, and our power exercised toward a poor brother, according to the same grace.

There are many troubles under which a believer groans, which, though they are not in themselves sins, yet are the consequences of sin, and while the sin is forgiven these consequences of sin continue, and oftentimes as long as we are in the body ; but the coming of the Lord will set us free from them all. In the history of David there are remarkable instances of this, but in our own histories we may find them too.

In looking at Israel we see blessings forfeited by them, in which they can never be reinstated until the coming of Christ.

In looking at creation we see po-

verty and misery, which never can be removed until the coming of Christ; and for ourselves, while in the body now, our place is one of suffering and groaning, while the redemption of the body will not be until the Lord Himself shall descend from heaven.

But while this is so generally, it is also so in a special way in individual and particular cases; for while the promise is that the diligent soul shall be made fat, there is also a leanness of soul from grieving the Holy Spirit of God, and from neglecting the word of God—the needful stay of every saint—the word by which we live and by which we grow.

But from whatever cause the poverty has arisen, the poverty itself becomes the occasion of sympathy, when the sufferer is an object of sympathy with the Lord.

While the Lord is very righteous



in His disallowance of all evil, yet in dealing with the poverty that may be the consequence of that evil, He is very tender and rich in grace.

There are four aspects of the poor brother in this chapter :—

1st, If he waxed poor, and sold some of his possession ; the labour of love in this case is, to get him back his possession.

2nd, If he waxed poor and fell into decay, then he was to be relieved.

3rd, If he waxed poor and be sold unto thee, then thou shalt not compel him to serve as a bond-servant, and thou shalt not rule over him with rigour, and his service cannot last longer than the year of jubilee.

4th, If he wax poor and sell himself to a stranger, let him be redeemed again, if he or any of his family can do so : but the stranger shall not rule with rigour over him *in thy sight*.

There are limits to the oppression of the children of God by any strange power, and there are abiding liberties given them in the Lord that no stranger can be allowed to intermeddle with ; and if so, their brethren must righteously interfere, and not suffer it to be so. There is a freedom for the spirit of a saint that no stranger should be allowed to restrain. There is the liberty wherewith Christ has made us free, and which no power in heaven or in earth should be allowed to make the least infringement on. There are other liberties which may now for a season be forfeited, but these too shall soon be regained, and much more than regained.

Yet a little while, and he that shall come will come, and will not tarry.

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*The following are extracts from remarks made at a meeting of brethren in George Town, Demerara, on Dec. 26, 1844; when the year of Jubilee was the subject for consideration.*

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LEONARD STRONG.

WE know that the Lord took up Israel in order by them to reveal His ways and acts, and to show out His further purposes in shadows of good things to come.

We know that we are called into Jesus and that it is our privilege to know the purposes of God. "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times, He might gather together in one all things in Christ,

both which are in heaven, and which are on earth; even in Him in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Eph. i. 9—11.

The Holy Ghost is our teacher, and we need to learn from the word.

We must get God's mind as to present things and future things in order to walk right in present things.

God took up Israel as a royal nation, but He had other higher purposes for us, as a royal nation, we have liberty through the atonement for sin. We have no liberty through sin, but bondage and misery. The first thing for a man to see is, that the blood has made an atonement for sin, Lev. xvi. After Aaron had made an end of reconciling the holy place, and the tabernacle of the cou-

gregation, and the altar, we find the scape-goat that was reserved, brought forward, that *Israel* might see that an atonement had been made. This is accomplished before the land can get liberty. No blessing is enjoyed but by atonement. Christ has bought the field or the land.

God always has His mind on rest. God looks down and sees all the oppression. He looks on our markets and on our stores, and marks all the evil there, while His mind is filled with His gracious purposes of giving creation rest from the disorder sin has brought in.

The land was to get a sabbath. We are here called back to the curse pronounced on the ground, "Cursed is the ground for thy sake."

We should not have the thought that all the things of the earth are necessarily bad. We should look

forward to see how beautiful all will be, by and bye, when there shall be no more death and no more curse, when tears shall be wiped away from off all faces. See Rev. xxi. 4, xxii. 3, Is. xxv. 8.

We should not be always buried in the circumstances of the fall, but look up to Jesus, and see the deliverance that is coming.

We never know how to appreciate the atonement unless we are happy in Jesus. The atonement has not had its full effect if you only say, "O! I am not to go hell," and then go on in the world.

All things are in confusion through man, but God will set all to right again.

We are called into fellowship with God. We are to have large thoughts of the future, the new heavens and the new earth.

Any thing a saint has, he should hold it as in redemption. The saint is rich that holds what He has with the Lord. Poor is that man that has his possessions only from the earth. The year of Jubilee will strip him of it all.

Man was made to have possessions ; and when in the cross we lay down our flesh, and take new life in Christ, there we have possession, riches, and family love that never ends. In the Father's house there are all the family associations—an elder brother with brethren dwelling in love. Every thing now is marred and spoiled through sin. Troubles arise in families, death divides, and sin spoils all.

I was struck with the way a poor brother might be redeemed, in verse 49. We have a kinsman-redeemer Jesus. I am not able to redeem my-

self, I look to Him. We have redemption by price and by power. There was the blood of the lamb by which Israel was saved in Egypt and the power that divided the sea, and brought them safely through. Suppose you have waxen poor in the things of God, you must go to your kinsman-redeemer. How do saints often wax poor by thinking too much about the land and earthly things! these are not your riches. You go then to Jesus, and you confess your foolishness, and get the enjoyment of your true possession.

The blessings of the year of jubilee are for the redeemed—God's people; they are the poor—showing them that whatever bondage they were in, they would be delivered from it at the year of jubilee. But the heathen, if bondmen before, would be so after. They who have



not come to Jesus, but keep back from Christ because they like liberty to commit sin, do not know that they are in bondage to Satan.

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WILLIAM MORDAL.

[ *Our beloved brother, William Mordal, slept in Jesus in a fortnight after his testimony in the following remarks.* ]

How is it that we are poor who have such rich blessing? Is it not because we are so slow to enter into all that God has promised us? Joshua said to the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you? And how is it, dear brethren, you are so slack in entering into the blessings—the riches in Christ—which our living God has given us? The Holy Ghost speaks in the strongest way, “He

that spared not His *own Son*, but delivered Him up for us all, *how shall He not* with Him also *freely* give us *all things.*" How often we find principles brought out clearly, and brought out in teaching, and then afterwards the persons are so poor ! How is it then that when the very words are in our mouth, that we will set value upon things that perish, that must go out in the jubilee ? Is it the thought that the day is some distance off ? If to-morrow we set our hearts more on little things than we do to-day, let us look well and examine our hearts. and see why it is so. See 2 Pet. iii. 10, 11.

Riches make to themselves wings and fly away. How often have I thought of that ! As soon as you think you have them in your grasp they are gone.

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## CHARLES H. AVELINE.

I WOULD say a few words as to the brother who is waxen poor. There is deliverance in God: all that is in the hands of man fails.

Many Christians have sold themselves unto their brethren to lord it over them. They waxed poor—they knew but little—and they gave themselves up to those who they thought had more knowledge. If we have a little more light, and have freedom, we should go to redeem our brethren. It would cost us some little trouble. May the Lord lay this on our consciences.

The sinner who has not heard the sound now has no trumpet of jubilee to sound for him, when it sounds for the saints and for the Jew.

## LEONARD STRONG.

I WOULD make one remark to carry

out what our brother said. Whenever we see a christian going to the world for his prayers and for ordinances, he has waxen poor and sold himself to a stranger. Such are objects for us to minister to in love—to pray about them—to labour to get them out—And then we have this comfort, if we cannot succeed, the year of jubilee will get them out. But blessed are they who get out now.

God grant that the year of jubilee may not have to bring us out of any willing bondage ; but from that only to which all the saints are subject.

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## ON HISTORY,

AS RECORDED IN THE SACRED SCRIPTURES.

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HISTORY, as recorded in scripture, has its incidents chosen according to

the wisdom of God. Certain periods He has passed over in silence.

Many individuals and circumstances, of importance in the sight of man have also been unnoticed in a remarkable manner, while others are taken up and dwelt on with very peculiar precision.

The Spirit of God has taken up certain details in history to unfold the purposes of God in blessing, and to show out His judgments on all things around, together with the character of the judged things.

The things recorded have their magnitude in them from the mind of God unfolded in them.

The history of Ishmael and Isaac was to allegorize the two covenants.

Again, in Melchisedec.—His name, his place, his office, were all to show forth Christ.

The Spirit of God has not given

us the facts of history in the sacred scriptures, merely because they happened, but because God had something of His own mind to show out in them.

In history in scripture, glory is given to God—the purposes of God are shown out—the overthrow of all human plans is developed, and that nothing has any value in it save from its connection with Christ.

When the wisdom of God was shown out in Solomon, the infant child of a harlot mother was chosen as the object to display it, and to set all Israel in admiration ; for the ways of Him who is greater than Solomon were thus to be set forth.

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## LETTER FROM LEONARD STRONG.

WRITTEN FROM ENGLAND TO DEMERARA,  
IN APRIL 1843.

*To my dear Brethren—the saints and faithful in Christ Jesus, who meet simply as such, in the name of our Lord and Master, looking for that blessed hope, His glorious appearing.*

It is now more than two weeks since your bountiful expression of love to me and mine, and desire for my return among you, came to hand, as forwarded by our dear brother and fellow-soldier in the faith, John Barlow.

It has indeed, dear brethren, much humbled me to think how unworthy I am of all this care on your part; and I can only reconcile myself to the thought of such a draught on your carnal things, by considering it as fruit that abounds to the glory of God on

your behalf : and this, dear brethren, is the prominent desire of my heart, the Lord knows, that fruit may abound to your account through Jesus Christ; for to hear that your conversation is such as becometh saints, and that you stand fast in one spirit, striving together for the faith of the gospel, is truly my greatest joy.

Since my landing in England, I can truly say, my heart has never turned away from the desire of continuing to labour, if the Lord preserve me, among you the rest of my life.

I ever desire to feel love for all the saints ;—if we love God we shall love the children of God. I would seek to have no partiality, neither any separate interest, from the welfare of each and every believer, as intimately connected with the glory of Christ ; but I feel especial responsibilities to God concerning you among whom I



have gone preaching the gospel of God. It was among you my labours in the gospel begun. It was among you the Lord opened my eyes to the truth of His speedy return to reign over the earth, and our hope of glory in the first resurrection at His appearing. It was among you the Lord opened my eyes to the apostacy in which I was standing, and the dishonour done to the headship of Jesus, as also to the sovereignty of the Holy Ghost in the church. And it was among you the Lord gave me grace to come out from the evil of human systems and carnal ordinances (with which I was connected in the English established religion) and trust simply in Him and the word of His grace, which is able to build us up and give us an inheritance among His saints, through faith in Jesus. And therefore it is that I feel especially called, unless the Lord plainly show me

otherwise, to seek among you to finish my course with joy, the Lord upholding me by His grace.

I am quite sure it was of the Lord that I should leave you for a time, that my name might be taken away from the work, and it might be manifest as the Lord's alone.

And had the Lord been so pleased to have carried out and extended the work of testimony to His all-sufficient grace and the heavenly calling of the christian in such a manner as to have left me no room among you for labour, or satisfied you that Demerara was no longer my especial place for service, I should have been the more easily led to suppose it was our Master's will for me to remain away.

But perceiving you still to be in much weakness as to brethren gifted to labour in word and doctrine; seeing you also sorely beset by the wiles of

the serpent—on the one side by the high but false pretensions of the English national priesthood, with their forms of worship, worldly sanctuary, and carnal ordinances ; on the other side by headiness, self-will, and self-exaltation, and worldliness in religion, which are alike so contrary to the simplicity of Christ—I do feel the strongest impression that my path is, to cast myself in among you, to bear your burdens, to share your sorrows, and joy in your triumph of faith.

As long as I think my poor presence can be of the slightest comfort to any, or in the least conduce to the furtherance of your joy and faith, I look to the Lord to bring me out among you.

I feel also that I have in many instances a secular responsibility to God on your behalf.—In the matter of the rooms at Peter's Hall, Perse-

verance, and Lowlands, I feel myself a debtor to be personally present among you. Nevertheless, I do feel jealous lest I be led away by personal affection toward those who are, through grace, my children in the faith, or any foolish thought of my being necessary to the prosperity of God's truth, poor, weak, and worthless worm as I am !

The Lord has graciously used me while in England ; and there is great need of faithful unwearied labour here.

Now beloved brethren, whether we meet in this world or not, may the Lord keep us stedfast in *the truth as it is in Jesus*. Nothing can save a sinner but *belief of the truth*. Nothing can preserve a saint from the errors that are abroad but *the love of the truth*.

( *To be Continued.* )

# SIMPLE TESTIMONY.

No. 8.

MAY, 1845.

VOL. I.

## ON THE STANDING OF THEM THAT ARE IN CHRIST JESUS.

ROM. VIII. 1.

NOTES TAKEN AT A MEETING OF BRETHREN AT  
PETER'S HALL, DEMERARA, APRIL, 1844.

LEONARD STRONG.

WE cannot walk so as to glorify God, unless we walk according to our standing. If we live in the Spirit, let us also walk in the Spirit. Salvation is not involved in it, but pleasing God is involved in it, and happiness is involved in it; for happiness is in intercourse with God.

Nothing is more wretched than when a saint gets entangled in the law ; he gets unhappy and gets worldly. When we realize our life as risen with Christ, we are in a region of blessedness, and shall not sin. Fear of hell never made a man give up his sin yet. The law never made a man a righteous man. When we realize our union with Christ, we spontaneously do good.

In Rom. i. we see man left to himself, and in Rom. ii. we see man under the law, and both are vile ; but the man under the law was the worse. People would say, "Take an Indian from the bush, and teach him what is right and wrong, and you will make him a better man." This was proved when God said, "Do this, and I will bless you." But there was another master in their flesh, and to him they would yield.

The law of God had no power at all to make men good ; the law of sin had power to make them bad ; but now we have the law of the spirit of life in Christ Jesus, to make us love God, and serve God, and walk with God. The Holy Ghost tells you what you are in Jesus. Children of God, rejoice in your Father !—children of God, be happy in your Father ! your remedy against sin is to keep yourself in a happy state. You come into a meeting, and some brother tells you what you are in Jesus, and what you will be in His glory, and you realize yourself in heaven. You may then get into another scene, where all is temptation, and there is a reaction, and you feel yourself a poor weak man, and, it may be, you get into sin. Then a man comes and says, “ You are in sin, you will go to hell ;” but another comes and says, “ Brother,

are you happy in Jesus? brother, what a goodly heritage is ours!" Why the very word *brother* has relationship to Jesus in it; and then you are lifted out of your temptation, and you go on your way rejoicing. I would warn brethren who take the oversight of others against coming with a high hand to an erring believer, frightening him, and threatening to put him away, and disowning him as a christian. When we consider our weakness and our little measure of gift, and then have the thought of oversight, it is a very serious thing. He is one of God's sheep—one of those that are dear to God; and we should take care lest we would put law on him instead of grace.

In Psalm xvi. we see Christ, who walked about as a poor man upon earth, saying, "Yea, I have a goodly heritage." He could die because He



would rise again ; and He could be happy, though not having where to lay His head ; and we now have our portion with Him.

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NICODEMUS & THE NEW BIRTH.  
JOHN III.

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NICODEMUS thought, as many now think, that Christ was a teacher to make people better, by telling them what they themselves should do, and not that He was a Saviour, to make them new people by bringing them into what He did for them.

Nicodemus thought that there was some good in man, and that this good might be improved by teaching. Christ taught him that there was no good at all in man—that he needed to get life as a poor dead sinner.

If good was in us, Christ would not have been delivered up for us ; and he who thinks that there is good in his flesh does not know how to value Christ.

Christ was not given to us, as in our natural state, to strengthen us, as though we had life in a very weak state ; but He was given to quicken us, as having no life at all. He was not given to make us better, as if we were in some sense good before ; but He was given to make us new. Our happiness is in having done with our old state, and in being new creatures in Christ Jesus.

Nicodemus thought that he was an enlightened man ; but Christ showed him that he could not see the kingdom of God—" Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Nicodemus thought that the things of God could be known by improving and exercising the faculties of natural men ; but Christ taught him that it was only as being quickened with a new life that any could see the kingdom of God.

Nicodemus showed in himself at once the signs of a natural man, in not perceiving this ; for 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 (1 Cor. ii. 14), and therefore Nicodemus, as a natural man, says, " How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? "

Christ replies to Nicodemus by making a direct statement of the truth which is discerned by a spiritual

man—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Water is emblematic of that which cleanses. The Spirit it is which quickeneth.

Christ first showed a man's incompetency to *see* the kingdom of God; He next declared a man's unfitness for *entering* the kingdom of God—"Except a man be born of water and of the Spirit, he cannot *enter* into the kingdom of God."

Nobody, in the unclean and dead state of those who are dead in trespasses and sins, can enter into the kingdom of God.

So the natural man, in the best state of improvement he can be brought into, is altogether unfit for God.

"That which is born of the flesh is flesh, and that which is born of the

Spirit is spirit." In this Christ teaches us the distinctness of the two natures—that of the old man and that of the new man—and that the one never can be transformed into the other.

We are not made the children of God by having our old natures changed, but by getting a new nature.

But all this belongs to him who believes in Christ. He who believes in Christ is born again; he has everlasting life, and in this everlasting life he is born again—he is born of water and of the Spirit. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever *believeth in him* should not perish, but have *everlasting life*."

The place where Christ was lifted up was on the cross. Because death, and not life, was our portion as sin-

ners, He died for us on the cross, and suffered for our sins ; and we now live with Him through the faith of Him. And now we can see the kingdom of God, and being brought there, can enter into the kingdom of God. We have the earnest of the Spirit, and we wait for the redemption of the purchased possession.

What is sometimes called a clear understanding of the doctrines of salvation, is a very powerless thing if Christ is not found precious to the heart ; but where Christ is known, there the Spirit has wrought.

That which is "*the truth*" is not any arrangement of doctrines apart from Christ Himself ; but where the truth is known Christ is known, and where the truth is loved Christ is loved ; and the doctrines are loved because Christ is shown out in them, and our portion in Him is known

through them by the teaching of the Holy Ghost.

When people say that they *cannot see* the way of salvation when it is set before them, it is because they love *evil*; and thus they cannot see, because they *hate the light* which discovers their evil deeds.

When Nicodemus came to Jesus *by night*, it was because the ways of a Saviour going to the cross to die cast too strong a light on the hidden evil that was covered up under the apparent good character of a man of the Pharisees and a ruler of the Jews.

Nicodemus must see that he is not in a better state than an Israelite bitten by a fiery serpent, and ready to die, and having no remedy of his own, but receiving freely the remedy that is freely provided of God; and then the kingdom of God is seen, and the kingdom of God is entered too; for

we are brought there, being saved according to His mercy, through the washing of regeneration and the renewing of the Holy Ghost.

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“HIS NAME IS CALLED THE WORD OF GOD.”—REV. XIX. 13.

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THE title of the Lord in executing judgment is “the Word of God.” Why so? the word now is full of grace and truth, and not clothed with a vesture dipped in blood. Why is He who once bore the glory of the only begotten of the Father, full of grace to sinners, now armed with a sword to smite the nations? John i., Rev. xix.—for in both places Jesus is “the Word.” But is it not because He will avenge His own wrongs as “the Word”? If His *grace* be despised, His *power* shall be felt. If,



when He published His name in *goodness*, it was not learned, shall He not publish it in *judgment*? If the *blood* of the Lamb be trodden under foot, the *wrath* of the Lamb shall be met (Rev. vi. 16).

“The Word” will thus, as it were, avenge its own wrongs, as “The Lord” does according to Jude; for that New Testament prophet tells us that the apostates will deny the only Lord God and our Lord Jesus Christ—that they will despise Lordship; and accordingly it is “the Lord” who, he tells us, will come to execute judgment—the Lord thus vindicating His injured glory and despised name.

We learn from this how much He values His own truth. He did not judge in the days of His flesh, but He said that the word which He spoke should judge in the last day (John xii.)

The word now judges the *saints*, because they value it, and bring their souls and spirits, their thoughts and intents, under its searching operation (Heb. iv.). But those who will not value it, but who despise it, or turn to traditions instead of it—who will not bring their souls to be judged by it now, shall in the last day be judged by it, when He treads the winepress of the wrath of God (John xii. 48, Rev. xix. 15).

This tells us to cleave to the word under all circumstances—"Let God be true, but every man a liar." It warns us not to bring our souls under tradition, to have them formed and fashioned by such instruments, but to bring them under the light and power of the word, that all may be discerned by it according to God; and thus, the word quickening and discerning us now, it will have no

work of judgment against us by and bye. We are born by it as a word of grace and truth ; and we are corrected and formed by it as a word quick and powerful ; and thus shall never have to meet it as a rod of iron, borne by Him who is to smite the nations and tread the winepress.

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## THE WAYS OF THE LOVE OF GOD.

EXODUS II., AND III. TO VERSE 16.

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IN chap. i. 8, this character is given of Egypt—"Now there arose a new king over Egypt, which knew not Joseph." This is a true picture of the world. Joseph had filled Egypt's granaries with corn, yet they forgot him. Jesus came into the world, full of grace and truth, but they knew Him not. There is no long catalogue of Egypt's sins given, but all is com-

prehended in this little statement—  
“They knew not Joseph.” Just so  
does our Lord make the world’s sin  
turn on this one point—“Now have  
they both seen and hated both me  
and my Father.”

In chap. ii., we see the lovely pic-  
ture of the inventions of love. The  
king had invented his plan to put to  
death all the male children; here the  
mother invents her plan. All this is  
mystic ground. God here tells out  
the wisdom and success of His own  
inventions. (Prov. viii. 12.)

The mother can no longer conceal  
the object of her affections. She  
takes an ark, puts her babe in it, and  
commits it to the flags by the river.  
Soon Pharaoh’s daughter espies it,  
and the weeping babe moves her  
compassion. But mark!—a sister  
of the unknown infant (led to the  
spot by the yearnings of nature, or

stationed there by the believing mother of the infant) accosts this royal lady—for true affection is very bold—and she is sent to call a nurse. And who does she call?—the child's mother. Behold the ways of God! See the condition of the infant now: *it is lodged back in the bosom of its mother, the place and home of deepest affections, with all the security of Pharaoh's throne thrown around it.* Who shall dare to touch it now? If the highest officer of Pharaoh's court comes, the mother can plead the authority of Pharaoh's throne. Dear friends, let us deeply admire the exquisite inventions of love.

The second part is at ver. 11. Moses sees an Egyptian smiting an Hebrew—at once he slays the Egyptian. Here we track the path of our Jesus: He beheld Satan smiting us—He destroyed the devil.

Next you see two Hebrews striving together. Moses seeks to reconcile them—he cannot. But he will not smite either of them, as he did the Egyptian, but he flies into the land of Midian. Here we have the type of Jesus rejected by Israel (Acts vii.). He goes far off to the Gentiles. Now what do we see Moses about in this distant Gentile country? Why he is Moses still. Reuel's seven daughters come to water his flocks—the shepherds drive them back; but Moses stands up, helps them, and waters the flock. He is the same tender-hearted Moses still—the same redeemer and avenger and helper of the weak and friendless. And so it is with Jesus—He is the same yesterday, and to-day, and for ever. This is our comfort. Here Moses is content to dwell—he takes Zipporah. True, he is in a strange land, but he

finds enough in the company of Zipporah. Jesus finds His delight now in the company of poor Gentile sinners whom He has attracted to Him by His grace.

Next we have the death of this tyrant Pharaoh. The children of Israel sighed—their cry came up unto God, and God heard their groaning, and God remembered His covenant, and God looked upon the children of Israel, and God had respect unto them. Now why is God so often mentioned here? Because it was necessary they should have the fullest assurance of the interest God took in them. And so it is with us. When the soul is in sore distress, it wants the reality of God's concern for it—it requires something very strong to satisfy it. How fully God knows the necessities of our souls, and provides for them.

Next we see the burning bush. This was the symbol of Israel's affliction in Egypt. But God is in the bush—"In all their afflictions he was afflicted." Isa. lxiii. 9. The bush is not consumed. The Lord will bring them through all. They must come up out of it; for He must make Himself a glorious name. .

Next He sends Moses to Pharaoh and Israel. From this moment poor Israel are safe. He demands them.—Pharaoh refuses them. The question now is between God and Pharaoh; and as God must be God, poor Israel must be liberated. How blessed is all this!

Next see the character in which He makes Himself known—"I AM THAT I AM" hath sent me; and again, "I am the God of Abraham," &c.; these revelations of Himself being such as to let us know that He



has engaged, as it were, all that He has and is in the cause of our blessing.

May we take more delight in tracing the blessed God in all the inventions and ways of his wondrous love to our souls.

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A HOLY PRIESTHOOD AND A  
ROYAL PRIESTHOOD.

I PET. II. 5, 9.

NOTES OF A LECTURE BY A. C., EXETER.

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THE consciousness that nothing can hinder the saint from intercourse with God, but sin, must necessarily humble him, and keep him low.

Three times the word "*precious*" occurs, and it lets us into the secrets of God's heart.

That which is called precious by

God is that upon which the hopes of the saints are built, and that whereon God can build all that He had pre-determined in His own love and goodness. That that can give a free bent to His heart becomes precious to Him; and that enhances our love for Jesus on whom every thing is built that is to be *abiding*; and nothing is to be built on Him but that which is *full of blessing*. This would always lead our souls into happy thoughts of Him with whom we have to do. It not only gives stability to the hope of a saint, but it gives a *present* standing to those who so come to Jesus. It shows us what we are in respect of our present condition here below—that although sinners, and having need continually to come to Jesus to find rest and peace and joy in the presence of God, yet we are now constituted a

spiritual house, a holy priesthood ; that is, we have now a nearness of access to God, and privilege to worship him in that nearness in the rest and joy that admission into that holy place necessarily gives. Our souls are no longer kept at a distance, but permitted to have access into the holiest, and we have spiritual sacrifices to present there. See Heb. xiii. 15. We are permitted to offer whatever our hearts find to offer ; and it is received as an odour of a sweet smell, because it is presented by Jesus, and through Jesus as the altar. All that our hearts find to do in service or in obedience to God, and all the praise that springs from the knowledge of his love in Jesus, is accepted by Him, as a sacrifice, because it comes by Jesus and that that has been the spring, the moving cause of it all is, that Jesus is *our Lord*.

In verse 9, we find our standing in all the dignity and glory in which we, as united to Jesus, are regarded by God, as a *royal priesthood* that we may show forth the virtues, excellences, or, in one word, the characteristics of Him who hath called us out of darkness into his marvellous light.

In verse 5, we see the *holy* priesthood has reference to us, as looking towards God and presenting our sacrifices to God; and all this is presented, even the cup of cold water, and accepted as a sweet savour, because it is all based on the name of Jesus—it goes up having the odour of the name of Jesus attached to it.

But in the 9th verse, the saints do not look towards God, but towards those around them; and they come forth from their blessed standing in Christ—from learning Him where

He is—to shew forth His excellencies towards those around them. In this we find the essential difference between the *holy* and the *royal* priesthood whom God has constituted to be the means of blessing here now, and far more by and bye.

As sons of God we are constituted a royal priesthood, as was Jesus. Heb. v. 5, 6.

It is this we have to remember, that only as we are able to *keep* in mind what our standing is before God. It is then that which we have in the Lord Jesus by virtue of association with Him that gives us all this blessed position.

Whatever we find consequent on the redemption of the Lord Jesus—whatever blessings any have or will come into by the blood of the new covenant—all those blessings our souls can *now* appropriate and say,

*they are ours.* So that whatever title of affection God has put upon any, it belongs to those who by faith in Jesus have come nigh to God, as those who know that He is gracious, and that He delights in blessing.

We are so apt to put off to another day what God gives us now, for this reason, it involves responsibility. If there is not the knowledge of what we are, there is not the full responsibility that belongs to us now. It is as being something that we are called on to act in accordance with that condition—that high and dignified title which God in His grace has put upon us.

The church, as a royal priesthood, are not debtors to the bounty of the world, but exactly the contrary. They are the fellows of Him who when He was here, received every thing as from above, and who when He

comes forth as the royal priest, will put away every hindrance on earth. Then "the heavens will hear the earth."

The church is now the link between heaven and earth. Nothing here has to do with heaven but those who by faith in Jesus are the royal priesthood. Who has the ear of God? Who have an entrance into the immediate presence of God in the holiest and have intimacy with the Father and the Son? Who have the divine nature? Any down here? None but those who believe in Jesus.

Consequent on that, if there is any blessing communicated on earth, ought it not to be communicated through this blessed channel? Ought we not to be the dispensers of God's blessings, whether in communicating that which we have learned of Him, or in performing any act of kindness

to the world, to show what a munificent God ours is. Instead of being beneath the world, it should be made manifest we are above the earth, by having all our hearts' affections so guided, so regulated by the Spirit of God, that we can call down blessings from above. The world is (or ought to be) beneath the feet of the saint, because he walks on high places, above all that is defiling down here below.

We are not only to seek for those things we need for ourselves, but in all our ways to manifest we have power with God—with the throne of God—that we are led and guided by divine principles, and not by principles of earth. If I am depending on the throne of God, then God's wisdom is my directory; but if on the throne of Satan, then I am dependant on worldly wisdom.



The worldly-wise may prosper for a time ; but it is only that their fall may be more tremendous.

None ever trusted in Him in vain.

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EXTRACTS OF LETTERS FROM  
BRETHREN IN THE LORD.

No. 4.

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Plymouth, March 1844.

If we did not know that our times are in His hands, we should often be anxious ; but when we remember this, it allays the propensity we have of taking thought for to-morrow.

Have we not to reckon more often on the Lord's *overruling* our mistakes and blessing any attempts at service, although imperfect, to bring about His own purposes, than see Him altogether owning *all* that we do, because perfectly and thoroughly led

by the Spirit. He sees the rash zeal of one, although there may be much excitement in it, and we must often leave it to Him to bless what He can, and to pardon the remainder ; and this the wiser and more discreet can greatly forward by prayer and intercession, "those who tarry at home dividing the spoil."

Brothers Newton and Harris are now jointly giving lectures on prophecy every week. I am thankful for it ; for I believe it is through prophetic truth that saints who are in the systems will be aroused to see what the condition of the church and the world really is before God. The Lord has put it into the hearts of many to attend these lectures, and I trust that blessing will result to them.

The night is far spent, the day draws on apace. The Lord keep us abiding in Him.

Dublin, Feb. 1844.

The brethren who meet at Brunswick Street are well, at least in the sense in which we use the word well; and our gathering together in the name of the Lord is on the whole happy; but faith down here will be, in one way or another, a tried thing while we are in the body, and we want endurance.

Mr. Synge spoke sweetly, and withal soundly, last night, on God's sovereignty in grace—His right to do what He will with His own.

The last verse of the cxxvi. and the first verse of the cxxvii. Psalms are valuable read together connected with doing service, though very distinct.

Does not "coming again with rejoicing bringing his sheaves," mean the resurrection when there will be the manifested sheaves of present

seed sowing? This is often a weary place; but there remaineth a rest. The rest for the servants of God is yet to come; though as sinners we bless the Lord that we already have rest by faith.

Mr. Hargrove in Suffolk and well. T. Maunsell at Bath. Mr. Spaight at Limerick, and well. All at Ennis well, also at Carhue.

Yours affectionately, dear Tom, in the Lord Jesus Christ.

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Carhue, March 1844.

We read 9th of Joshua at our morning meeting yesterday. The Lord making good His word notwithstanding the hastiness of Israel and the deceit of Gibeon. They sought peace with the Lord's people, and found it, yet according to judgment for their deceits.

# SIMPLE TESTIMONY.

No. 9.

JUNE, 1845.

VOL. I.

## THE WOMAN OF SAMARIA.

JOHN IV.

THE woman of Samaria is one of those of whom Christ could say "I was found of them that sought me not, I was made manifest unto them that asked not after me." She and others like her were the objects of His labour in doing the will of Him that sent Him and in finishing His work.

How careful every servant of Christ should be to follow the exam-

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ple that Christ has given us, and to walk in His steps, and that, in not seeking to get a name among men, but in doing the will of Him that sent Him.

When Jesus was in Judea, a report went out that He made and baptized more disciples than John; and then He left Judea, for this was a carnal thought, having no glory for God and no blessing for themselves in it. But while this false glory drove them away from Judea, a poor sinner in Samaria, in ignorance and in ruin, was one whom He sought after in grace. Carnal people would marvel that He should leave Judea because the pharisees had heard that He made and baptized more disciples than John; but the poor weak disciples who were then carnal, marvelled that He talked with the woman.

The weariness of His flesh from

the toil of His journey did not hinder His spirit in ministering grace to a poor sinner; and the meat which the disciples had bought in the city could give Him no such refreshment as to be thus doing His Father's will.

In chap. iii. we read of Christ's labour with Nicodemus; in chap. iv. we have the woman of Samaria. In the eyes of men these two persons were very unlike each other; in the mind of Christ there was not much difference between them. Nicodemus was a ruler of the Jews and a teacher of Israel: the woman of Samaria was a poor disgraceful creature, living a shameful life and belonging to an idolatrous people; but they were both sinners, and Christ was a Saviour for both of them.

There was this difference in the manner in which Christ commenced with each of them; that when Nico-

demus came in self-righteousness, he gets a rebuke and is taught to know his own nothingness; for the first word that Christ said to him was, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Nicodemus thought that he was better than other people; but the Lord taught him that he was a poor dead man, and needed to get new life.

But on the other hand, His manner to the woman of Samaria, was very encouraging and friendly; for Jesus said unto her, "give me to drink." It was at once as much as to say, Poor sinner, I do not want to stand at a distance from you, or to cast you away; but I wish to have you among my own people. He could have dealings with the Samaritans as well as with the Jews, for He is the Saviour of the world.



Many people would say that Nicodemus was in a more prepared state than the woman of Samaria, for learning the things of God, for that he was a well taught man, but that she was a poor ignorant woman ; but Christ did not think so, and accordingly He chooses this poor sinful Samaritan rather than the self-righteous Jew, for bringing out a deeper truth.

He showed Nicodemus what was necessary for seeing the kingdom of God, and for entering into the kingdom of God ; but He told the woman of Samaria, what was the blessedness of those who had entered—that they were not only born of water ; but that they had living water springing up in them ; and that they were worshippers of the Father in spirit and in truth. The living water springs up in hearts where the love of God is shed abroad by the

Holy Ghost which is given unto us.

It was the woman in the city, who was a sinner, but whose sins that were many were forgiven, that loved Christ much (See Luke vii. 36—50). Simon, the pharisee, knew but little of his own sinful state, and therefore did not know how to value Christ. And now Christ would have the woman of Samaria to be like her who loved much, because her sins were forgiven, instead of being like Simon the pharisee, a poor proud self-righteous man.

The woman of Samaria did not cease asking foolish questions, and saying very wrong things, until she got awakened to a thought of her own sin ; then for the first time there appeared to be any sense in what she said ; for it is the power of sin that makes people fools in the sight of God ; and therefore the wisdom of

this world is foolishness with God ; for the whole world is lying in the wicked one.

Christ put a question to the woman of Samaria, to awaken her to a sense of the state of wickedness she was living in ; and she made an honest confession of her guilt. He said, "Go, call thy husband, and come hither." She might have said, Yes, I will : or she might have given some excuse ; but the sense of her guilt came on her conscience, and she said, "I have no husband." Blessed for her that she gave such an answer as this. She is not making a discovery which would disgrace herself in the eyes of one who knew it not before. He knew it when He kindly said, "Give me to drink." He knew it when He said that if she had only asked, He would have given her living water ; and so now her open

confession was of that only that was all known to Him before. "Jesus said unto her, Thou hast well said, I have no husband, for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

When Christ asked her this question, it was not as her judge to condemn her, or as being vexed to annoy her, but as her Saviour to deliver her; and therefore instead of going away in terror or in anger, she is ready to leave every thing for Christ, and to go and gather as many as she could to enjoy the same blessing.

He tells her that she and others of her people who knew not what they worshipped, were to be blessed, not by being led away from their mountain to worship at Jerusalem with the Jews who knew what they worshipped; but that all were to be led,

both the Samaritans from their mountain, and the Jews from Jerusalem, to worship the Father in spirit and in truth. Such is the dispensation in which we now are. God has no earthly people now, neither has He any consecrated buildings now; but through Christ both Jews and Gentiles have access by one Spirit unto the Father: and He is worshipped, not in forms and ceremonies, or in ordinances, but in spirit and in truth, by those who can cry *Abba Father*, having the Spirit of His Son in their hearts.

It is not as Creator that He is worshipped by His creatures merely; but as *Father* He is worshipped by His *children*; and therefore by those who receive Christ; for they alone are His children. (See John i. 12.)

Great is that grace in which Christ could tell the woman of Samaria,

whose sin had been just brought to light, at the same time including with her her poor ignorant people, who knew not what they worshipped, that both she and they should worship the Father in spirit and in truth; and that instead of their seeking to worship Him, that He was seeking them.

Such are true worshippers, and such only. The Jewish ordinances at Jerusalem might give a shadow of true worship, but they were not it. God is a spirit, and they that worship Him, must worship Him in spirit and in truth.

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#### LETTER FROM LEONARD STRONG.

WRITTEN FROM ENGLAND TO DEMERARA,  
IN APRIL 1843.

(*Concluded from page 216.*)

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THE great truth now to be loved is,

the full and finished salvation of all believers in the personal work of Jesus, to which nothing can be added. *Upon this* the poor sinner is called at once to trust his soul. *In this* the saint is told simply to abide and live.

In His death and resurrection, we are dead, buried, and risen, yea, ascended into the holiest. Through all this, and into the holiest, have we been carried in Christ our living head; and in the power of this are we who believe now called to walk. As to this world, we are crucified with Christ—as to the heavens, we are citizens there in Christ. Those, therefore, who are seeking here their rights as men, and to maintain their privileges as citizens of the world, are coming down from their heavenly standing in Christ risen, to take their

place again in a world in Adam fallen.

Another great thing necessary to the comfort of the saint is, that *every believer* has really the same standing as described in Eph. i. We are *all* risen, adopted, and made heirs in Christ. We may and must pray that our heavenly Father may, through the teaching of the Holy Ghost, cause us to know and walk in the power of that standing, but must never seek to be placed in that standing that *is complete for us already in Jesus*.

Another great truth is, that the natural man is utterly rejected and condemned, as incapable of pleasing, loving, or serving God, also as incapable of being taught of God (1 Cor. ii.). Therefore every believer has his soul quickened with a new life, imbued with a new man, a new un-



derstanding, a new capacity for receiving instruction from the Holy Ghost. It is the mind and life of Christ.

We are in Christ Jesus new creatures—heaven-born creatures—and we are now guarded and kept, taught and comforted, by God the Holy Ghost. *Now*, beloved, we hear about in us the old nature, the old mind also ; and it is in this part Satan so assaults us, coming to us as an angel of light, under the pretext of religion or devotion, according to the natural man's thoughts, after the rudiments of the world, and not after Christ.

Of this kind was the temptation to the Galatians to be circumcised and keep the law, and those evils we are warned against in Col. ii. And remember that fleshly wisdom which defiled the church at Corinth, is ano-

ther evil cherished much by believers in these days.

If the natural man *cannot receive*, neither can he teach ; therefore it is an evil thought now with some, that we are dependant on the intellect and education of man for edification in the church.—Oh, God forbid ! We come together as new-born babes for the milk of the word ; and this can only be ministered to our souls by the teaching and power of the Holy Ghost.

Remember then, that we who believe are taken out of the world in Jesus, and then sent back again into it, not to enjoy ourselves in it, not to walk as citizens of it, but to be witnesses against its evil, manifesters of God's grace toward it, harbingers of its judgment and destruction, and lights in it, discovering its evil principles ; walking in the midst as sons

of God, harmless and blameless, having our conversation in heaven, from whence we look for the Saviour.

Keep steadily in view the light which prophecy casts over present things and principles. The pride and pomp and vanity of the creature God will judge. All high towers, every thing that is lofty and exalted in the flesh, and all the cities of the nations, God will destroy.

“We know that we are of God, and the whole world lieth in the wicked one:” but we are of God. “Whosoever is born of God keepeth himself, and that wicked one toucheth him not.

Seek to walk in godly simplicity and sincerity, not with fleshly wisdom. Love one another. Help one another. Feel for one another. Be tender hearted to one another. Let Jesus be your cement and keep you toge-

ther in love. Beware of fleshly wisdom and fleshly teaching, headiness or high-mindedness.

Finally, I would say, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be like-minded, lowly, looking not on your own things, but on the things of others. Let this mind be in you which was also in Christ Jesus."

My dear wife who is at present very ill, desires her love to you all in the truth.

The saints here salute you.

Pray, dear brethren, for me, that I may be preserved blameless, and that I may be brought in safety to you in the Lord's time. In the mean time, may you all stand fast in the Lord, dearly beloved. Faithfulness to the truth is of immense value

in the present day. The Lord is at hand.

Grace be multiplied unto you all  
by Christ Jesus,

Your affectionate grateful brother,

LEONARD STRONG.

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THE CHURCH  
IN GOD THE FATHER AND IN  
THE LORD JESUS CHRIST.

1 THESS. I.

NOTES OF A LECTURE IN GEORGE TOWN, DEME-  
RARA, FEB. 1845.

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LEONARD STRONG.

In these days of confusion, it is so blessed to get to the freshness of the truth as brought out to us by an apostle.

It is of immense importance that we keep the right use of scripture

terms. If Satan can make us misuse God's own expressions, he gets us out of God's thoughts of things, and we err from the truth. The Holy Ghost says, "The Church of the Thessalonians in God the Father and in the Lord Jesus Christ." It is common now to hear people say, Look at the Scotch Church, or the English Church, and when you turn round to see a gathering of christians, you see a building of wood or bricks. In writing to the Corinthians, the Apostle says "*To the Church of God which is at Corinth.*"

The church is God's gathering of saved people. It is not a people trying how they can get to heaven, but a people whom God has got hold of—the church in God the father and in the Lord Jesus Christ, and not a set of people trying to get their salvation.

When you talk to a person about heaven, he says, oh! I wish I could get there!

Poor sinner! you cannot get yourself there: God must get you there.

Salvation is God's salvation. Heaven is God's heaven. A believer is in God and he is sure of heaven.

God has taken him up in Jesus, and made him partaker of divine nature; and this is a christian.

Paul writes a letter to the christians at Thessalonica, and he contemplates them all as in the salvation of Christ Jesus.

What wretched christianity you see now! crowds of people flocking into buildings and receiving sacraments, and you ask one of them, Are you saved? and he says, Oh! I don't know! who knows that? They know no more of true christianity than the heathen in the bush.

Paul and Silvanus and Timotheus walked into Thessalonica; there they preached the gospel—they declared pardon, free salvation, free to all who believed in Christ Jesus, and these christians were gathered out.

What made them happy in remembering these believers? It was their work of faith, and labour of love, and patience of hope.

I would make a few observations on these three. 1st, their *Work of Faith*. What is faith? It is receiving Christ into the soul. Faith is a receiver. Their faith took hold of the love of God. Faith saw their rescue and redemption in Christ at the right hand of God above. They received the testimony to Jesus—what God had done by Jesus for their salvation. If there is no faith in the heart, then



there can be no work of faith, or labour of love. If you see a man trying to work himself up to God, you see a man going away from God—If you see a christian trying by ordinances to get himself to God, you see a man falling from grace.

What are the works of a christian? Christ's works are the works of a christian. Christ always worked from God, and it is Christ working in us now—working from God—and this is *labour of love*.

*Patience of hope.* Hope is looking for something that you have not got yet. You are not hoping for pardon, for you have got pardon. You are not hoping for life, for you have got life. You are not hoping to be the children of God, for you can cry Abba, Father. You are not hoping to be in God, for that you are now.

But you are hoping for resurrection glory. You are hoping to see Jesus as He is in heaven, in a resurrection body. You are hoping to be free from all sin and all temptation.

Is this the aim of your soul? Is this the desire of your heart? then with patience wait for it. Be patient a little, but let the hope be strong upon your heart.

It does not yet *appear* what we shall be ; but we *know* what we shall be. All of you who are now believing in the blood shall see the glory. Be patient a little now. We are not waiting to see the cities of the nations converted now ; but we are waiting for the Lord to come.

*"In the sight of God and our Father."* God's wing of love is spread over you. Nothing is so interesting in this town to him as the believers in Jesus ; for every thing else is aw-

ful except the believers in Christ. Look up, O believer, look up : God is looking down upon you. God's eye is ever on His little family.

*"Knowing, brethren beloved, your election of God."* You are never to go to the election of God for peace—you are to look at the finished work of Jesus : but when you see the love of God, then you know your own election.

*"Having received the word in much affliction with joy of the Holy Ghost."* Some of them were hated and persecuted by their relations, and suffered in their trades ; but they had joy of the Holy Ghost. One of them might say, I have lost my father and my mother, but the Lord has taken me up. I have lost my friends, but I have an innumerable company of angels, and the church of the first born which are written in heaven. The

Holy Ghost tells you what you have come to—what you have got. In your flesh you feel what you have lost here.

You often now hear a person say, I hope I shall be saved when I die; and you see people intending to send for a minister; but these christians were waiting for the Lord to come back—they were waiting for the Son from heaven, even Jesus who delivered us from the wrath to come. He has *now* delivered us.

As believers in Jesus, we are as much the church in God the Father and in the Lord Jesus Christ, as they were.

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ON THE SERVICES OF THE MEMBERS OF THE BODY OF CHRIST.

ROM. XII. ; 1 COR. XII., XIII., XIV.

NOTES TAKEN AT A MEETING OF BRETHREN AT  
PETER'S HALL, DEMERARA, DEC. 1844.

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LEONARD STRONG.

It is not until the Apostle instructed the saints in the mercies of God to them as sinners, and His future mercies to Israel, now cast off, that he exhorts them to service.

The gifts spoken of in Rom. xii. are all abiding things until the church is taken up.

None of the gifts are handed down from man to man—they are not conferred by ordination—but they are direct from God.

If any brother was desirous to be above another—to be highly esteem-

ed as a teacher in the church—there is no love in that ; for love seeketh not her own.

When we consider that any gift for evangelizing or pastorship is a gift from Christ, how careful we should be in the exercise of such.

We now are come to the end of the dispensation. The outward power, as seen in the beginning of it, is broken ; but the Holy Ghost is in the members. The energy of the Holy Ghost in some brother, brings out the truth ; so God still works in testimony and grace.

In the apostles' days, no one was qualified by ordination, but by the Holy Ghost. We should be careful that we do own the Holy Ghost where we see Him working.

Nehemiah was a cup bearer to the gentile. He was neither of the tribe of Judah, nor a priest. He is led to

enquire how the remnant at Jerusalem got on. God enlists his sympathies in behalf of His name and people. He looks up to God for every step he takes. God's hand is upon him: the hearts of the people are bent to him: the word of God has power in his hand, and the energies of God in him is owned by all Israel.

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CHARLES H. AVELINE.

The servant of Christ should live unto the Lord, not unto himself. It is for the glory of God we should do any thing. Whenever I speak or pray, I should say, Is my desire to glorify God? Am I actuated by the Holy Ghost? If not, it is positive evil. "If any man speak, let him speak as the oracles of God." Let God have the glory of it. I do

feel that oftentimes men speak when God does not lead them to speak. What we do should be in communion with our living Head.

Our service for Christ will not be very gratifying to the flesh—we have a cross to bear. So it was with the prophets of old. Jonah felt it so trying that he ran away. When Jesus said, "If any man serve me, let him follow me," He was then going to the cross. Every true member in the body has its use. If we will be special servants of the Lord, it will lead us into more trial. I believe those whom God most uses are those who most of all yield themselves a living sacrifice. I have seen that, that those who are most self-denying are those whom God most uses—most honours.

That which we do should be according to the proportion of faith. If



what we say is not for edification or exhortation or comfort, it does not appear to be worthy of God—it is of no use in the church. But all have not such a gift; and if one would try to put himself in that place, when the Lord has not put him there, he will do evil. It is important that we should all endeavour to discern what our place in the body is, in order that we may be profitable. If we are not seeking to glorify God in it, it is worse than nothing at all—it is positively sinning against God. He may be trying to show off himself. We must never forget that we must keep close to Christ in all these things, and that it is in communion with Christ that we must act.

God has left us here for a twofold purpose—witnesses for Him and against the evil around. May the Lord keep every one in his proper

place. May we never grieve Him by withholding any service we may do ; but may we not sin by putting ourselves into a place that He never put us.

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EXTRACTS OF LETTERS FROM  
BRETHREN IN THE LORD.

No. 5.

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Carhue, Dec. 1843.

WE commonly read several psalms or chapters in the morning before working time. 'Tis like walking along under the firmament, where we have not time to examine the varied characters of beauty—His tender mercies over all His works. His children may have discernment of our Father's eye in an occasional verse.

In the evening we dwell on a few verses, sometimes only one.

Roscrea, Jan. 1844.

WHEN a saint is in difficulty, Satan often seeks to break up his confidence in God ; he does watch his opportunity, but we have a faithful guide in the Spirit and word of God, which leads into rich blessing. Often in a time when all outward resources are dried up, God our Father gives us bread to eat which the world knows not of ; and we eat and are refreshed.

We often nigh have fainted  
 On this enchanted ground,  
 But now and then a cluster  
 Of precious grapes have found.

The Lord in His grace is giving us here some very important and precious lessons from the Revelation and other portions of His word.

There is a dark growing power of evil outside. How precious near Himself is the light of His holy word !

In looking at the dear saints, our joy is in their standing in Christ ;

and the witness of this in their life is precious. "Stand fast in the Lord," Phil. iv. 1.

There is much sorrow and failure in this dreary wilderness; but above, all is joy and perfectness. "After he had patiently endured he obtained the promise." Heb. vi. 15.

Blessed it will be for the saints, dear brother, when all is over of this wilderness.

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Cork, Dec. 1843.

WHAT the Lord is doing at Demerara comforts our hearts.

The meeting at Liverpool was very sweet. What appeared to me evident amongst the brethren was, the desire to have more communion and fellowship with God, and a holy desire after Him. I feel communion with brethren sweet, and a desire that more intercourse should be with brethren in England and Ireland.

# SIMPLE TESTIMONY.

No. 10.

JULY, 1845.

VOL. I.

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## ON THE PARABLE OF THE NOBLE- MAN WHO WENT INTO A FAR COUNTRY.

LUKE XIX. 11—28.

NOTES OF A LECTURE IN GEORGE TOWN, DEMB-  
RARA, FEB. 1845.

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LEONARD STRONG.

AFTER all that God's Israel had been taught in which they ought to have learned the evil of the flesh, and that there was no salvation but in God; and that when their Messiah came, He would give them a new heart and a new life; after all this,

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they wanted to be taught that they must be born again, that if God puts any one in blessing, it must be in new creation. This was what it was hard for them to learn.

In John's gospel, Jesus is thus set forth as the life. In Luke's gospel we see what must be wrought in man before he can come into blessing.

The Jewish nation got a lesson from John the Baptist, that they should repent and confess their sins and look at the Lamb, the taker away of the sins of the world.

Still they thought that they were quite ready to enter into the kingdom, or that they only wanted a little teaching, as the young man who came asking, what good thing shall I do ; or as Nicodemus who came acknowledging Christ as a teacher.

There were a number of Jews who looked at Him as the Messiah, and

thought that He would establish their kingdom. In thinking this, were they wrong? No. But in thinking that they could get it in the flesh. How many Christians are in another error now, thinking that Christ will not reign at Jerusalem, but in this they go away from the prophets who testify that they shall call Jerusalem the throne of the Lord, Jer. ii. 17, and that out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Is. ii.

In this parable He tells us what should first happen, "He added and spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

Who is this certain nobleman? the

Lord Jesus—the man Christ Jesus—  
He is the only *noble* man. We know there are great kings in the earth, boasting of their blood and noble descent. But they are poor hell deserving sinners who have all come from one corrupt stem. How can that be called noble that must be laid down as crucified on the cross that we may take new life with the nobleman who came down from heaven to die, that rising again He might bring into life and nobility all poor sinners who would renounce their own pedigrees?

This nobleman is gone to the right hand of God, and when the time comes for Him to take His kingdom He will come back again, as we read in Daniel. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven and came to the Ancient of days,



and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Dan. vii. 13, 14.) This is the Lord Jesus Christ's kingdom.

The Jews were all intelligent of this prophecy. When He was asked by the High Priest if He were the Christ, He answered, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mat. xxvi. 64.

The nobleman called his ten servants. These are the saints. No one can be a servant till he is born again: if he is not born again, it will be soon proved that he is no servant.

Before Christ came, Israel occupied for God in the earth. Since man was cast out, God had some to occupy for him all along—they were God's repositories. Abel occupied for God. Noah occupied for God. Abraham occupied. But now Jesus was going to reject Jerusalem, Israel being no longer to occupy for Him, and then He was going to take up His saints to occupy till He came.

And so they have always done. Let the Devil raise up idolatry as he can, under the name of christianity, yet he never could put down a witness for the truth in some who acknowledged Christ to be all, and to be their only head.

In the book of the Revelation, all believers are called servants, it is "the Revelation of Jesus Christ which God gave unto Him to show unto His *servants*." They are they who occupy

till Jesus returns. There is another company—the citizens—these are the Jewish nation. When He went up from the mount of Olives, He had servants waiting in Jerusalem, till they were endued with power from on high. They then gave their first testimony to the citizens.

When Pilate wrote on the cross, **JESUS OF NAZARETH, THE KING OF THE JEWS**, the chief priests said, Write not, the king of the Jews: but that He said, I am the king of the Jews. But Pilate answered, what I have written, I have written. And so these servants testified in the streets of Jerusalem.—This Jesus, whom ye crucified, God has exalted. If you receive Him, the times of refreshing shall come from the presence of the Lord. But what did they do? They imprisoned Peter, they imprisoned John, they beat the Apostles

and they killed Stephen. And what happened then? Jerusalem was taken and destroyed, the Jews were scattered, and the servants were left to occupy till He comes. Generation after generation has passed away, but the word comes to the heart of every believer, Servant of Christ, occupy till He comes.

When He comes back, then comes judgment, first of the servants, second of the citizens: then His kingdom is set up.

He commands these servants to be called unto Him, to whom He had given the money, that He might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds: And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities."

Mind, He is coming to reign—to set up the kingdom. The servants will be honoured with honourable places, as they have been faithful here. If we are faithful in little, we shall be faithful also in much. We must now be faithful in that which is another man's; He will then give us that which is our own—It will be *our own* honour.

It is evident here that the pound is not life. You must be saved before you can be a servant.

You must also see that the name servant extends to those who say they are servants—who take office—but who never served at all.

In Luke xii. 45, we read of the servant who has his portion with the unbelievers—He is really an unbeliever. They who stand in the place of servants, will be judged according to that place.

The judgment of saints is a judgment of service; no true saint will be judged as a sinner: but this man was not a christian. How can a man be a christian but by knowing that he has entered into the love of God?—knowing God as a God of grace.

This man might have had the Bible in his hand, and doctrines in his head, but he could not trade for God—he had no power—he did not know where God had given power—he had not the strength and life of Jesus in him. Who can serve God, who does not know the love and grace of God?

The kingdom of heaven is likewise taken in an extensive sense, “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” At the close of this dispensation, christianity will be a wick-

ed thing in the earth; still it is called the kingdom of heaven.

So this man called himself a servant, but he did not know God in grace.

When we read of the judgment on the image (See Dan. ii.); that has nothing to do with us; we are coming with Christ to this judgment. So in the judgment of the beast, and the kings of the earth, and their armies, and of the Jews as the citizens.

These judgments are all distinct from the judgment of the servants. They are called to meet the Lord in the air, and to answer to Him for their service.

The man that gained ten pounds, does not say, *I gained* ten pounds, but, "Lord, *thy pound hath gained* ten pounds"—it has multiplied itself; God's gifts, when used faithfully, will multiply in your hands; and every

one will get according to the use of his talent.

So with David and his servants. All those who had been faithful and fought with David, got the highest places when he came into the kingdom.

The twelve Apostles shall sit upon twelve thrones, judging the twelve tribes of Israel.

There are these places to be gained. But remember that that man who never occupied for the Lord, never knew the Lord.

As to the enemies, the same generation of Jews that hated Him when He came, will be found there hating when He comes again. This shews that the Jews will be then in Jerusalem, as Christ said, This generation shall not pass away till all these things be fulfilled.

As the generation of Jews are continued as the same enemies, so



the saints continue as the same servants.

We are not told to be looking for death, but to occupy till Christ comes.

He told them of the time when they would see Jerusalem compassed with armies, but that was not His coming; there were other things then to come on: it was to be trodden down till the times of the Gentiles were fulfilled—there was to be a space: but with the christian it is, I am to occupy till Jesus comes that He may be glorified in me.

He is not glorified in the evil servant; and He says, take the thought you had of me, and go into outer darkness.

Let us remember that we are Christ's servants occupying till He comes.

O beloved, look up. God in call-

ing us to serve Him, is calling us to taste more of His grace. The more we go to the source of our power, the more happy we shall be.

You never saw a well-serving saint who was not happy. The more you dwell on what the Lord has done in serving you, the better you will serve Him.

Ye servants of the Lord !  
Each in His office wait,  
Observant of His heavenly word,  
And watchful at His gate.

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ON ABIDING IN CHRIST, AND  
BRINGING FORTH FRUIT.

JOHN XV.

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EVERY thing connected with the power of godliness should be specially precious to us in these last days ;

and therefore the things that come directly from Christ should be of all value to us, in contrast with those things that come from man and from the world.

Christ is the true vine which has brought forth much fruit in bringing from death unto life those who have access unto the Father as His children, as also in having all His works for the glory of the Father in the blessing of His children.

Christ has called us into fellowship with Himself in this.

The Father's purpose about us is that it should be so, and He will not allow of it's being otherwise.

It is a very awful thing to see any one satisfied with holding the doctrines of salvation, and supposing that he need not show out Christ in his life.

Having found Christ precious to

ourselves, we must be the ministers of the preciousness that is in Him.

It is not by some great effort that we do this, but by abiding in Him. "He that abideth in me, and I in him, the same bringeth forth much fruit." When we are rich in our own personal blessing, then we shall be rich in our service too.

We know not in how many ways fruit may be brought forth and the Father be glorified, when we are rich in our own communion with Christ.

When we are in communion with Christ, in His love to us in laying down His life for us, we shall then be led out in the same love, in service for Christ, toward others. See verses 12—14.

When we have communion with Christ as His friends, in those things which He has made known unto us, we shall then present Him in the

same grace unto others, that they too may have the happiness and liberty of being His friends also. See ver. 15.

There are two great forms of evil in the natural man, from which the saints have deliverance in Christ. These two are *corruption* and *violence*.

Christ as the true vine had neither of these things at all in him. He loved the Father and He laid down His life for His friends; and as branches in Him we are called into the same fruitfulness.

These two forms of evil are specially marked in the wickedness of man at the time of the flood. "The earth also was *corrupt* before God, and the earth was filled with *violence*."

The corruption was specially connected with the daughters of men, that were fair.

The violence was specially con-

nected with the giants, that were mighty men, men of renown. See Gen. vi.

These two forms of evil are also marked in the book of Proverbs, in *the evil man* and in *the strange woman*.

But the contrast was in Christ. He did no violence, neither was any deceit found in His mouth. Is. liii. 9.

These two are also presented in the book of Revelation, in *the great whore*, and in *the beast*. The one corrupted the earth, and the other made war with the saints.

From all these things we have deliverance in Christ, and having union with Him in life, and partaking of His Spirit, are made to bring forth fruit to the glory of God the Father.

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THE YOUNG MAN VOID OF  
UNDERSTANDING.

PROV. VII.

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THE young man is one of the special subjects of teaching in the book of Proverbs. See chap. i. 4, "To give subtilty to the simple, to the young man knowledge and discretion."

In this book the strange woman is one of the special evil objects from which deliverance is given in the wisdom of God; "To deliver thee from the strange woman, even from the stranger which flattereth with her words." Chap. ii. 16.

In Christ we have the wisdom of God in which there is deliverance from all the seductive temptations of this evil world, "when wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion

shall preserve thee, understanding shall keep thee," Chap. ii. 10, 11.

But he who fell a victim to the flattering lips of the one who was subtil of heart, was a young man *void of understanding*.

If Christ is not received, then there will be no escape from the deceitfulness of sin.

In the way of godly preservation, we are not only called into the right ways of the Lord, but we are also warned against entering into temptation; and so warning is thus given to the children of God, in reference to the strange woman, "Hear me now therefore, O ye children, and depart not from the words of my mouth. *Remove thy way far from her, and come not nigh the door of her house.*" Chap. v. 7, 8.

Such is the serious and needful warning against entering into temp-



tation ; but the young man void of understanding heeds it not: he directly transgresses this important caution. It is marked as the first feature in his course when on the road to ruin, "At the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man, void of understanding, passing through the street near her corner ; and he went the way to her house ;" See chap. vii. 6—8.

He should have said within himself, The word of God has said to me, "Come not nigh the door of her house," I cannot go on in such a course ; but this young man despised the word of God, and he went the way of his own heart, for he went the way to her house ; and thus began his miserable course.

May the Lord make us very sub-

ject to all the ways of His wisdom.

The next thing that marked the course of the young man void of understanding was, that it was "in the twilight, in the evening, in the black and dark night," that he walked that way. In this the word of God was again transgressed; for it had been previously declared that it was the way of the evil man to leave the paths of uprightness *to walk in the ways of darkness*, and that understanding should keep him from this, See chap. ii. 12, 13: but he was void of understanding and therefore he heeded not these words, but he walked in the twilight, in the evening, in the black and dark night.

Let us take heed that we walk as the children of the light, and that we have no fellowship with the unfruitful works of darkness.

We cannot trifle with temptations,

or lightly enter on ensnaring paths.

“Hearken unto me now therefore,  
O ye children, and attend to the  
words of my mouth, Let not thine  
heart decline to her ways, go not  
astray in, her paths: for she hath  
cast down many wounded; yea, many  
strong men have been slain by her.  
Her house is the way to hell, going  
down to the chambers of death.”

ISRAEL AND JERUSALEM IN THE  
TIMES OF REFRESHING.

ZECH. XII. 10, TO THE END OF THE BOOK.

NOTES OF LECTURES IN CORK, JUNE 1844.

J. G. BELLETT.

THE interpretation of such prophetic  
scriptures belongs to Israel, yet, in  
principle, we have our portion.

The Spirit is here telling of the

ways of God with Israel in days yet to come.

1st. The Spirit of grace and of supplication is poured upon them—they mourn for their sin. Thus we see them convicted of sin.

2nd. The fountain is opened—the wounded side of Jesus sends forth the cleansing flood—their scarlet sins are made whiter than snow.

3rd. We see them a self-judging people—the idols are put away. They now search out every thing contrary to the mind of Jesus. See chap. xiii. 2—4.

4th. We see them in communion—they come and enquire—"What are these wounds in thine hands?" Here they delight to search the depth of His sorrows. Jerusalem, the high-priest's palace, Pilate's judgment-seat, and Calvary, convey wondrous things to their souls.

Then, in chap. xiv., we see them a glorious people. Jesus comes back to the Mount of Olives. There He had once been in humiliation ; but now the scene is changed, and He is in brightest glory, and He has all His saints with Him. The light of His presence now begins to show itself—“At evening time it shall be light.” Here the order of nature is changed, for according to it, the evening would lead to midnight ; but now the morning of a glorious day dawns upon Israel and the world at evening time. It is like the sun going back in the dial of Ahaz.

Next we have the effects of this day. “Living waters shall go out from Jerusalem.” Also no change of season shall interrupt them—in summer and in winter shall it be.

Next, the Lord is King over all the earth. All now bows beneath

the peaceful sceptre of Jesus. See Ps. lxxii. and lxxxv.

This glory that fills the scene, falls with the greatest power upon Israel. Ver. 10 says, that the adjacent places are turned to a plain, and that Jerusalem is lifted up, to enjoy the better these beams of glory. Then it rests in comfort—men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

Next, Israel's enemies are plagued, verses 12 to 15.

Then the feast of tabernacles is being held at Jerusalem, and all the nations must go up once a year to keep it. It is implied that Egypt will not go up, verse 18.

This lovely scene closes with what is the foundation of all joy, whether here or there—“*Holiness unto the Lord.*” All wears the aspect of

priestly sanctity—"Holiness becometh thine house, O Lord, for ever." None but worshippers can dwell in this house. There must be no Canaanite there.

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ON THE COMING OF THE LORD.

NOTES TAKEN AT A MEETING OF BRETHERN IN  
LONDON, JULY, 1841.

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J. N. DARBY.

THE coming of the Lord Jesus Christ has an aspect, as to conscience, toward the whole world. As to conscience, we stand here in the world; but it has its joys for the heart of a saint, and these the world can know nothing about.

You act upon the conscience of a saint, as in the world, because he has the same flesh as the world. You would act on his conscience as to

falling away, and he never falls away. I would subject my conscience to the Lord's coming, as to the things here ; but when He comes I shall come with Him.

We never should forget that while down here we never get out of the region of conscience, however high we may get into the region of bliss.

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EXTRACTS OF LETTERS FROM  
BRETHREN IN THE LORD.—No. 6.

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Birmingham, Dec. 1842.

MAY the Lord be with you, to strengthen you for the work you have taken in hand. It is not, dear brother, ordinary work, and ordinary grace, so to speak, will not be sufficient for you to stand *for God* in it. Doubtless you have before this proved that the mere circumstance of being a missionary will not bring grace and



devotedness to your soul. No, dear brother, we may profess or undertake any thing ; but it is only as Jesus giveth, and strengtheneth our souls to keep what He giveth, that we shall be fit to undertake any thing for God. I pray that you may know what it is to be much alone with Him, and to have your soul so filled with His gracious presence that you may be enabled from your heart to say, "Lord, it is enough," and that you may know the joy of undertaking any little thing to which you put your hand, as in service to the Lord and Master. Ah ! dear brother, it is comparatively easy to be *doing*, but it is a great thing to *do unto the Lord*. To set the Lord before us, from our uprising till we lay down to rest again, this is true service and true blessedness. May you have grace to follow after this. You know,

if we would make any attainment, we should seek great things. See Col. iii. 1—3. But, dear brother, seek them on your knees. Oh! struggle with every hindrance to prayer, and there is nothing in which we meet with greater hindrances; for, as the little hymn, I believe, truly says,

“Satan trembles when he sees  
The weakest saint upon his knees.”

I would specially urge upon you this waiting upon God, for any thing touching your own personal holiness and devotedness, as well as the service in which you are engaged; and be not discouraged, but go on waiting still upon the Lord, until He arise on your behalf.

There has been great study of the word, and consequent knowledge, among brethren; but it is prayer that gives a sweet savour to knowledge, and that gives power to the

word in us ; and without this we have seen how poor and weak it is, either to keep ourselves in the hour of temptation, or to minister truly to the *souls* of others—I say specially to the souls ; I know that it will fill our hearts with notions, but notions are not Christ, and it is with Him and out of His fulness that we need to be filled. Dear brother, *pray, pray, pray!* and the good Lord answer you, and make your soul as a watered garden, bringing forth fruit profitable to others, and abounding to God's glory.

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Plymouth, Jan. 1844.

A few days ago I received your letter of the 14th Dec., giving an account of the journey of our brethren in the Lord, Aveline and Meyer, to the interior, and the Lord's interference in delivering the latter in the

day when he cried unto Him in the desert. The Lord is always ready to show that He is nigh unto all them that call upon Him, to all that call upon Him in sincerity and truth.

We bless God for the grace given unto the dear brethren labouring with you, and we continue in prayer for you all, that it may abound yet more and more, that in quietness and in patience ye may possess your souls, doing what you do, unto the Lord. The prize that is before us is worth having; and in order that we may have the present anticipative enjoyment of it, it is worth suffering for now. Those who suffer with Him shall reign with Him. Is there not something promised there which we now experience, 2 Tim. ii. 11, 12, 13? By faith overcoming, we taste more and more the powers of the world to come.

# SIMPLE TESTIMONY.

No. II.

AUGUST, 1845.

VOL. I.

## NOTES ON THE HISTORY OF JOSEPH.

TAKEN AT A MEETING OF BRETHREN AT CANAL  
NO. III, DEMERARA, MARCH 25, 1845.

SAMUEL GRIFFITHS.

GENESIS XXXVII. Jacob loved all his children, but he loved Joseph supremely. It is easy to understand why this is so, for Joseph and his father had communion. But the father had no communion with his other sons; and Joseph could have no communion with his brethren.

The xxxiv. chapter gives us the

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murder of the Shechemites. The father could have no communion with murderers: Jacob said to Simeon and Levi, "Ye have troubled me." verse 30.

Joseph brought unto his father their evil report. These sons are away from their father, and Joseph among them; but he could have no communion with his brethren in their evil. He was compelled to be the witness of it: if he had not power to prevent it, he would go and lament it; he would go and lament over it to his father, and pour out his heart to him.

In the midst of all the evil we are surrounded by, we have the Father to pour out our hearts before.

In Joseph we have a type of Jesus, the holy, harmless, undefiled one, in the midst of sinners: He came into an evil world and He saw nothing to

have communion with, but much to weep over : He wept over Jerusalem. His communion was with the Father.

The love of Israel for Joseph was not a selfish love—he could give up Joseph to seek the welfare of his brethren. There was also a readiness in Joseph to go and seek the welfare of his brethren, of whom he was obliged to give his father an evil report, and who hated him.

Though Jacob was thus sending Joseph ; it was not that the father was ignorant of the mind of the brethren toward Joseph ; but the father's heart is going out in love to his children, having many anxious fears, yearning over them with bowels of compassion.

Mark too the place, *Shechem*, the place where their evil had been done, the place where two of them had slain a number of men. See chap. xxxiv.

As Jacob gave up Joseph, so God gave up Jesus his Son. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

God looked down and he saw that the wickedness of man was great; but He looked on them in love.

When Joseph's brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. This is the way of the world—when God sets His favour on any, the envy of the flesh is stirred up. So it was with Cain and Abel: so it was with Jacob and Esau—Esau sought to kill Jacob: so with Saul and David—David the man after God's own heart, and Saul hunting him as a partridge upon the mountains, seeking to kill him.



Thus it was with Jesus : the manifestation of the love of God brought on the enmity that was in the hearts of the Scribes and Pharisees.

In simplicity of heart and in openness, Joseph told them his dreams ; but they hated him yet the more. When he told his father their evil report, it was not in malice or ill-will ; but he could have no communion with them ; and he mourned over them, and laid it before his father.

The Lord showed Joseph what awaited him in his exaltation ; and his heart was comforted and strengthened to go through suffering. So it was with Jesus. The Lord graciously deals with us. The dreams of Joseph showed the coming kingdom and glory.

When Joseph told them his dreams, they rightly interpreted them, " Shalt thou indeed reign over us ? or shalt

thou indeed have dominion over us?" So it was with Jesus: when He spake His parables, the Jews sufficiently understood them to know that He would take the place of king. But they thought that they would put Joseph to death, "they conspired against him to slay him." So with Jesus—they crucified Him. But there is that scripture that says, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. lxxvi. 10.

It is our comfort to know, that when the wrath of man would go further than would bring about God's purposes, that He then restrains it. Concerning the wicked there is an expression in Scripture, "I will put my hook in thy nose, and my bridle in thy lips," Isa. xxxvii. 29. He can allow the evil to run as far as He pleases, and then he taketh the

wise in their own craftiness. The very means they took to destroy Joseph, proved to be the very means that brought about his exaltation. The world may go on with its plans; but God will bring about His own purposes.

The only path that leads to ultimate glory is the path of the cross. Joseph had a pleasing prospect before him, but there was a painful path to it. So with us, "If so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. To go with the stream is not the way that leads to glory.

It is important to read this scripture with great sobriety of mind.

The father would send his son to Shechem, that blood stained place—the place where that horrible deed had been committed which drew down that solemn curse which we have in chap. xlix. 5 to 7.

Joseph was not at home in Shechem—he had no rest there—“*he was wandering in the field.*” Gen. xxxvii. 15. The world in scripture is called the field, Matt. xiii. 38. As with Joseph, so with Jesus; He could find no resting place in the field: He wanted to find out his lost brethren.

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LEONARD STRONG.

I trust the Lord has led us to the consideration of the history of Joseph; for we know that He had it written for our instruction and comfort: we never should have known it, unless the Lord had given it to us.

This book of Genesis is the beginning of the Revelation of God to man. The scriptures are a complete book ending with the Revelation not given to *Moses*, but to *Jesus Christ*. The book of Genesis is the first boon God gave in the unfolding of His

wondrous purposes of grace and glory, by which He would have the man of God perfect, throughly furnished unto all good works. In this book we find the roots and springs of all God's purposes and blessings. It begins with creation. The first chapter is full and complete in itself: in it there is the account of His creation in which all was very good. God creates for his own satisfaction. He did not create evil: He did not create pain: all these were brought in by sin; but in His creation all was blessing. There was the man and all things put under him—one whom He had made in His own image, and there He takes rest and satisfaction in His work. Gen i., ii.

The end of all God's ways and dealings, is the manifestation of Himself that His creatures may feed on Him.

We read then the ruin of these things, but not the frustrating of God's plans. (Gen. iii.) We have rather a developement of them. Creation though partially cursed is preserved and dealt with in grace, under the promise of a deliverer in the woman's seed.

In scripture we see the devil beginning as the serpent, and ending as the dragon. As the serpent he beguiled Eve: as the serpent he beguiles the church from the simplicity that is in Christ. (2 Cor. xi. 1, 3): and at last he comes as the dragon to make war (Rev. xii.), and then he is destroyed as Pharoah, the dragon in the sea. Rev. xx., Isa. xxvii. 1, Ez. xxix. 3. His work as the dragon is soon to be seen in fearful exercise.

The end of that gracious dispensation was through the sin and unbe-

lief of man, in the flood; and then the earth is set up again in sacrifice, (See Gen. vi.—viii.) the type of all being set up again in Christ—and creation comes out again and blossoms once more in Noah. Gen. ix.

After this which was only a type or figure, all is spoiled again; and then Abraham is taken up, and more of the purposes of God are brought out in him. He promises that in him and in his seed, all the families of the earth shall be blessed. Then we have Isaac—a type of Jesus—he is used in bringing out Rebecca from her father's house, who was a type of the church as a bride for Christ. The steward preached Isaac to her, as the Holy Ghost preaches Jesus to us. She is seen in his riches, and adorned with his jewels that were sent for her; and as a pilgrim she is under the guidance and comfort of

the steward's testimony, journeying toward her Isaac.

Then from Rebecca we have the two children, Esau and Jacob—we have the earthly christianity, the apostacy, and the true one, are kept on still. The christianity now in the earth is like Esau—there are those who are like the great tree in which the birds of the air do lodge ; and there are also those who are like the little flock, to whom it is their Father's good pleasure to give the kingdom. See Luke xii. 32. We see the weak way in which Jacob goes forth ; but God suffers him not to fail.

It is wonderful what roots of truth there are in this book : and there is something so sweet to find that amid all God's dealings with man, His heart is set upon the bringing out the perfect man, His own Son Jesus.



God's purposes are all in Christ ; we find all God's histories, and all the events narrated by him, vividly stamped with the impress of Christ.

God winds up this book with the history of Joseph. The history of Joseph is a most interesting history. The children in the schools love to hear it, and have it impressed on their memories : and with us, as being such a marked type of Jesus, it should be infinitely more interesting and indelibly impressed on our minds.

He gave him a coat of many colours. There are many crowns, many honours, high places, many revelations of Jesus. The revelation as to Joseph's future exaltation, that his brethren might know it, is in keeping with the character of Christ. The scriptures of the prophets are full of Christ. He opened to them the

books of Moses, the prophets, and the psalms. See Luke xxiv. 27, 44.

Joseph was sent in love to visit his brethren in Shechem, in their toils and wanderings, where they were out of communion with their father; but they rejected him and sold him. Joseph then was separated from his brethren, and they went on without him, for Joseph was not: he was as it were cut off out of the land of the living, and thus the type of Jesus: but at last he is taken up out of the prison, and made governor of all the land of Egypt, and all things are put into his hands—the pleasure of the Lord prospers in his hand. All this is done suddenly. Then we have the fulfilment of his dreams—His brethren bow down to him.

When he is exalted, his brethren are pricked in their heart and acknowledge him. They are humbled,

and Joseph pardons them and preaches to them, showing that all was ordained of God. Joseph preaches to them as Peter does to the Jews (Acts iii.): "and now brethren I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets that Christ should suffer, He hath so fulfilled!" He tells them that all was for blessing. And he said, I am Joseph your brother whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." "So, now, it was not you that sent me hither, but God." Gen. xlv.

If he had not thus been cast out, he would not have been thus exalted. It was what happened to him in the dungeon that brought him to be ex-

alted before the king. So with the Lord Jesus ; it was through his obedience and suffering here that God exalted Him, and will make Him rule over all the earth.

There are some beautiful portions at the end of Jacob's history—his blessing the sons of Joseph, Ephraim and Manasseh ; for God had made Joseph fruitful in the land of his affliction ; and made him to forget all his toil, and all his father's house. In them we have the special election of Jacob's heart—a type of the Church—the children of God that are gathered now. There was an electing purpose in Jacob's mind before he saw them. He did not know them, but asked, "Who are these?" He says, "They shall be mine." Chap. xlv. 3. God chooses us before we spring into being ; and when in being, then he blesses us.

Judah got the sceptre, but Joseph had the birthright. In Judah we have the family from which Jesus sprang according to the flesh; but in Joseph we have the real type of Jesus—from thence is the shepherd, the stone of Israel. The blessings were poured upon the head of Joseph.

In Reuben, that which would be naturally strong came to nothing—the beginning of Jacob's strength failed—this ever must be so; this is God's way, that His strength may be perfected in man's weakness. Joseph, the weak one, and the son of the weak one, gets the dignity; but Reuben fails, "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water thou shalt not excel." All natural strength is

weakness : real strength is from God only. Of Joseph it was said, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall"—*the true vine*, see John xv. "The archers have sorely grieved him and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob ; from thence is the Shepherd the Stone of Israel." All this is Jesus—Jesus is the chief corner stone, elect, precious. He is the Good Shepherd. The Holy Ghost at once connects Jesus with Joseph. All blessing is through Jesus, blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb. He is the receiver of blessings, not only for the church and for Israel, but for all lands.

We see Pharaoh setting Joseph over all the lands. Joseph is acknowledged by all to have saved their lives—he was the preserver of life and the sustainer of life—he had the stores of life and the stores of blessings. Pharaoh said, Go to Joseph : so now we say, Go to Jesus. He who would be saved from famine, let him go to Joseph—he who would get life, let him go to Jesus: he who would be sustained in life, let him cleave to Jesus. There is no life separated from Him.

Joseph bought up all the land for Pharaoh ; so God will get his rights again : his rights have been usurped ; but He will get them through Jesus. Man has been holding the possession of the earth in fellowship with the adversary against God. Cain was a usurper of the rights of God. Every one that says, “ *This is mine,*” with-

out a reference to God, is a usurper of the rights of God : but Jesus will bring every thing back to God. We see men now setting up themselves. It is awful now to see so many boasting, We have got our rights, or We must stand up for our rights ; but the day is coming when every one will be brought as tame as the people of Egypt ; for "the earth is the Lord's and the fulness thereof, the world and they that dwell therein," Psalm xxiv. 1. 1 Cor. x. 25, 26. We do not see this owned by the world now ; but it will be owned, and they will say, thou hast saved us, our Lord Jesus ; and we will be God's servants for ever. And so every blade of grass will be owned as belonging to God. That is what Jesus will effect. He will make every man own that all he enjoys belongs to God.



What does Jesus do with the sinner but make him feel the famine, that he may come and feed upon the Father's bounty. The poor prodigal began by saying, "Give me the portion of goods that falleth to me;" but he was afterwards glad to come back, and live upon his father, Luke xv. So it is with every soul that is brought back in Jesus. What brought the prodigal back to his father? the famine. What brought the people to Joseph? the famine. What brought us to Jesus? the famine. We live upon the life that is in Jesus; we cannot do without Him. We are sick of ourselves, but we live in the life that is in Jesus for ever.

We now sometimes try to get comfort and support in and through the flesh; and we sometimes think that we can do without Him; but then we get miserable and unhappy, and

must creep back and say, Lord Jesus, I cannot do without thee.

In that way Jesus will tame this world, which now is, as it were, full of ravening wild beasts. A time will come when Jesus will be able to say, I have bought you all—I have bought you with my blood,—and they will not rebel.

Joseph took up all for Pharaoh,—the money, the cattle, the land, the people, and he said, Here is seed for you, and ye shall sow the land. And they said, Thou hast saved our lives, let us find grace in thy sight, and we will be Pharaoh's servants. They look to Joseph for grace to be Pharaoh's servants. Thus we see the majesty of Joseph in the new state, all under him in blessing.

After Joseph had bought the land, he then put the people in their places. Happy time will that be

when Jesus orders the tribes of the land—puts them in their Goshen—puts the nations in their places—and shows them how He has bought them with His blood, and tells them to own God in all they do. It will be so with the whole earth in that day, through God's grace. All will become the willing servants of God for ever. This will be perfect in the new heavens and the new earth.

All this began with the meeting of Joseph and his brethren. They are reconciled—they confess their sin, and they acknowledge Joseph—they bow down to their brother—the dreams come to pass—and all is blessing.

Thus will Jesus bring all things back—all things to God—by first bringing all things under Himself, and then under God. He will deliver up the kingdom to God, even the Father,

when He shall have put down all rule and authority and power, 1 Cor. xv.

This history ends with Joseph giving commandment concerning his bones. His bones were left as a memorial that God would visit Israel and bring them out of Egypt unto the land that he sware to Abraham, to Isaac, and to Jacob. So our blessed Jesus, who did not see corruption, left Himself a testimony to us. His bones flourished and rose up again. "So also them that sleep in Jesus will God bring with him : and we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv.

May the Lord keep our hearts upon Jesus. Nothing is so sweet as to have our hearts filled with Jesus.

JOSEPH F. COLLIER.

The person of Jesus is shown forth in the scriptures by many characters, He had so many glories and offices to sustain.

It is good often to read the viith of the Acts to see there the types of Jesus in the very short accounts given of the different persons that are there used to unfold Him in His varied characters.

He is there shown forth in Joseph, Moses, Joshua, David, and Solomon. We see God raising up a deliverer in a time of need ; it has ever been so. Solomon is the end of the history of Jesus.

It is very comforting to see that though man would endeavour to hinder God's purposes from being accomplished, yet God is faithful.

I would make a few remarks upon envy. Envy is a lust of the flesh.

Joseph was envied by his brethren. So it was with Jesus: when Jesus was in the land of Israel, He was mighty in words and deeds; and such was the power by which He spake that those who heard Him were constrained to say, Never man spake like this man. But the scribes and pharisees envied the honour that God put upon Him. It drew out the envy of the learned and self-righteous in the nation. They said, "Whence hath this man these things? and what wisdom is this which is given unto him?" They did not know that all true wisdom cometh from above: they thought that it should be in their schools that wisdom was got. They also envied Him when they saw the multitude crying, "Hosanna to the Son of David! blessed is he that cometh in the name of the Lord, Hosanna in the highest!"

We ought not to be envious at the good done by others. We see in this history the evil that comes through this principle.

It was for righteousness' sake that Joseph was a prisoner. He is our example in this, "If we suffer for righteousness' sake, happy are we," enjoying the thought of glory not yet manifested.

What brought his brethren and the people of Egypt to be acquainted was the famine. Because there was no food in Canaan his brethren had to come into Egypt.

A famine is here in this world through ignorance of God. Who can make man happy but God? This world is the valley of death: every man ignorant of God. We see God's merciful purpose through the famine, in Jesus the bread of life.

When Joseph's brethren went,

they took money with them ; but while they thought that they should buy the food, the money was put back into their sacks ; so our blessings in Christ are without money and without price. God's gifts cannot be bought. It is true that the word is "Come ye, *buy*," but it is "*without money and without price.*"

Do not many people think that money will get every thing ? hence their alms-deeds, &c.

When Jacob saw that there was corn in Egypt, he said unto his sons, "Why do ye look one upon another ? Get you down thither, and buy for us from thence, that we may live and not die." Thus it is with us. We were brought to know Jesus through feeling our starving condition ; just like the poor prodigal, Luke xv. It is the man that has felt his need that values Jesus ; and he cannot go away.



“Lord, to whom shall we go? thou hast the words of eternal life.” A believer must remain with Christ, that he may be kept for ever.

The word is necessary to feed as well as to quicken, (compare 1 Pet. i. 23, with chap. ii. 2). Those who have not felt their famishing condition—their need of Christ—fall away in the time of trial.

Moses came a second time: when he came the first time, the people knew not the time of their visitation. And it was not until the second time that Joseph made himself known unto his brethren. So with Jesus. Jesus came to save; but His brethren would not have Him: He went away: but at His second coming the people of Israel will look upon Him whom they have pierced, and they shall mourn for Him, Zech. xii. But He will make them to rejoice, for He

will give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. lxi. 3.

Him whom they sold, God sent to be their Saviour. He came to Israel to save them from their sins, but they would not have Him; so He went His way till they shall say, "Blessed is He that cometh in the name of the Lord."

The only way God blesses, is by turning us away from our iniquities and our sins.

There is hidden wisdom in the order of Joseph's history; but the Holy Ghost brings it out, that we may get into communion with Christ's person.

May we be led more to sit at His feet and learn of Him.

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## THOMAS TWEEDY.

The love of God is brought out to us in Joseph as a type of Christ; and also in this history is described the character of the heart of man. The character of man is that he wants to exalt himself: this character of man is fully shown out in the man of sin; "he exalteth himself above all that is called God or that is worshipped:" in the man of sin we see the desire of man's heart fully brought out.

God cannot exalt fallen man on fleshly ground. And every exaltation of self is the denial of that great principle, "*That no flesh should glory in his presence.*" 1 Cor. i. 29.

The destruction of the man of sin will prove that no flesh can glory in His presence. The exaltation of all that are exalted in Christ will also prove the same thing: for He hum-

bled Himself, and endured our shame on the cross.

Joseph's brethren could quite bear that Reuben, the elder, should rule; but not that Joseph, the younger, should: now this latter is God's way: God will bring all to that: this will be through their necessity.

There are two kinds of people in the world—those who are trying to establish themselves, trying to have a character; and those who are brought to see their own ruin. These latter alone are glad and happy to see all set up in Christ, because they see it is for them. Those who are trying to set up themselves, see that the cross of Christ would not allow it; and they rebel against Him.

If a man does not see his own ruin, he will not rejoice to see Christ exalted.

*(To be Continued).*

# SIMPLE TESTIMONY.

3. 12.

SEPTEMBER, 1845.

VOL. I.

## NOTES ON THE HISTORY OF JOSEPH.

TAKEN AT A MEETING OF BRETHREN AT CANAL  
NO. III, DEMERARA, MARCH 25, 1845.

*(Concluded from p. 344.)*

The real reason why Christ was not loved in this world, because of His good works; but hated notwithstanding His exceeding kindness in feeding the hungry, healing the sick, raising the dead, &c., was simply this, that He would not exalt man in his fallen nature. He would pity him in his fallen nature; but this would not

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satisfy the pride of man's heart. But any one that has learned the ruin of his flesh, will rejoice to see Christ exalted. And practically with us as brethren, the comfort of Christ's exaltation will be enjoyed in our hearts, when we make nothing of ourselves; but it will be otherwise with us when we try to make any thing of the flesh.

*Chapter xlii.* Here we have Joseph's brethren fulfilling his dreams, "*They bowed down themselves before him with their faces to the earth.*" And then *Joseph remembered the dreams.* But together with the remembrance of the dreams, there was also the remembrance of their deep hatred of him, and how they sold him. All this ill treatment was at once awakened up in Joseph's mind; but there was nothing in his heart but love to them.

When we think that God's anger appears to be drawn out to us, it is not so, but God's love is toward us to make us angry with ourselves, and hate our own evil ways, and then the moment our consciences are brought to that, and that we are convicted in His presence, He then says, I have nothing but love toward you.

Joseph *spoke roughly* unto them ; but in a very little while he turned himself about from them and *wept*. There was no roughness in his heart, and therefore it could not continue. The tenderness of his heart prevailed over the roughness of his words, and he could go on no longer—his tears burst out.

But Joseph wanted that their victory, as it appeared to be at one time, should now be felt to be their defeat : this was what the roughness was for. Their guilty consciences begin to get

disturbed. In verses 21 and 22, we see how they felt as they looked back on their past lives. What a contrast between their unhappy remembrance of their treatment of Joseph, and his peaceful remembrance of his dreams. "They said, one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you saying, Do not sin against the child: and ye would not hear? therefore, behold also his blood is required." They thought that the judgment of God was coming down on them for their treatment of Joseph. Though so long ago, their sin has found them out, and they say, "We are verily guilty concerning our brother." It was more than



twenty years since they had sold him ; and it all comes up fresh in their consciences as though it happened yesterday : they remembered how they saw the anguish of his soul when he besought them—when he cried, Oh ! do not put me into that pit ! Oh ! do not sell me to those strangers ! What will my father say ? But at that time they cared not for the anguish of Joseph's soul, or for their father's sorrow. They could then with cold-hearted indifference go to their father, and show him the coat that they had dipped in blood, and say, "know now whether this be thy son's coat or no." They had no concern then for either their father or their brother : but now see the contrast ; they are filled with remorse. When Joseph saw this, he could stand it no longer : he had done what he wanted by his hard words, and he turned himself about and wept.

In chapter xliv. 19 to the end, his brethren are recounting to Joseph, the questions he had put to them, with their answers, and what they led to—"My lord asked his servants, saying, Have ye a *father* or a *brother*? It is not, Have you a rich master with servants that he pays, and makes them do what he bids them? but, Have you a *father*—one who loves and cares for his children? and, Have you a *brother*—one who is loved and cared for by his brethren? They feelingly reply, "We have a father, an old man, and a child of his old age, a little one; and his brother is dead; and he alone is left of his mother, and his father loveth him." They tell how the lad cannot leave his father, for if he should leave his father, his father would die; for that his life was bound up in the lad's life. It was then that Joseph could not at all refrain himself any longer—

*He wept aloud*—Neither could he conceal himself from them any longer—He said, *I am Joseph*, Doth my father yet live? And he could not leave them at a distance, but he said, *Come near to me*. He showed them how he loved them, for he fell upon his brother Benjamin's neck and wept; and Benjamin wept on his neck: moreover he kissed all his brethren and wept upon them: and after that his brethren talked with him. Chap. xlv.

And now they are not envious at his honours. They rejoice at Joseph's prosperity, and happiness, for he is the preserver of their lives, and of the lives of many.

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JAMES BARRINGTON.

It was in a time of need that Joseph was raised up. In Chapter xlii.

we see the need. It was their need that brought them down into Egypt; and it was their need that kept them there. Joseph as a type of the Lord was not only the preserver of their life at first but the sustainer of life afterwards.

This was after his humiliation. He was now exalted, and every thing was set up in him. Every thing was in abundance, in such abundance that there was no numbering them, just as it is with Jesus now—Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. Chapter xli. 49.

Their need continued, and therefore they had to go down again for fresh supplies. Their father said to them, Go again, buy us a little food. He then sent them down again to him whom they had before despised.

It is not the simple coming to Him once that will suffice ; but there is the continued coming to Him to get wisdom and strength. We must be continually waiting on Him in whom all the fulness of blessing and the fulness of grace dwells. Jesus is the giver and sustainer of our blessing.

Our need brought us to Jesus and our need keeps us with Him. We can rejoice that the glory before us is ours, but the grace, the consolation, the strength that is in Him, we receive day by day. Every day we are made to feel our emptiness, just to bring us to Him every day. Let us, dear brethren, not be looking one upon another, mourning over our leanness, but we must come at once to Jesus.

The Lord Jesus will also come and take us to his glory, like Joseph, who desired that all his kindred should come

to see his glory and prosperity. He did not rebuke one of his brethren for coming; but said, Ye shall be near unto me. He tells them to come down and dwell with him in the place of abundance.

Is not the world in a constant state of famine now? Is there any thing in it by which we can be preserved, or by which we can sustain the life we have in Christ? Nothing. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus is our exalted head, and in Him, every one of our hearts should delight themselves. We ought to have our hearts filled with joy to think that our Jesus is exalted. He is no longer the man of sorrows, and no longer in humiliation, but the glorified one. The fulness of blessing is ours: He is our exalted head now.

We are therefore continually to be drawing all our supplies in communion with His fulness, not walking at a distance, but keeping near to Him. This is the way to be kept happy.

The blessed Jesus sustains in Himself all the exalted character we find in Joseph here.

The blessed thing with us is to look beyond Joseph to our own true Joseph, feeding on all that He is, and not languishing in weakness. but living richly on what Jesus has given us, and seeking to be strong, fat, and flourishing in Him.

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SAMUEL GRIFFITHS.

In Chapter xxxviii. we have the apostacy of Judah; and in Chapter xxxix. we have Joseph keeping himself in the midst of evil of the most trying kind.

The deceitfulness of sin blinds the

eyes: Judah knew not what evil he was in: but in the close of the same chapter, when he acknowledges his evil, he ceases from it, so when we acknowledge our evil, it is not to go on in the same way, but to get power over it, and deliverance from it. The Jews now are shut up in unbelief through their sin; but the time will come when their eyes will be opened, and they will see their evil and will be delivered.

When Joseph was so tempted, Satan would suggest to him the advantage he would have from the patronage of so important a person as his master's wife, and what disadvantage he would have from exciting her ill-will: but he minded not that, for he would not sin against God.

So Jesus was the true Nazarite, when all others were defiling themselves.



Joseph, when he is thus charged wrongfully, does not go to excuse himself, but like Jesus, he is as a lamb going to the slaughter.

The root of evil in the enmity against us is in the devil: and it must be traced there. So when evil is working around and against us, we must trace the evil to a deeper source than the men themselves; Jesus will meet the evil in its true source, and crush it altogether.

### EVENING MEETING.

SAME SUBJECT RESUMED.

JOSEPH F. COLLIER.

Genesis xl. It was for righteousness' sake that Joseph suffered, but God was with him, and gave him favour in the sight of the keeper of

the prison. He made every thing to prosper in his hand ; and the prison, in one sense, was no prison, for he could have communion with God in the promises that were made to him.

He was a revealer of secrets while he was there. This time of Joseph's separation from his brethren may be compared to the time in which Jesus is unfolding the purposes of God to His church.

Jesus is to reign over Israel ; but now, during the time of their rejection of Him, the secret hidden from the foundation of the world is brought out in the calling of the church.

Our place now is what the butler's should have been : had he been faithful, he would have remembered Joseph.

Jesus has told us to remember Him in His death until His coming again.

The fault of ingratitude, the want of love to Jesus, is the cause of our forgetfulness of Him. We should lay it much to heart that we have not remembered Him as we ought. We should be stirring up our hearts in remembrance of Jesus: He has shown mercies and kindness to us: He has declared God's purposes to us: He has delivered us from that sadness of heart that we were in: and we should now remember Him and not forget Him.

I make these remarks desiring that we should be stirred up to think upon Jesus.

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SAMUEL GRIFFITHS.

In the same chapter (xl.) we may learn this lesson, that the honour that cometh from man is very short-lived honour. The step between the

highest place of earthly exaltation and the lowest place of degradation is often a very short one. "It is better to trust in the Lord than to put confidence in man: it is better to trust in the Lord than to put confidence in princes." Ps. cxviii.

With the Lord it is not blessing to-day and cursing to-morrow. Our blessing in Jesus is not honour to-day and then sorrow to-morrow.

We may consider the dreams of the butler and the baker.

In these two characters in the dungeon with Joseph, we have a representation of life and death.

The butler offers to Pharoah a full cup of what was expressed from the vine: and this was blessing. The only one that can give the heart of God joy, is Jesus, the *true vine*. When we offer Him, we do not offer dead works. Heb. ix. 14. It is

Christ we offer to God. The secret of our acceptance is this—the transgressor in prison is restored.

When we offer any thing to God, we must have life in it: the blood of Christ is that which we bring, a full cup presented to God.

The baker was a careless one. He had bake-meats; and the birds of the air did eat them: this was destruction; like the careless people that let the birds of the air come and devour the seed that was sown. See Mat. xiii. 4. But we offer Jesus, we do not offer ourselves.

In the interpretation of Pharaoh's dreams (Chap. xli.), Joseph showed the plan to save Egypt: but he also put it into execution: so Jesus has done all for us.

While Joseph was separated from his brethren, and while he gets all this glory, he also gets family joy—

his wife and his children, Ephraim and Manasseh, for God caused him to forget all his toil and all his father's house; and He caused him to be fruitful in the land of his affliction. This is the place of Jesus now, while Israel is separated from Him. This is our place with Jesus now. Jesus is happy in us, while Israel is estranged from Him; and Jesus is to reap that from us that He does not get from them.

This is a high and blessed place, and we need to look to it, that we yield that which the Lord does not derive from others.

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LEONARD STRONG.

The Lord has given us light on Joseph, and on the butler and the baker in the prison; and it is very sweet to see Jesus shown out thus.

The Lord emptied Himself, coming into the bad plight we were in.

As Joseph was in the dungeon with the butler and the baker; so Jesus was on the cross between the two thieves.

Joseph had done nothing amiss: he was there through the wickedness and malice of others; but the butler and baker had both offended their Lord and king: so Jesus did nothing amiss.

Joseph in prison was in the service of both butler and baker; but one of them is restored to his office, and raised up to honour; and the other is hanged, and goes to destruction. Of the two companions of Jesus on the cross, as sinners His blood would have saved both, but one goes with him to Paradise, the other to judgment. Jesus in His humiliation, in His fellowship with our disgrace

and sorrow, was in our service: so Joseph in prison was in the service of the prisoners.

The butler saw before him a fruitful vine, and he offered the fruit of it to Pharoah; so he was exalted to honour. We by nature are children of wrath; but we look at Jesus; we see the vine before us; we take of the fruit of it, and offer it to God. Though born in sin, there is not one who shall take of the fruit of this vine, and offer it to God, but shall be exalted to honour.

The baker offered his own meats — his own manufacture — and that was his destruction.

In the seven years of great fruitfulness that preceded the years of famine, we see the day of grace before the day of judgment. If the grace is not acknowledged, the judgment will be felt, and such a judgment and such



a destruction that the fruitfulness will not be remembered.

Jesus is the only one who revealed God's secret to us. Jesus came under the law to sacrifice Himself during the day of grace, before the day of judgment comes.

All this fruitfulness would go for nothing, but for Joseph. Jesus gathered up the riches of God's grace into Himself. Blessing was there, and Jesus took all up in His own blessed person, and atoned for our sins.

What was the harm of the famine when Joseph had gathered up all the grain? There was enough not only for Egypt, but for all the countries afar off. Let us go to our Joseph: He has gathered up every thing, and so the effects of the seven years of plenty will last for ever, and we never feel famine at all, but hunger

no more, thirst no more, and God shall wipe away all tears from our eyes.

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THOMAS TWEEDY.

We will look a little at Joseph's history, as marking a life of faith and patience. In Heb. xi. the faith of many of God's people is set before us, and in Heb. xii. 2 Christ is specially set before us.

We see two things to be marked here in Joseph's walk : we see them in Christ—patient endurance in very painful circumstances, and a refusal to take rest in very easy circumstances, because of faith looking beyond.

When he might have expected love from his brethren, he got hatred ; and when in his good conduct in Potaphar's house, there was every

thing to gain him reputation, he then lost it all : but on both these occasions it is said, "*The Lord was with Joseph.*" See chap. xxxix, 2, 21. He might say, My character is gone, but the Lord is with me. We have not only to do good, but also to suffer for it ; but we are to take it patiently, and to know that this is acceptable with God.

But there is another part of his path in contrast to all this. We see it in the last chapter in the book. He had no hatred to endure—all was good will—and he had the very highest reputation ; but he could not rest in these things : they were in Egypt ; and he was uneasy there : his faith broke out beyond them all. He said, "God will surely visit you, and ye shall carry up my bones from hence." Chap. l. 24, 25. In the xith of Hebrews, his faith is thus spoken

of, "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." Our faith can rest in nothing but the word of God. Joseph knew from the word of God that his brethren were in a land that was not theirs, and that they would be strangers there, and servants there, and that they would be afflicted there; but that God would judge that nation, and afterward they would come out with great substance. See Gen. xv. 13, 14. He knew the history of the land, not from what he had himself experienced in it, but from what God had said about it. Here we find Joseph's faith. In our life of faith, we must break out beyond present appearances.

We need not only be upheld in patience under circumstances of trial,

but also in faith to refuse a rest here when all is smooth and easy. These peaceful circumstances are the more dangerous of the two. We must know *how to abound* as well as *how to be abased*.

When the people would take Jesus to make Him a king, He went into a mountain himself alone. He broke from them at that time in a way He would not do when they came to bring Him to the place of suffering: He then went like a lamb to the slaughter.

In Heb. xi. there is this character in the men of faith: they were looking at things to come which appearances were not producing, but which the word of God declared; and, therefore, they did not mind what the appearances were.

When all appearances were peaceful, Joseph knew the tribulation that

was coming on his brethren. When they appeared to be settled, then he knew that they would be brought out : there was no sign of it, but the word of God had told it. The language of his faith was, I don't mind what I have got ; but what did God say to Abraham long ago ? He was not acted on by the things he saw. He shut his eyes to all around him : but he opened his ears to what the Lord had said.

The Lord grant that we may thus walk before Him.

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#### LEONARD STRONG.

Joseph was the occasion of the fulfilment of the prophecy to Abraham of his seed being a stranger in a land that was not theirs. The land of Canaan was theirs ; but the way into that land was to go down into

Egypt first, and be humbled there, and then be brought out in grace. Abraham might have expected his family to prosper in Canaan, but no ! they must first go down into Egypt, into all that weakness and trial, out of which God would deliver them, see Gen. xv.

Joseph was the occasion of their thus going down into Egypt ; and immediately he had the promises before him ; and when he saw them down, he saw the prophecy half fulfilled. Joseph saw that they had got half way to the blessing when they had got down into Egypt to be humbled.

“ Out of Egypt have I called my son.” Jesus came as King of the Jews, but he was rejected and driven into Egypt, and all must begin again from Egypt. Egypt is the place where God’s grace begins. Jesus went down to come out of it, and we

come out of it in Him. Whether it be God's spiritual or literal Israel, all must come out of Egypt in Christ.

He has become the passover through which we come out. Joseph gave commandment concerning his bones. He left them the memento of his faith. He was God's true Joseph when all was favourable around. So Jesus has left the memento of his faith for us, that as He trusted in His Father, and was delivered, so we should trust in Him. 'For if we believe that Jesus died, and rose again, so them also that sleep in Jesus will God bring with Him.

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JAMES BARRINGTON.

The butler's forgetfulness of Joseph lasted two full years; but the Lord never forgets His people: He says, "I will never leave thee, nor



forsake thee." But we often forget the Lord Jesus in what He has done for us.

In contrast to the ingratitude of the butler, we see gratitude in Jacob toward the preserver and sustainer of their lives in the time of famine. We see a little act of gratitude in their taking down a little balm and a little honey, &c.; not that Joseph needed them, but because they were the expression of grateful hearts. So the Lord Jesus loves to receive marks of gratitude from us, "Whoso offereth praise glorifieth me," Psalm l. 23. the sacrifice of grateful hearts from the consciousness of all the blessings we receive from Him. So should we do day by day. It was not the value of their little nuts and almonds, for he had all the storehouses of Egypt full, and so full that he had given up numbering.

Joseph's brethren were in fear when they were brought into the house : but when our heart is set on Jesus, then all our delight is in looking forward to the Father's house. "There is no fear in love ; but perfect love casteth out fear." But their consciences were in fear, for they did not know how Joseph loved them. When there is a sense of guilt upon the conscience, it produces fear : but it is the looking forward with delight to the Father's house, that draws out the cry of our hearts, Come, Lord Jesus, come quickly.

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#### HENRY COLLIER.

We see two things connected with the power that sustained Joseph in the midst of evil, and in his dreadful struggle with the tempter.

That which sustained him in the

former was communion with God in the knowledge of His mind; and in the latter, communion with Him in the knowledge of the dreadful evil of sin, "How then can I do this great wickedness and sin against God." We do need to have our hearts and our consciences alive to the dreadful evil of sin.

We have seen in the history of Joseph's brethren the dreadful evil of sin—the misery they got into. In contrast to this we see Joseph moving in quiet and unruffled peace through all the circumstances of trouble, walking in communion with God.

It mattered not whether Jesus was in circumstances of trial or prosperity, He moved on undisturbed in communion with His Father.

A word as to Joseph being in the prison and interpreting the dreams.

Joseph having got the knowledge

of the purposes of God, and his own comfort in them, could minister to the comfort of others. When he saw that Pharaoh's officers were cast down, he said, "Wherefore look ye so sadly to-day?" He could speak freely of life and death.

Joseph, in the prison, was in the depth of shame and death, and there he unfolded grace and judgment—grace in the restoration of the butler, and judgment in the death of the baker; and in this he was a type of Jesus upon the cross, which witnesses of God's grace to the sinner, and His judgment of sin. God ministers grace to us through righteousness.

May our hearts be kept looking to Jesus, as our pattern here, exhibiting, as the Son of God, how entirely we, as the sons of God, should look alone unto Him.

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JOSEPH F. COLLIER.

In the way God works, He humbles before He exalts. It was when Moses was the poor outcast in Midian, keeping sheep, that he was taken up to be the deliverer and ruler of Israel ; so when David was the poor despised shepherd boy, God raised him up to be His king over Israel. And above all, so it was with the Lord Himself : He humbled Himself, and therefore God hath highly exalted Him. It is not till after the time of humiliation that true exaltation comes. Our Lord was brought up out of the horrible pit and out of the miry clay.

Though we may be in this world as in a dungeon, yet we can be happy in God, if we are walking in obedience, humbling ourselves.

This is not now the time for glory,

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honour, or reigning as kings, but for humiliation ; but we shall reign in glory by and by. God brings us down before He raises us up. We must be content not to be seeking high things in this world.

May the Lord write these things on our hearts : it is on our hearts we need to have them written. It is only in the heart that the truth can become fruitful.

One word of warning I would say, Beware of the fowls of the air—those evil spirits that would take away those words from us now. Satan is ready now to teach you to forget what you have heard to-day, and to begin to talk of foolish things ; and when this is so, we live too much like the men of this world.

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ON THE ADDRESSES TO THE  
CHURCHES OF PHILADELPHIA  
AND LAODICEA.

REVELATIONS III. 7—22.

NOTES OF A LECTURE IN GEORGE TOWN, DEME-  
RARA, MARCH 1845.

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LEONARD STRONG.

THESE were the last solemn words of Jesus to His churches—most precious words for believers—most precious, yet most neglected. Much loss has come to Christians from neglect of this book.

In these seven churches we have the different states of the gatherings to Jesus, while the Apostle John was still an aged one in the earth.

Seven churches, seven gatherings, are chosen out: they were God's assemblies in seven different cities, all in different conditions of evil or faithfulness. In those addresses we

have an intimation that, as churches, they would not remain long—"He that hath an ear, let him hear what the Spirit saith unto the churches." The Lord could not address a letter to the church in George Town, because believers have separated themselves.

Let us meditate on the Lord's letters to these two churches. In each of the addresses, He presents Himself in a special character. It is in the person of Jesus that a failing saint gets his healing: it is in the person of Jesus that a faithful saint increases his strength, not in mere doctrines. The evil of the present day is taking up doctrines apart from the person of Jesus, not seeing our union with Him, the fountain and source of life, the only means of grace.

And to the angel of the church in Philadelphia write, these things saith



He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth, I know thy works ; behold I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name.

He finds no fault with this church at all. The church of Ephesus was going forth in much outward power, but they were declining in love : but here we see little things commended. 'Thou hast a little strength, and hast kept my word, and hast not denied my name. These are things the Lord looks to very much. They had a *little strength*—He saw them very simply hanging on Him. The Lord Jesus loves to feel the whole weight of all the saints. He loves to feel the saints dependant on Him. He

feels when the saint ceases to depend on Him, if it be even for an hour.

Now the power they were using was the power of Jesus; the life they were moving in was the life of Jesus; therefore it was *strength*: it was little in comparison of what they might have, had they more faith; still it was strength because it was from Jesus: all is weakness apart from Him; Jesus is the Boaz for Ruth.

*"Thou hast kept my word."* It is keeping the words of Jesus that gives us communion with God: the words of Jesus comforted them, and they were waiting for Him from Heaven: traditions of men were set aside for the words of Jesus, which were words of life: like Mary, they hung upon His words, and sat at His feet.

*"And hast not denied my name."*

This is a negative quality, but an important one, there were so many

denying His name, going away from Him to lean on something else : but it was in His name alone they assembled as worshippers : in His name alone they confessed themselves accepted, perfected and blessed.

In order to this they had a great struggle against the thoughts and ways of those around, to stand strong in Him that is in Heaven.

They were struggling to live as Nazarites in separation in Him that is holy, and He presents Himself to them as their encouragement in this.

“These things saith *He that is holy.*”—You that are trying to keep yourselves holy, I speak to you.

Saints should be struggling to keep themselves from the world and from its influence. They should let men see that they are not looking to the world but only to Christ to open the door for them. He can take care of

us—He has the key of David. He has for us all power in heaven and in earth, and he says, I am He that openeth and no man shutteth, and shutteth and no man openeth. He was drawing the hearts of those believers more upon Himself. They had bitter enemies, the Jews: the Jews had great influence: we see in the Acts of the Apostles how they stirred up the people against Paul: but they could not shut the door which Jesus had opened. They said they were Jews, but they were not: they were the synagogue of Satan.—Lo Ammi was written upon them: and so Jews may now make the attempt to get to Jerusalem, and to build their temple, but they cannot be any thing but the synagogue of Satan, till as lost sinners they look to Jesus.

“ Behold I will make them of the

Synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet and to know that I have loved thee."

Israel is to worship at the feet of the saints, under the light of the heavenly Jerusalem: in this there is a promise of the restoration of Israel; and they will know as to those saints that were scorned by them, that Jesus loved them.

As Saul was a type of the restoration of Israel, who when he was persecuting Jesus in His saints, was made to come and worship Him; so would it be with those Jews who were determined to gather themselves as Jews, while yet they were the synagogue of Satan. He says of them, not that they should be damned, but that they should come and worship at their feet: this was his triumph

over Saul the persecutor: this will be His triumph over the unbelief of the Jews in the preservation and conversion of the remnant.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.” The word *earth* is the same word as that used when Augustus Cæsar sent out a decree that all the world should be taxed. It is the Roman earth. I believe that these believers are characteristic of those that shall be in the last days faithful amidst unfaithfulness, See Luke xxi. 36. They are then exhorted to hold fast that they had.

Then what promises! He gives the Philadelphian church the finest promises of all. They were owning the name of Jesus alone. They were

looking to Him alone for any little strength they had. Then the promises. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

This in contrast to the state they were in of being tossed to and fro. "And I will write upon him the name of my God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." All this is to encourage the believer. If we did but feel as we ought the intense interest Jesus takes in us! But alas! how soon we are taken up with our own little petty concerns, and with other things more than the glory of Jesus.

In contrast to this church we have the church of the Laodiceans: and the address to this church gives us

one of the tenderest and sweetest views of Jesus in the whole Bible. It would make one's heart ache to look at the state of the Laodicean church; but it is sweet to see how His love lingers over them.

“And unto the angel of the church of the Laodiceans write, these things saith the Amen”—Jehovah's Amen. He set up Adam as His Amen. Adam should have said Amen to all that God had said: but he failed: then came Jesus and said Amen to all the purposes of God; and we should say Amen to them too: and so He presents Himself to them that they may recover themselves by looking at Him.

“The beginning of the creation of God.” God is not now improving old things, but creating all things new. He presents Himself to them, that they may give up themselves—



that they may lay themselves by on the cross, and identify themselves with Him in resurrection as new creatures : in this lay their power of recovery : in their union with Him as risen was their perfect redemption from all the power of the enemy.

“I know thy works that thou art neither cold nor hot.” They would not let go their christian name—they would not let go the christian doctrine. They were not at all aware of their bad state as a church. They might be clear of much evil around. They might be orderly in the use of discipline, and, all the time, be leaning on their talents and on their numbers and respectability before men; and in that state they were saying, “I am rich, and increased with goods, and have need of nothing.” In contrast to this, Paul was saying, I am carnal. In my flesh dwelleth no

good thing. Not I, but Christ liveth in me. They were walking as men leaning on their natural powers.

Take any man of the world, and what is he but wretched, and miserable, and poor, and blind, and naked. What he calls honour, is no honour. What he calls life is death. What he calls riches is poverty. He is feeding on ashes and presently he will perish. Adam got himself into that state, and his children were born in it, and no man gets out of it till he comes to Jesus.

They were standing in their nature, in their natural state; and Jesus says to them, "I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see."

Realize your union with me, and be rich. Realize your union with me, and be clothed. Realize your union with me, and you will have eyes to see.

“As many as I love I rebuke and chasten; be zealous therefore, and repent.” Here we see the attitude of love in which He stands before them. I love you, I wont lose you, but I will chasten you, and I will rebuke you.

“Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.” He appeals to the hearts of believers. I stand at the door! Who is it that says *I*? He who bled for us—He who bore our curse—He who hung upon the tree—He says, *I* stand at the door and knock: will you keep me out in the cold? as in

Solomon's Song, "My head is filled with dew, and my locks with drops of the night."—You have lost communion with me, christian, and this has brought you into this state you are in—You have been snared by some worldly thing, and I want to deliver you: if you hear my voice and open the door, I will not talk of your sins any more, but I will sup with you and you with me. Let me in, you luke-warm christian, to whom, when I see the state you are in, I would say, I will spue you out of my mouth: but let me in, and I will sup with you, and you with me.

If any of you have lost communion and are unhappy, then let in Jesus; you must not expect to feel happy till you let Him in.

Can't you believe that Jesus loves you with the most intense love—He died for you—He feels for you.

He speaks cheering words to the faithful church ; but words of marvellous love to the bad church.

When you see a saint getting into a bad state, then in love you should go out after him. See the love of Jesus to a bad church, of whom, as to their own ways, He could say, I will spue thee out of my mouth, that He will not give them up. He will rebuke them, and He will chasten them, and He will stand at the door of their hearts and knock.

Is there any one here that knows not this Lord Jesus ? Who are these whom He says He will make a pillar in the temple of His God, and write upon them the name of His God, and the name of the city of His God, and come and sup with them, and take them to sit with Him on His throne ? Who are they but poor sinners that believed in Jesus ?

May the loving word linger on our hearts continually.

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SUBSTANCE OF A LECTURE ON  
COL. II.

GEORGE TOWN, DEMERARA, MARCH 1845.

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LEONARD STRONG.

It is remarkable what a multitude of ways Satan has of endeavouring to catch and ensnare the souls of men, and keep them from life ; and there is nothing, perhaps, in which he is more successful than in man's religion ; for all the religion of man is on the ground that he is not a fallen creature—that he can depend on himself—that God is demanding something from man, and man is rendering it.

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Before God can receive any thing from man, man must first receive from God.

There is something in this scripture before us that makes it come with great power to the heart. The apostleship in which this was brought out, extends to us all. The apostles were God's gifts to men: they live in their writings: he was writing to those whom he had never seen: he might as well have been writing to us. "I would that ye knew what great conflict (agony) I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." What is this *agony* that he had for them about? Is it lest they should give up Christ, and go into sin? No. He had that often too: but it was lest they should go from Christ to ordinances, not seeing that we all are sons and heirs at once

by apprehending Christ, and that ordinances can add nothing to us. The snare of man's heart is, that he will not let go himself and live by Christ alone! His agony about them was, "that their hearts might be comforted being knit together in love, and unto all *riches* of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the FATHER, and of CHRIST." Paul, in this letter, is dreading lest their comfort might be spoiled, lest their hearts might not be knit together in love. In what love? In the love of God. The love of God has made all things ready for us; and the sinner comes into all these things at once. Christ is what the love of God has provided. True love, in providing, leaves nothing out.

All of you who have come to Jesus, should desire to know more of



Jesus. You should be learning more of the value of His blood, and of the purposes of God about you, in order to your stability. The man that is resting on the Lord Jesus, is leaning on *God's* arm. He is resting on *God's* own bosom.—This is RICHES. What is a man without God?—a desolate being, leaning on this and leaning on that, and at last death takes him, and he has nothing. When a poor sinner comes to Jesus, he then gets *God*.—“I will be their God, and they shall be my people.” It is one of the great blessings that will be manifested in the new heavens and earth, that the tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God. It is a wonderful thing to be able to lift up your hand and say, *My God!* Who can harm me? This is *Riches*. As

Jesus said, I go to my God and your God, John xx. 17. We have not only got God, but we have also got *the Father*. He has begotten us as His children. Jesus' Father is our Father, and we are all His children. He is a dear Father to His children. He has killed for us the fatted calf.

You are also a coheir with *Christ*; it is getting a right understanding of what you are brought into in Jesus, that will make you throw away all the religion of man as rubbish. Standing in the fulness of your blessings in Christ by faith, how could you bear to hear people telling you about getting any thing by ordinances.

When you see what you are in Christ, it puts all the world beneath your feet: you can tread it all down. You have the new heavens and the new earth: you have Christ coming

to reign, and you yourselves coming to reign with Him.

But men are trying to stand on their own thoughts about God, and on their own thoughts about religion.

Nothing breaks down the heart more than meditating on God's love. Will-worship is an abomination to God. Worship must be the fruit of salvation. The apostle says, "*As ye have therefore received Christ Jesus the Lord, so walk ye in Him.*" How did they receive Him? It was not through baptism. It was not through bread and wine. When the word came to your heart, did you not find Christ enough? You did not say, His blood will cleanse me, if I try to turn better, but you got your salvation as a poor lost wretch, dead in Adam, now alive in Jesus: you saw that you had God for your Father, and that you are now a member of

Christ: you passed out of darkness into life at once, and at once you cried, Abba Father. Well, keep so: you are to go to nothing else: you cannot go to any thing else after this. The man who goes to the Lord's supper to get Jesus, is falling away. You go to the Lord's supper because you are happy in Christ, to remember Christ.

The apostle went on further in explaining this. He addressed them as gentiles; and we see what pains he took to impress this great truth on them, that God can look on nothing but Christ, and that He looks on us in Christ as perfect. In Him we have rendered a perfect obedience, and His once-shed blood has atoned for all our sin.

The ceremonies, that were mere shadows of our completeness in

Christ, they were going back to, instead of Christ.

The manner of our salvation is, that we are quickened with the raised-up Jesus.

In writing to them as Gentiles, he tells them, We, as Jews, had a law against us—we were in a worse state than you—you were sinners, but we were transgressors—you were dead, and He has quickened *you*; and He has blotted out the hand-writing of ordinances that was against *us*. We are all complete in Him. “Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ.” All these things were but shadows; but the *body* is not of shadows, but of *Christ*.

If you see a christian sinning, you should say to him, Why do you not walk like a christian?—you who are a child of God—you who have life in Jesus—to be walking in the flesh. Your life is hid with Christ in God : your life is there, christian ; you have not to go to get life, but you have to walk in your life.

“Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.” It is his *fleshy* mind, not his *spiritual* mind.

All the body is nourished from the head. How awful to be going hither and thither for increase, instead of drawing from Christ, and getting the increase of God.

The christian's sanctuary is in heaven : we get above by faith in

Jesus. Why should we come down to have holy places, altars, and dresses here? These things are an abomination!—coming down from heaven to set up things which the fire will burn up. They have a show of wisdom in neglecting of the body; but the proper way to mortify the deeds of the body is to live in heaven where our life is hid with Christ. The more you live in the enjoyment of Christ, the more power you will have over the evil of the flesh.

May we be kept in these days from the many paths of the destroyer.

May God give all His children to see their place in Jesus, and openly to confess it, by withdrawing from connexion with any who openly sanction a worldly sanctuary, religious ordinances, and traditions of men. There will be a great reward for faithfulness to Jesus now. These

are blessed times for this faithfulness. Cease from evil.

When the faithful in Babylon heard their liberty proclaimed, they stood up in it, and returned in weakness to build Jerusalem. They had no manifested power, no outward glory, no pillar of cloud, nevertheless, "I am with you," saith the Lord of hosts, according to the word that I covenanted with you, when ye came out of the land of Egypt, so my Spirit remaineth among you ; fear ye not, be ye strong, all ye people. Hag. ii. 4, 5. So, beloved, it is with us, no manifested power, or signs and miracles now, but the same words, the same promises, the same Christ that the saints had of old, therefore let us too be strong. 2 Tim. ii. 2.

Turn to the last words of Matthew's gospel, and see the promise there, "Lo I am with you alway, even



unto the end of the age." This is the end of the age. The age is lingering on still. We have not apostles living now, but we have them in their writings. We have Jesus. We have the Holy Ghost with us and in us. Let us cleave to Jesus, and confess to His work and to His name.

May God's people cleave to that dear name. This is what will bring reward.

May God bless this blessed word to our hearts.

EXTRACTS OF LETTERS FROM  
BRETHREN IN THE LORD.—No. 7.

Cork, Jan. 1845.

WE often pray the Lord for you, and have you and your fellow-labourers

much on our hearts. May you be strengthened for His service, and may the value of souls be much more pressed on every one of us. Yet a little while, and all here will be at an end; and then indeed is the important day we wait for. I pray that among the varying scenes of this present busy world we may not be led away, but that our hearts and minds may be kept near the Lord Jesus who alone will fill all thoughts in that day, and ought to fill all thoughts even now.

Mr. Code has been resident here since October, and very strong and practical in his preaching. I hope the Lord will put it on his heart to remain, as I am sure blessing would be the result.

We will be always glad to hear from you, and hope you will let us know how you are getting on, and

your wants, as it would stimulate us all here to more zeal and prayer.

We sent a trifle last month to Mr. Wigram which I trust you will receive before this.

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Cork, Jan. 1845.

A few lines from you, dear Brother, are always welcome. We regret to find that your health is poorly. We try to bring you before the Lord for spiritual blessing to your own soul, blessing through you to others, and for your state of health. We endeavour to remember all labouring in Demerara, and all the Lord's children there.

Poor old Mrs. Ingram, who is I suppose eighty years of age, is very happy in the Lord, truly so, and expecting from day to day to be removed.

END OF VOL. I.



A VIEW  
OF THE  
ORDER AND CHARACTER  
OF THE SEVERAL  
HISTORICAL BOOKS IN THE OLD  
TESTAMENT;  
FROM GENESIS TO ESTHER.

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THIS view is, for my present purpose, necessarily very short. I have not stopped to produce any evidence in support of it. But the subject is worthy of the further meditation of the saints: the order of these books being, I judge, as surely of divine arrangement, as their holy contents are of divine inspiration.

GENESIS.—This book, which opens the volume of God, gives us man at the beginning. He is here created; but as created he is here seen at once to fail; and on this failure, God comes forth to manifest, in the midst of man's ruins, that which he had made his own by *election*.

EXODUS.—This book gives us *the redemption* of God's elect one from under the power of evil, and the bondage of the enemy, in which he was lying.

LEVITICUS.—This third book presents *the sanctification* of this elect and redeemed one. *Note.*—This sanctification, or separation to God, is not in the grace and power of the Holy Ghost, but ceremonial only, by the appointment of *divine ordinances*.

**NUMBERS.**—After all this, the election, redemption, and sanctification of God's own, we get, in due season, in this book, *the trial of this one of God, and his failure under the trial.* Moses, Aaron, and the whole congregation fail here, and lose their place before God, as Adam in Eden.

**DEUTERONOMY.**—This fifth book gives us the Lord and Israel entering into covenant (xxvi.—xxviii). But after the recent discovery of failure in the wilderness, this book gives us notice, that at the end the Lord must, and will, *put his people under grace, no other strength or resource but his own being sufficient for them, as was now proved.* This final grace is testified to by three witnesses:—

- |                     |                    |
|---------------------|--------------------|
| 1. God's Secret.    | See ch. xxix. xxx. |
| 2. Moses' Song.     | xxxi. xxxii.       |
| 3. Moses' Blessing. | xxxiii.            |

**JOSHUA.**—The *redemption of the heir, and his passage through the wilderness being accomplished,* this book in perfect order of events, now gives us the *redemption of the inheritance;* and by this it witnesses the faithfulness of Jehovah to his undertakings in the covenant.

**JUDGES.**—This book, in due season likewise, gives us *the conduct of the heir thus brought into his inheritance,* and witnesses his unfaithfulness to his undertakings in the covenant. Thus it most fitly comes after Joshua—the one shewing God's truth, the other man's breach of truth, in the same covenant. (See Josh. xxi. 45, and Judges xxi. 25.)

**RUTH.**—These things being so; God being found true, but every man a liar, the Lord must now come with either final destruction or sovereign grace; and this book shews that he *will come with grace.* The beautiful story which it records is the type of Israel, after suffering for sin, brought into final favour with God, seated, like Ruth with Boaz, in the participation of the wealth of the Lord of all the earth.

1 SAMUEL. } Final grace to Israel being thus signified, in  
2 SAMUEL. } the story of Ruth, the Lord begins at once to exhibit that grace. Man is, therefore, now altogether removed. The priesthood set in fleshly succession, and the kingdom in man's favorite, are put away as faulty; and God's priest and God's king are promised (1 Sam. ii. 35.—2 Sam. vii. 2). The barren wife at once rejoices, and begins to keep house; for this was the sign of grace. Samuel and David, too, are both raised up in grace; and in David, his sorrows, his sin, and his repentance, the Lord gives us a blessed view of the discipline of his Israel in the latter day; their conflict

with their great enemy, the Saul and the Absalom of that coming day, and the final establishment of their kingdom in honour and peace, through the riches of God's grace, and to the praise of God's glory.

1 KINGS. } These books, still in most due season, shew us  
2 KINGS. } *the decline and fall of the house and people of David*, who had been, as we saw in the preceding books, anointed to the kingdom. They are like the book of Numbers or the book of Judges, for they shew us the failure of the elect one in the kingdom, as Numbers had shewn us the same in the wilderness, and Judges the same in the land of their inheritance. For nothing stands, in *any* state, while man has the charge of it, and the captivities in Assyria and Babylon are God's judgment upon all this.

1 CHRONICLES. } These books are, in some sense, the re-  
2 CHRONICLES. } sumé of the books of Samuel and of the Kings. For they give us David and his house and kingdom again, only in somewhat a new aspect. We see the same decline and fall of this house and kingdom, and all ending in the same captivity in Babylon, *but David himself and his son Solomon are looked at rather mystically than historically*; that is, rather as types of the true David and the true Solomon, than in their own persons and histories. Thus, the details of their sins are omitted in these books; but their actions in *settling*, and then *enjoying* the kingdom are largely and beautifully unfolded.

EZRA.—This book is also perfect in its season. We have just seen Israel (i. e. morally man), under the ruin which their own sin had brought about. Here God is seen in action again, turning away, in some measure, the captivity, and *by this witnessing that he had reserved a remnant still*.

NEHEMIAH.—This book is of the same character. It shews God with his remnant, and it shews the remnant stirring themselves up in his strength, though in conscious weakness, to do what they can for him, gathering up what fragments of glory they may find in the mighty ruins, and using them to God's praise, and the service of his house. All this again telling us that *God had not cast away his people whom he foreknew*.

ESTHER.—This book, closing this part of the volume of God, is just as beautiful in its season as that which opened it, or any other. It shews us Esther and Mordecai, of the same remnant as Ezra or Nehemiah, owned, like them, of the Lord, and, like them, doing what they can for God and his house. But the scene in which they act is more significant. It typifies

*the recovery of Israel in the latter days, when brought by the rude hand of their oppressor, the true Haman, close to the hole of the pit, or the brink of destruction.* And thus it closes this complete and beautiful volume of God's revelation.

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In every chapter of this volume, or in every book thus from Genesis to Esther, we have seen divine order and beauty, and the whole tells a wondrous tale—a tale of man's repeated shame and failure, and of God's goodness and truth, in spite of all. It enables us to say, "We have destroyed ourselves, but in thee is our help."




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