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



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

VOL. II.



LONDON :

**J. K. CAMPBELL, I, WARWICK SQUARE,
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SIMPLE TESTIMONY.

No. 13.

OCTOBER, 1845.

VOL. II.

ON THE CHARACTER OF THE
CHILDREN OF THE KINGDOM.

MATT. v. 1 TO 20.

NOTES OF A LECTURE IN GEORGE TOWN,
DEMERARA, APRIL 6, 1845.

LEONARD STRONG.

MAY the Lord Jesus enable us rightly to understand these words: He has opened his mouth to speak, and may we drink in the truth.

To understand His words we must know what were the circumstances of those to whom He was speaking. They were disciples, in Jewish cir-

circumstances, looking to Him as their God, their Messiah,—They were expecting from Him. He was leading them out from the circumstances they were under, as under the law, and He was leading them into the blessings of life.

When they were led by Moses, there were then both blessings and curses, see Deut. xxviii., but here all is grace: there is no curse, but all is blessing.

What are the blessings? No blessing is there at all if sin is not forgiven,—if a man is not pardoned he has no blessing: “Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” Rom. iv. 7, 8.

But the point for us to consider is, Of what kind are the blessings which Jesus is leading into here? He is not bringing them into mani-

festated power, or riches, or honour, in the world ; but He is making them the children of the kingdom in Himself leading them into His own feelings and affections, making them sharers in his own righteous, lowly, obedient heart, yea, imparting to them His nature on the ruins of their own, thus constituting them so that God may exalt them as His future kings and priests.

The glories will be by and by,—they are future,—but the blessing now is, in getting into fellowship with Christ's mind. When as Jews they might be expecting Him to say "Blessed shall be thy basket and thy store:" instead of this they heard Him say "*Blessed are the poor in spirit.*"

We must mark the difference between the law putting a man on doing, and the calling in which we stand. Every thing here is written

on the heart—the salvation is within. David felt he needed to have a clean heart, and a right spirit renewed within him : unless this is so, things are never right. We may do many things in the letter, but unless they flow from the new mind within, they are not pleasing to God. It is the character formed within that is the blessing, not Blessed are they that do this, but Blessed are the poor in spirit, the meek, the merciful, &c.

How contrary to nature is all this, exceedingly contrary to the way of the world, where the high-minded and the spirited are considered the happy men, and the noble ; but that is pride and self-sufficiency : here the blessed are the poor in spirit. This is one of the great characteristics of a Christian—poverty of spirit. A Christian man is one who has discovered that in his flesh there is no good thing ; he is one who can say,

Behold, I am vile ; and he will be a poor spirited man as to himself, not a proud man ; you could not say worse of him than he would say of himself, for he is fit only for a cross, and this, as to his flesh, will be so while he is here in the body, therefore he can rejoice in nothing but in Jesus. So Paul could say of himself, that he was the chief of sinners ; as to a saint, that he was less than the least. This is the broken down state of a Christian, who knows himself ; but with this blessing, that the kingdom of heaven is his.

By and by, when clothed with a glorious body, he will have a very different consciousness from what he has now : he will then be clothed with the power of Jesus ; and there will be no weakness, no unrighteousness at all, no sin, but conscious perfection ; but that will be very different from what it is now.

Then there are they that mourn, "*Blessed are they that mourn; for they shall be comforted.*" When we act out the mind of Christ in fellowship with Him, we are supposed of God to be men of sorrow. The Holy Ghost is grieved down here, every thing is wrong, every thing is out of course, all is darkness here, a world without God; and therefore the having the mind of Christ constitutes you a mourner. You have got a mind that shows you the evil around and the evil in your own flesh; how your friends and neighbours are in ignorance, and the truth fallen down in the street, and no one to take it up. But there is blessedness for the mourners, that they shall be comforted. The blessing of the dispensation is, that these troubles will be only for a little while, and then all will be set right, with nothing to grieve God or His children.

Blessed are they which do hunger and thirst after righteousness, for they shall inherit the earth. Seeking to walk according to God's will, with a single eye to His glory, we shall endure and bear and yield, but contend for nothing save the truth, not contending with any worldly man for the things down here, ready to give up our rights—*i. e.* what men call their rights; for we have no rights here: we shall have our boon by and by, but we are now as stewards for a little while. We shall by and by inherit the earth, for Christ shall inherit it, and we are co-heirs with Him.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled. The love of righteousness is not satisfied here now. That man is not acting in the mind of Christ, that is using all his energies to put this wretched world

to rights, he is trying to satisfy his hunger for righteousness by his own arm ; he is forgetting the promise for which he should wait,—“ *He shall be filled ;*” and he labours in vain, for it never will be right until Christ comes to reign in righteousness. The abiding character of the man in blessing now, that he hungers and thirsts after righteousness, is in itself a proof that we shall not be satisfied in seeing righteousness until Christ comes. Then we shall see righteous government, and truth shall spring out of the earth, when we ourselves in righteousness shall look down from heaven. But it shows that the mind of the saint is now righteous, that he loves it, it is his element of life, and he is unsatisfied during its absence.

Blessed are the merciful ; for they shall obtain mercy. We are our-

selves saved by grace, and we must be gracious to others. We deserved hell, and we were snatched from it by grace through the blood of that dear Lamb, and a door has been opened for us to heaven, and how can we be any thing but merciful? You remember the parable of the man that owed ten thousand talents and was forgiven, and when he went out and found a fellow servant that owed him an hundred pence, he would not forgive him; and then his fellow servant told every thing to their Lord; and his Lord revoked his pardon, showing us that the grace of God had not taken its effect when it did not make him merciful. Every true Christian is merciful, both to man and beast. The love which has flowed out of the bosom of the Father in the person of the Son of God, moulds us anew in its

own form, and becomes the characteristic of the sinner that it saves ; and such shall inherit all the sure mercies of David before the wrath is poured out.

Blessed are the pure in heart ; for they shall see God. The features of blessedness that are here brought out, are just Christ's own character. I beseech you to mark that. It is Christ's character we have been considering ! Who has a pure heart ? Jesus ! and when we have union with Him, we have in Him a pure heart too. Ours is a vile heart ; but when we enjoy Jesus, we then get away from the impurities of our own hearts, and we shall see God. Every Christian has a pure heart—you can sympathize with the joys of Jesus, if you are born again ; and if you find yourself tempted to impure ways, do not think that you are not a Chris-

tian, but look to Jesus, and He will strengthen you, and you will soar above your own impurities on the pinions of His pure affections.

Blessed are the peacemakers ; for they shall be called the children of God. God is the peacemaker : it was the devil and man that made the war ; but God comes with the peace branch, making a way to bless again. It is God that does it. God comes after His creatures, and reconciles them to Himself, and every true believer is a peacemaker, one who hates dissension, and loves to see people at peace, and especially to bring poor sinners back to God. Every evangelist is a peacemaker : but we should be in all our ways a peace-making people. *They shall be called the children of God.* Herein is their origin discovered—the works of their Father they do,

in contrast with the Jews, John viii. 44.

Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Ours is a heavenly kingdom: all our external happiness and ease is to be there, not on earth now where our Lord was crucified. A man would say, If you take away my good name, you may as well take my life! Where is our blessedness to be? In the kingdom of heaven. And this persecution and hatred from the world will be the result of this character walked in down here awhile. But if the world so hates us, how does God regard us? As *the salt of the earth.* Nothing on earth is savoury to God's taste but His saints. All that is of the world is not of the Father. God never could find savour in any but in

Christ. He was *well pleased* with Him, and with us because we are united to Him; and thus salted with the graces of Jesus, we are the salt, left to communicate the savour to others. The saints walking in Christ's character towards others, shall by their testimony communicate this savour to all who believe.

But if the salt have lost its savour; wherewith shall it be salted? it is thenceforth good for nothing but to be cast out and trodden under foot of men. This is in reference to our testimony and usefulness in the earth. It is in union, in a body bearing these characteristics, that Christians are called the salt of the earth. We are the salt; and, as a body, the church has not savoured of Christ but of the world, and given wrong thoughts of Christ, and is despised in the earth, because it is as salt that has lost its savour.

Ye are the light of the world. All Christians, as a body, are thus considered. Christ is the light of the world, but while he is away the believers were to exhibit His character as one steady light; but truly the church does not give that light in which it was set up; if it did, it could not have union with the nations of the world: so that in all their pomp, in all their pride, in all their covetousness, they are calling themselves Christian nations. And where then is the light of the world? Jesus is the light of the world; and it is only as Jesus is shown out, that there is any light at all. If Christians are seen doing what Christ could not do, then they are not giving light.

Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all

that are in the house. Let your light so shine forth before men, that they may see your good works, and glorify your Father which is in heaven.

This is what every disciple should desire to do, to have Christ in his affections, and God's light shining in him, and not have it put under a bushel. Though the church has failed as the light of the *world*, yet individual Christians may be a light in the place where they are; and if seeking thus to give light, there would often be an answer to many a foolish question that Christians raise as to what harm there is in going to such and such places of amusement; the question to be asked is, Would Jesus do so? and, Are they giving light for Him? Are they, in so doing, exhibiting the mind and tastes of Jesus? If the contrary, Where is the light?

Think not that I am come to destroy the law or the prophets. He was going to bring out a higher thing; not to do away the law, but to make all His saints law-fulfilling, by giving them a new heart to do it, so that they would naturally do it, Rom. viii. 4. We now only in part do it; but we shall fully do it when in glory. In the millennium you will see Jesus fulfilling every thing ever written in the law or the prophets. God will have His will done over the whole earth when Jesus gets the sway. Therefore the Lord prepared them for walking according to the commandments that follow.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the

kingdom of heaven. Here he shows His disposition is to fulfil the whole mind of God; and it ought to be enough to show a Christian that Jesus wishes a thing to be, in order that he should immediately conform himself to it. He wishes His disciples to fulfil all His expressed will here. He does not say, that if they do not do so that they shall be damned, but that they shall be *least* in the kingdom of heaven. They were His own disciples, washed from their sins in His blood. But there is a great difference in the obedience of the disciples of Christ: Christ foreknew this—"some an hundred fold, some sixty, some thirty," Matt. xiii. 23. And if we see other Christians not advancing, this should not hinder us from pressing forward in conformity to His will, nor keep us from walking in the full light of His word.

While the *church* is the light of the *world* ; yet the *faithful saint* may be the light of the *place* where he is. But this is individual testimony, and shall be owned hereafter, for he shall be great in the kingdom of heaven !!!

For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. The Pharisees, in the outside, were righteous : they made clean the cup and the platter. There might be less outside work, though it ought not to be so, yet the heart might be right. There might be one who was poor in spirit, mourning, meek, merciful, though failing a good deal in zeal and service. But remember, Whatever may be the outward act, if a man have not the spirit of Christ, he is

none of His ; he shall in no wise enter into the kingdom of heaven.

This portion of scripture belongs not to the world : it belongs only to the people of Jesus. You cannot understand these things until you get the mind and disposition of Jesus. Let the poor sinner come to Jesus and get life : then these words are for him. But if you take up these commands, and go out with them apart from the disposition of Jesus, you will have no blessing. If there is in you the disposition and heart of Jesus, you cannot act otherwise. May we who are in Christ, receive more of the power of our blessings.

It is not in having health, money, or worldly honour, that we are manifested to be in blessing from God, but in being poor in spirit, in being meek, in hungering and thirsting after righteousness, and longing for

Jesus to come. It is thus that you are honoured with the blessings of the dispensation, and you will soon be honoured with the glories of the kingdom.

Do not set about doing till you see that you have the life and affections of Jesus. Get his mind and disposition by realizing union, and then the things will be truly done. Live in the mind, and thoughts, and affections of the risen man Christ Jesus.

In proportion as we cleave very simply to Him as our righteousness, sanctification, and redemption, so shall we imperceptibly grow up into His character, and cheerfully fulfil His words in these chapters; and thus walking as he walked, through abiding in Him, shall we get much into His circumstances when here, having both His experience, and,

what is most blessed, His full sympathy. The world that hated Him will hate us, but as some kept His sayings, so will they keep ours also.

Let us then, beloved, since the night is far spent, and the day at hand, be putting on more continually the Lord Jesus Christ, instead of making provision for our flesh to fulfil the lusts thereof.

ON JUDGING RIGHTEOUS JUDGMENT.

EXTRACT OF A LETTER FROM A BROTHER
IN IRELAND.

I HAVE been thinking this morning, and I believe that it came with relief to the mind, how the Lord Himself is in possession of a secret which, to speak after a human manner, enables Him to bear what is exceedingly trying to us in each other.

We find the different tastes and tempers and ways of even brethren running so contrary to ours, that our wretched self-love and self-complacency are ready at once to interpret them all as the fruit of an evil root, the stream of some polluted spring, which rises thus in the heart of another whose ways are not like ours. Our fretting is, therefore, a bad symptom of our own moral state, arguing much self-congratulation, and a disposition to see wrong in others. We are righteous in being hurt with a thing that we judge evil; but we are wrong in judging a thing to be evil just because it differs from our way, and thus, in some shape or another, interferes with us. But the blessed Lord is not subject to all this. He judges *righteous* judgment. No self-love defiles the exercise of His discerning powers. He can per-

fectly keep apart the precious and the vile, and remains undistracted by much that troubles us, and which we often say must greatly trouble Him, or grieve the Spirit, just because we ourselves have been grieved by it, never suspecting that our grief has come from those workings of self-complacency of which I have spoken.

This thought came as a relief to my mind this morning, for it showed me that the Spirit was not so often grieved by the saints as I, in my self-esteem, think He might be.

I think I see an illustration of this in Matt. xx. Zebedee's wife and sons come to Jesus with a request to sit in honoured places in His kingdom. This motive of theirs was a high offence to the ten. They saw nothing but evil in it, because it interfered with themselves. They

tried this action in relation to themselves. It appeared to be, shall I say, a circumventing of them, or a forced occupation of their rights and equal interests, and they unmixedly resent it. But Jesus Himself was free to judge the mother righteously. He could separate what in it was precious from what in it was vile. Self-love had no blinding power over His mind, and He speaks and acts accordingly: for while there was error in those disciples counting thus proudly or ignorantly on their being fit or able to hold the chief room, yet in their *motive* there was a sincere esteem or value for the things of Christ's kingdom; and, therefore, instead of joining the ten in their unmixed indignation, he calls them aside, only to instruct their hearts in the further things of that kingdom whose honours they coveted.

We must, beloved, be patient with one another, and modest in ourselves. The time of perfectness is only in prospect. And even the very occasions of forbearance, though they show our present imperfectness, may be made the instruments for moulding and fashioning our hearts, and constitute some of the fuel of that fire which is refining us under the hand of the Lord.

ON THE BLESSEDNESS OF THOSE
WHO COME OUT OF EGYPT.

Ps. cxiv.

THIS present evil world is to the saints what Egypt was to the children of Israel—the place of evil, from which they who are redeemed by the blood of Christ are called out.

A deliverance from this present evil world is the portion of all those who in Christ enter into the king-

dom of heaven, while the obedient walk of that deliverance will identify those that are greatest in the kingdom of heaven.

We have in this psalm the actings of God in mighty power for His people, in connection with one blessed step taken by them, and that is, that *they went out of Egypt, from among a people of strange language.*

In Christ all the saints come out of Egypt, and in Him they have all the power of God on their side: but in walking in the Spirit, the faithful identify themselves with Christ in their circumstances of daily life, and in that faithfulness are upheld by the power of God.

The character here given to the people of Egypt is, that they were *a people of strange language.*—Compare Ps. lxxxi. 5. This should be the character of the people of the

world to the children of God, "They are of the world, therefore speak they of the world."

Verse 2. *Judah was his sanctuary, and Israel his dominion.* While they were in Egypt, the Lord had no sanctuary among them, He had not a dwelling place in the midst of them; but when they went out, then Judah was *His sanctuary*, the abode of His holiness, and Israel *His dominion*, the place of His power. Our separation from the world in Christ Jesus, puts us into this new position before God, that we are a habitation of God by the Spirit, and also that we are conquerors and more than conquerors through Him that loved us, and thus His sanctuary and His dominion. We are cleansed from our uncleanness by the blood of Christ, and in Christ are separated from the unclean to be temples of the

Holy Ghost; and when we do not grieve that Holy Spirit of God, but learn of Him by learning the things of Christ, having our enjoyment from Him by having our enjoyment in Christ in separation from the world, then according to the power of God, His holiness and His dominion will be found in connection with us.

Verses 3, 4. *The sea saw it and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs.* All opposing powers must clear the way for God's children to go out of Egypt. The sea, the river, the mountains, and the hills, though beyond the influence of human power to alter their course and remove them from their places, yet must all yield for the accomplishing the journey of those that go out of Egypt.

In the redemption of the saints from this evil world, through the

mercy of God, that they might enter into His rest, death, and principalities, and powers, have been all forced out of the way through the triumph of Christ for us. And the faithful saint who would go out after Christ, and who in doing so has to withstand principalities and powers, will find a strength in the Lord, and in the power of His might, to which these powers will be forced to yield.

Verses 5 and 6. *What ailed thee, O thou sea, that thou fleddest? thou, Jordan, that thou wast driven back? ye mountains, that ye skipped like rams: and ye little hills, like lambs?* Never until Israel went out of Egypt, was such a thing heard of as this. Well may it call out astonishment, and the enquiry of, *What ailed thee, O thou sea?* Its natural power on this occasion was taken away in reference to Israel: It was as if in

terror and dismay, and could not hold its ground. Something was the matter, What ailed thee? the answer is, *Tremble, thou earth, at the presence of the Lord—at the presence of the God of Jacob.* It was not the presence of Israel, but the presence of the Lord, who made Israel His dominion, that caused the sea to flee. The Lord so identified Himself with Israel that, because of His presence in them, all things were forced to yield. And not only this—not only were the overwhelming waters of the sea caused to flee, but the refreshing waters from the rock were caused to flow: *Which turned the rock into a standing water, the flint into a fountain of waters.* For in Christ we have not only a triumph over all that is against us, but also the rich supply of all things that pertain to life and godliness.

To Him be glory for ever and ever.

EXTRACTS OF LETTERS FROM
BRETHREN IN THE LORD—No. 8.

Dublin, Feb. 1845.

A DAY or two since brought us the tidings of dear Mordal's death. I felt a personal bereavement at the moment, for I knew him with some intimacy, and had often been truly refreshed in spirit by him: for he was fresh himself, and thus carried a little water in his vessel for the refreshing of others. I am sure it has been a sore loss to you all; and dear Leonard Strong knows how much he had been valued among them in Bristol. But the Lord of the great harvest can still give bread to the eater, and seed to the sower.

London.

The Lord is dealing in patient goodness towards his children in

London. I see often *individual* grace that makes my heart rejoice ; but as a whole I see great weakness and much that is a trial of love and faithfulness. Nothing, as it appears to me, but weakness and trial, and the position of a gathered remnant in utter dependence on the Lord, is to be expected for the witness God is in mercy calling out until the end. There are two things which alone sustain my spirit in confidence from day to day. The one is the promise of Jesus' presence where two or three are gathered together in His name, and the other is the certainty that the Holy Ghost is still on earth, and that wherever his presence and guidance are recognized, He will assuredly act. The Lord give us wisdom to know how not to hinder or grieve that blessed Spirit.

SIMPLE TESTIMONY.

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VOL. II.

ON THE RESURRECTION OF THE DEAD.

IN the resurrection of the dead we have at once to do with God, either in blessing or in judgment.

The fact of death in this world is made to declare what little value there is in the things connected with this passing scene, from which men are so soon cut off; but in the resurrection of the dead, our connection with these things or their results, is again revived, and for ever; and therefore their momentous importance in the sight of God, before whom we shall stand in that day.

In this all have at once and all together to do with Christ; for it is on the presence or absence of life in Him, with the forgiveness of all trespasses, that the difference is between the just and the unjust, as also between the resurrection of the just and of the unjust.

A man who is not justified in Christ cannot be one of the just, who will partake of their resurrection; yet a resurrection awaits him too, but it is of the unjust.

It is the blessing of the just, in reference to what they do for Christ, that at their resurrection they shall receive their recompense. To be acting with present ends in view, and without reference to the day of the appearing of Christ, is to be acting as a worldly person.

A disciple of Christ has the hatred of the world now to endure; he has

to take up his cross daily ; he has the Devil to resist ; he has the deeds of the body to mortify : but he is waiting to be with Christ in glory.

A servant of Christ in considering his loss or his gain, should do so in reference to the day of the appearing of Christ. That which will have no reward in that day, should now be considered loss ; but that which will be recompensed at the resurrection of the just, has great gain in it, though now it may be done to those who cannot recompense in this present world, and in the presence of those who will give reproach.

To the unbeliever how does this apply ? He is himself in a lost state : all his gains are in this present evil world : and in the multiplying of his gains there is the multiplying of his sins and the heaping up of his judgment.

Men are now very busy, and apparently very successful in ordering the course of this present evil world, but not more so than in the building of the tower of Babel at the moment when God confounded them; nor are they more secure than in the days of Lot, or in the days of Noah; and we know that they will not be less so in the days of the Son of Man; for as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone

from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. Luke xvii. 26 to 30.

It is when they shall say, Peace and safety, that sudden destruction shall then come upon them, and they shall not escape. 1 Thes. v. 3.

In the wordliness and error by which the truth is hindered at this present time, many bearing the name of Christ are found joining the world instead of standing out with Christ in separation from it ; but they are not looking for Christ to come to take them to Himself, and then to bring them with Him to judge the world. Instead of this, the thought is, that a person dies and goes to heaven, and that that is the coming of Christ to him ; and then the world goes on as before.

When a believer dies, he departs

to be with Christ; but that is not the coming of Christ—the heavens are receiving Him still. When a believer dies, it is only his spirit that departs to be with Christ, but his body goes to the grave, where it will remain until the coming of Christ. See 1 Thes. iv.

When a believer dies, he does not then get his crown of righteousness: it is *laid up* for him: and he is waiting for *that day*; and the Lord, the righteous judge, will give it to all who love his appearing. 2 Tim. iv. 6 to 8.

When a believer dies, he does not go to sit with Christ on his throne: but Christ still sits with His Father on His Father's throne; but when He comes to sit on His own throne then His saints will sit with Him.

A man is not properly and completely himself without his body as

well as his soul. When Abraham the God of Abraham, 'He did not mean that Abraham's spirit without his body was Abraham, but Abraham with both body and spirit: and because Abraham was dead, and that God was not the God of the dead but of the living, therefore Abraham should be raised again. Such force is in the words of Christ in the following scripture, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." Matt. xxii. 31, 32.

To depart and to be with Christ is far better than to be here in a corruptible body of sin and death; but to be raised incorruptible and to be made like Him is far better than life.

It is a great error to say that the departed saints are not in a state of happiness, but in an unconscious state, until the resurrection. When the word "sleep" is applied to the departed saints, it is in connection with their bodies. See John xi. 11 to 14; Acts vii. 59, 60; 1 Cor. xv. 51; 1 Thes. iv. 14 to 18.

In the man in Christ caught up to the third heaven, is seen the happiness of the spirit of a saint in paradise, for there was no consciousness of the body—"whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth." It was not a resurrection state; for then he could tell that it was in the body. Such an one could hear unspeakable words, which it is not possible for a man to utter." See 2 Cor. xii. 1 to 4.

With regard to the wicked, it is a

most solemn thing to know that their bodies will be in hell as well as their souls. "Fear Him which is able to destroy both body and soul in hell."* Matt. x. 23. When people speak of the dying body and the immortal soul, they should remember that *all* that are in the graves shall hear Christ's voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment.

"The resurrection of life," is "the resurrection of the just," at which the faithful servant of Christ will receive his recompense, See Luke xiv. 14. It is also called "The first resurrection," in which they who have a part are blessed and holy, "Blessed and holy is he that hath

* This word is not *Hades* but *Geheuna*, a word referring to the place of the lost.

part in the first resurrection ; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

This resurrection is also called, "The resurrection from the dead." It is *from* the dead, because the dead are left behind. The resurrection of the unjust will be a resurrection *of* the dead, but not *from* the dead, for all the remaining dead will then be raised. Christ's resurrection is called the resurrection *from* the dead, because He left the dead behind Him. When the resurrection of the just is spoken of exclusively, it is called the resurrection *from* the dead, not *of* the dead, "They which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage : neither can they die any

more, for they are equal unto the angels; and are the children of God, being the children of the resurrection:" Luke xx. 35, 36.

It has been a very serious error in rightly dividing the word of truth, to confound the resurrection of the just and of the unjust. The one is for the hope of the saint: the other is for the terror of the wicked. The one is a resurrection of life: the other is a resurrection of judgment. See John v. 29. The one is a resurrection *from* the dead, because other dead are left behind: the other is a resurrection *of* the dead, but not *from* the dead, for the dead small and great shall then stand before God. And to show how distinct they are in the mind of God, and how distinct He would have them in our minds, He sometimes speaks of the one without any reference to the other.

See Luke xiv. 14. ; xx. 36 to 38.
1 Cor. xv. 1 Thes. iv.

He speaks of the resurrection of the dead in Christ, that the saints might comfort one another with these words ; for there is no comfort in hearing of wicked people being raised for judgment : and those persons who confound the resurrection of the just and unjust, are not in this ministering to the comfort of the saints, or rightly dividing the word of truth : for the scriptures declare that there will be an interval of a thousand years between the resurrection of those who reign with Christ and the resurrection of the rest of the dead.

As to the state of those who are raised, I would say a few words. The resurrection of the saint is a resurrection of *life* : but the resurrection of the wicked is a resurrec-

tion of judgment ; and they are cast into the lake of fire, which is the second *death*. The saints will be in all the activities of their life, in service, in praise, in joy : but not so the wicked—their power will be gone—they will be passive sufferers, but not active agents. The worm that actively feeds on them will not die ; and they will be the agonizing victims of his prey : they will never sing their songs or do their works again.

But they, who being now quickened, sing hymns of praise to Christ, making melody in their hearts, will in the same new life be singing His praise for ever and ever.

They who being now alive, are the servants of God, shall never cease as His servants to serve Him.

Blessed hope, full of immortality.
Amen.

NOAH. 1 PET. III. 18—22.

NOTES OF A LECTURE.

LEONARD STRONG.

THE first epistle of Peter begins by presenting to us our new life in the risen Jesus. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." So that God has begotten us again. The death of Jesus ends our old man, and the resurrection of Jesus brings us into a new life.

This is what the apostles teach us as to our standing, before they can exhort us to the walk of a new life. If we are not risen with Christ, there are no affections to be set on things above: for it is the affections of the

risen man that alone can be set there.

What Noah and the company with him in the ark were, at the time the flood was upon the earth,—such are Christians now in Christ. The apostle is shewing the analogy between the condition of those in the ark and those who now believe in Christ: the waters of the flood corresponding to the typical meaning of the waters of baptism—the very judgment passed on sinful flesh, bearing up the ark above the ruin, and landing it in a new earth. The very judgment passed on Christ, which is typified by the waters of baptism, is the judgment on all the world. All in their sins are engulfed in the waters of death. Christ is borne above the water in His resurrection, and we are carried above through judgment borne by Jesus. His resur-

rection is the consequence of His death, and we are borne up in Him through the condemnation endured by Him for us. We are also living to God in the newness of life, and this we should be realizing continually. It is as risen with Christ that we worship the Father: it is only in this new life that we can cry Abba Father, or that we can walk holy or godly at all.

We are called to feel as safe and happy and quiet as Noah was in the ark. Without, all was death and ruin; but God had separated him from all this by the ark where he was shut up, and kept for another earth. So we are separated in Christ from the death that is around. Death and judgment have passed on Jesus, and we are shut up in Him unto the glory in which we shall be revealed with Him at His coming.

But we are *shut up*: we see not yet the new heavens and the new earth—we look out, and all is a dreary ruin. We have all food necessary to sustain us in our place, but we are shut up. We are safe, and God remembers us: He will not forget us; and we wait for the day when the earth shall be dry, and we shall come out, and creation will come into liberty and life.

Noah must possess his soul in patience: it is enough he has his food, and God remembers him: so let us never forget we are taken out of the judgment, and shut up unto something that is coming. We must wait patiently until our change comes: still, as Noah began to long for it, so may we. He opened the window, and he let out the birds—he sent out the dove: and so may we seek to know the signs of the

times ; and we shall see them if we open the book of prophecy, and mark the principles at work around. We have the holy dove with us, and if we see the Holy Ghost as the dove with the olive branch, bringing us any token, we may know the time is very nigh.

What a day that was when God opened the door, and let out Noah and the saved remnant to worship Him in the new earth : and so, what a day that will be when the hidden Jesus comes forth and all His seed with Him !

Dear brethren, we are now as safe from judgment as Noah was in the ark : but we have not our full liberty—the liberty we look for : we are waiting for the door to be opened ; but let us open the window and look out. We must be looking forward to the consummation, and must know

that God remembers us. May we then desire to realize this, arming ourselves with the mind of Christ, as having suffered with Him, and not be living to the lusts of men.

The ark was perfectly tight—it was God's plan of salvation—it was His plan carried out, pitched within and without. It would have been sin for Noah to be trying the planks if they were sound.

Noah had nothing to do but to be happy in his safety, waiting till God would bring him out, and eating the food provided for him.

God has passed His judgment upon our sins in the body of Jesus: and He has lifted us up in Him. When the time comes we shall get our glorified bodies, and see all the beauties of the new creation, and we shall then be able to serve God fully.

The world is now to us what it was to Noah if he looked out on the earth. Death is on every thing around : but we are shut up in our Jesus, and we are waiting. In our patience may we possess our souls!

Noah was perfectly dependant on God in the ark, and he could not perish ; God remembered Noah. So we are perfectly dependant. Our help is not in our own arm or our own industry. He put us in Christ, and He keeps us in Christ.

There is no outside deliverance ; but let us keep the window open, and see the holy dove bringing in the olive branch. We cannot open the door, but we may open the window ; and God likes that we should do so while we wait with patience. Indeed our safeguard now is in opening the window. We are saved by hope, saved from the power of pre-

sent circumstances and temptations. We are not saved from hell by hope, but by the blood of Jesus: but we hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

I would say a few words as to the spirits in prison. They were in prison when Peter wrote; but Seth was not in prison; Enoch was not in prison; but they who when preached to were disobedient, they perished for their unbelief. So, dear reader, if you have not received the testimony of God to the sin of your flesh, and salvation only through the death and resurrection of Christ, receive it now. Be warned in time, and by believing in the grace, escape the wrath of God.

It is but a little while and He that shall come will come, and will not tarry. He will open the door and

call us out. We should now talk to one another on the time that soon will be. We should cheer one another up. Our danger is in seeking rest here, and seeking to carnal things. Let us remember the window of our hope, and look out!

May God bless these few remarks to all our souls.

ON "HIM THAT IS WEAK IN THE FAITH;" AND ON THINGS OF "DOUBTFUL DISPUTATION."

ROM. XIV.

THERE are many things said in this chapter in reference to him that is weak in the faith, in which the mind of Christ as to the saints is much set forth.

We learn in it that there is no thought at all of any person having Christ as a Saviour that saves him

from his sins, without also having Him as his Lord whom he is to serve. For he that is weak in the faith is a person of a very tender conscience before the Lord, even to the very thing he eats.

They who do what they like, and refuse to walk in subjection to the Lord, are not reckoned among the weak in the faith, but among those who have crept in unawares, ungodly men, turning the grace of our God into lasciviousness. Jude 4.

They who go to the works of the law to be justified by them, are not weak in the faith, but they are fallen from grace; and Christ is become of no effect unto them. Gal. v. 4.

They who profess to know God, but in works deny Him, are not called weak in the faith, but abominable and disobedient, and unto every good work reprobates. Tit. i. 16.

We should not stop at our being saved from judgment to come as the end of Christ's work for us; for to this end Christ both died and rose and revived, that He might be Lord both of the dead and living; and this now gets its first answer in the obedience of the saints.

But in all this obedience there is a happy cheerfulness: for it is the love of Christ constraining us; and so, in the four statements, as to keeping the day or not keeping it, as to eating or not eating, it is said of the servant of the Lord in each case, that "*he giveth God thanks.*" There is no murmuring, no self will, but happy and willing subjection. The very nature of the kingdom of God ensures happiness in the obedience rendered to God in it, for it is righteousness and peace and joy in the Holy Ghost.

The unregenerate man cannot enjoy the things in the kingdom of God, because he does not know them : they do not minister to his lusts ; but the saints in their new natures have their enjoyment in Christ through the power of the Holy Ghost.

He who eats all things and who minds not a day, does not so from carelessness or from self-will ; but because he is taught that the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. He who does not eat all things, or who keeps the day, does so because he does not see the liberty into which God has called him ; and his brethren wait until he gets more strength, and do not despise him, because he does it unto the Lord.

There is nothing said here as to the weak in the faith being weak in his estimate of Christ as a saviour, or of his own free and full salvation

in Christ; neither as to his estimate of Christ as his Lord, whom he is now to serve; but his weakness is in thinking that there are certain things he ought or ought not to do; and his brethren must suffer him to act conscientiously and not despise him, though they themselves see their liberty in these things.

It is important to see that in the things of doubtful disputation there is nothing of the lusts of the flesh or of corrupt moral evil: all the saints in Christ are supposed to be quite of one mind in these things, and to have their communion in the judgment of God upon them.

In the things of doubtful disputation there is much more blessing in having all the brethren acting on this great principle, "that they do what they do unto the Lord" than on any fleshly restraint as to outward observances.

No person could act in blessing in the church in acting as a master on his own authority, and not as a servant on Christ's authority. No obedience could be obedience on blessing that was not rendered in subjection to Christ.

May we own him as our Lord in all things, and be filled with the knowledge of His will in all wisdom and spiritual understanding.

It is important to see that while the strong are in danger of despising the weak, that it is the weak that are in danger of judging the strong for not coming under the bondage of their own weakness.

But the blessing of the strong is to have such love to the weak, and to be so abundantly satisfied in the things of the kingdom, as to be able to give up his liberty in such things as meats and drinks, because in them he is giving up nothing of the kingdom of

God, for the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

DAVID AND THE INHABITANTS OF KEILAH.

I SAMUEL XXIII.

It is our blessing as knowing God, to have a constant reference to Him in all things, not only in the commencement of what we do, but also throughout all its progress.

We do what we do because it is pleasing in God's sight; and we receive blessing from Him in doing it: if we depart from this there is disquietude and disappointment; but if we are looking up to God, He will not disappoint; and if we have not high expectations from things here, we shall be the less disappointed in the hour of their failure. The Lord could say, *Ye shall leave me alone:*

and yet I am not alone, because the Father is with me, John xvi. 32.

This is brought out for our instruction in the case of David and the men of Keilah. From the beginning to the end of his dealings with them, he had a simple reference to the Lord; and in this was his blessing and deliverance.

When David heard that the Philistines fought against Keilah, and that they robbed the threshing floors, he then enquired of the Lord.

He had communion with the Lord in righteous sympathy with the inhabitants of Keilah against the oppression of the uncircumcised Philistines, and he asked, "shall I go and smite the Philistines?" And the Lord said unto David, Go and smite the Philistines, and save Keilah. In contrast to this there is the weakness of David's men, comparing the alarming circumstances in Judah

with the more alarming circumstance of Keilah; and therefore afraid to leave a place of fear to go into one still greater: but David does not mind this comparison of Judah and Keilah, but he enquires of the Lord about Keilah, "Then David enquired of the Lord yet again, and the Lord answered him and said, Arise, and go down to Keilah; for I will deliver the Philistines into thine hand." The result of this may be easily known. David and his men went to Keilah and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. David saved the inhabitants of Keilah.

But now there is another trial of faith; has David made lasting friends for himself of the men of Keilah, whom he can depend on for protection from the hands of Saul? David did not make the attempt. He had done a kindness to the men of Keilah

but it was in service to the Lord he did it; and he continues to look up to the Lord, and puts no dependance on them. He does not ask the men of Keilah if they will protect him from the hands of Saul, but he asks the Lord, Will the men of Keilah deliver me and my men into the hands of Saul? And the Lord said, They will deliver thee up: And thus with little disquietude, disappointment, or loss, he received the return of evil for good, because his expectation was from God: and the Lord, who had a little before delivered the Philistines into his hands, to save the men of Keilah, now delivers him from the men of Keilah, and thus saves David himself; and he can go on his way, saying, "I will bless the Lord, at all times; His praise shall continually be in my mouth."

May it be so with us, O Lord.

The Gospel Echo.

True faith, producing love to God and man,
Say, Echo, is not this the gospel plan?

ECHO—The gospel plan.

When men combine to hate and treat me ill,
Must I return them good, and love them still?

ECHO—Love them still.

If they my failings causelessly reveal,
Must I their faults as carefully conceal?

ECHO—Carefully conceal.

But if my name and character they tear,
And cruel malice, too, too plain appear;
And when I sorrow and affliction know,
They love to add unto my cup of woe;
Say, Echo, say, in each peculiar case,
Must I continue still to love and bless?

ECHO—Still to love and bless.

Why, Echo, how is this, thou'rt sure a dove,
Thy voice will leave me nothing else but love?

ECHO—Nothing else but love.

Amen, with all my heart, then be it so,
And now to practice I'll directly go.

ECHO—Directly go.

This path be mine, and let who will reject,
My gracious God me surely will protect.

ECHO—Surely will protect.

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VOL. II.

CHRIST OUR EXAMPLE.

NOTES OF A LECTURE AT VICTORIA,
AUGUST, 1845.

LEONARD STRONG.

THE great and fundamental truth of the gospel is, that all men have been ruined in Adam, and that God is calling them to receive life again in Jesus.

Many fall short of understanding their ruin in Adam : they say that they often commit sin ; but they do not know that they are all sin. God is not requiring reformation of cha-

racter in the old man, but he is quickening into a new life—this is regeneration. It is not the operation of the Spirit of God on the old heart in changing its sentiments ; but it is the imparting of a new life. Jesus says, “I am the way, the truth, and the life”—it is not, I am showing you the way, or My example is the way, but *I* am the way.

We could not approach such a subject as Christ our example without first seeing Christ as our life.

When I see the houseless, homeless, harmless, yet despised Jesus, not having a place to lay His head, feeling as a man that he needed kindness, yet getting little but reproach. I mark his works, I listen to His words, how he walked, how He talked, and how He acted towards God and towards man, how He carried Himself in all circumstances ;

and then I see the manner of that life, which here, as a Christian, is in me.

He left us an example that we should walk in His steps; not an example for us in the flesh to try to follow; but an example of the life into which we are called.

When the apostle said, "Let this mind be in you which was also in Christ Jesus," he so referred to Christ as the example or manifestation of the life into which we are brought through faith in Christ Jesus.

We were in the life of the first Adam, who was made a living soul; but we are brought through faith into the life of the second Adam, who is a quickening spirit. This life was laid down in the atonement made for sin, then taken up again, and then imparted to all who believe in Him who made the atonement. Christ

thus became the true shepherd of the sheep, and shepherdises us in the power of His own life, up to His Father.

You know this, believers in Jesus, that it is the risen Christ that is preached to you : it is not to Christ in the flesh, but to Christ risen, that you are united. It should be fully proclaimed to a sinner that there is in Christ for him, all he wants : and a poor sinner, when he believes in Christ, gets in Him every thing he needs at once. As he grows in grace he learns and enjoys those things.

I could not show you from the scriptures that you should walk like Christ, unless you had the life of Christ. The life of Christ ought to be manifested in us all in measure.

Jesus down here as a man walked in humility and dependance. The man Christ was a man standing in

His God and Father, not walking as God in infinite wisdom and power! He emptied Himself of this when He took upon Him the form of a servant, and was found in fashion as a man. When He was transfigured on the mount, He was then a man kneeling in prayer; and in that beautiful attitude of dependance He was covered with glory.

When you want to know how you ought to walk, take Christ as your example, not as dissociated from Him, but as one with Him. Look at your own picture in Him. Gaze on Him as the reflection of your life, and thus be changed into the same image, living in the same spirit. You must first know your own life in Christ, and then, to bear fruit, you must follow the example of Christ. It is all-important in order to fruitfulness, to know Christ as the way, the truth, the life;

always realizing this would have great practical effect on our walk.

In questions about going to law and going to war, we should ask, Did Christ do so? Did He come to judge the sins of man, or to act in grace and pardon them? We have nothing to do but to serve sinners in grace, not to execute judgment: that belongs to the rulers of the world; but we are not of them. Would Jesus strike down a man in the streets? then, Christian, you could not do so.

Our power for fruit-bearing is to be united to the vine, and then to do what Christ would do. So we may purge, so we may cleanse, our walk. You could not be asked to do it, unless you had the life in you. Separated from Him you can do nothing right!

When they came to take Jesus, He

asked them, Are ye come out as against a thief, with swords and staves for to take me? but when Peter drew a sword and cut off a man's ear, He said unto him, Put up thy sword; and He touched the wound and healed it.

Pontius Pilate was an unjust judge: he declared Him innocent, and yet he gave Him to be crucified: but Christ submitted to His sentence without a murmur, and owned the power he wielded was from above.

When any injustice is done to you, you are not to raise a riot. Jesus when He was led through the streets of Jerusalem, was followed by a great company of people and women lamenting and bewailing Him. Many of them loved Him dearly, and He might have raised a party for Himself: but he would not do so. When He was reviled, He reviled not

again : when He suffered, He threatened not, but committed Himself unto Him that judgeth righteously, 1 Pet. ii. 23. It is most blessed to identify ourselves with Jesus in patient suffering and obedience in this age, looking forward to be identified with Him in glory in the age to come.

We have a precious instance of His identifying Himself with His disciples, in the case of the tribute money. It was a Jewish tribute to the temple. "He said, What thinkest thou, Simon ; of whom do the kings of the earth take custom or tribute ? of their own children or of strangers ? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free." It is a common custom in the world that the royal family pay no tribute ; and it was as much as to say, I am the Son of God, I am your Messiah, and you ask me

for tribute. You may understand how this was an offence: yet Jesus says, Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee." Mat. xvii. 24 to 27. He identifies Peter with Himself; He says, "*for me and thee*"—the children, not the child.

It is important to remark of Jesus of Nazareth, our example, He never took His own case into His own hand: He left it to God to take care of Him. He that saith he abideth in Him, ought himself also so to walk even as He walked. Outward christianity now is conformity to this age of the world. Christ died and rose again to deliver us from this evil age into His risen life.

There is much confusion around now—many forms of godliness, little of the life of Christ. You see some worshipping in this form, some in that, and some joining the world in agitating for reform: but when you see the blessed, holy, harmless Jesus, the unearthly Jesus, you will say, Jesus would not do that.

Jesus is the truth, and you should identify yourself with Christ, and say, Would Christ do that? No! Then I cannot!

The herald of the gospel preaches *Christ—He is your life*: no one else; and you are called at once into life from all your dead sinful state, by believing, and then Jesus becomes the pattern for your life in His walk in this evil age.

It is not religion that is the way, but the person of the dear Lord Jesus; and God forbid that we should

not speak very simply in teaching Christ as an example: for the life of Christ is the life of a Christian; and the walk of Christ the example of the believer's life!

THE TABERNACLE PITCHED IN
THE WILDERNESS, AND THE
TEMPLE BUILT BY SOLOMON.

2 SAM. VII.

IN the facts that are detailed in scripture, great principles of truth are brought out for us.

God has chosen many ways in His scriptures of presenting to us the same truth; sometimes by stating it directly, sometimes by exhibiting it acted out in some history that is given.

In the history of the tabernacle and the temple, He showed that it is His good pleasure to manifest Him-

self in circumstances suited to those in which his people are. He chose a tabernacle or tent for Himself while his people were in tents as journeying pilgrims; and He would not allow His servant to associate His name with a house of cedar instead of a tabernacle of curtains, until He Himself had first given a house to him.

When David built a house for himself, he thought that he would build another for the Lord; but the Lord would not allow that. The house which David built for himself, not which the Lord built for him, was not in the estimation of the Lord better than a tent, and therefore He would have His dwelling-place in the tabernacle still, and thus preserve the witness that His servants still were in a weak state, and His presence with them in their weakness; and that they could not

take themselves out of that state, but that He must do it for them.

As long as his people are in their pilgrim state, so long will He identify His name with them in that state. As long as Christ's people are few, and here and there through the world, so long will He choose as a place for His presence among them a gathering of even two or three in His name. He would not accept of a more settled and fixed abode in the zealous labour of any of His servants, as a substitute for two or three gathered together in His name, as long as he sees that this is indeed the position of His own people. When He takes His saints out of that place of weakness, then He will display Himself in power. He will manifest Himself with them in the place of power in which He has them with Himself. When He comes

out of heaven in righteousness to judge and make war, He will have His saints with Him as the armies of heaven following Him.

Our life is now hid with Christ in God, but when Christ who is our life shall appear, then shall we also appear with Him in glory.

He will not manifest Himself in His glory without us, and He will not leave us in our weakness without Him. He chooses weakness now as the place to make perfect His strength. "My strength is made perfect in weakness."

The greatest in the kingdom of heaven is he that humbles himself as a little child.

The Lord teach us how to own Him aright.

NOTES ON 2 PET. I. 1. TO 11.

SUBSTANCE OF A LECTURE BY LEONARD STRONG.

BELOVED brethren, may we in simplicity, as born of the Spirit, as united to Jesus, receive the words of the Holy Ghost by the apostle, and not spoil the word of God by our own carnal thoughts about it, but learn of the Spirit.

Let us remark how the apostles, as soon as they had people born to Jesus, immediately took them under their especial charge that they might be a fruitful people. We are prone to forget our marriage with Jesus risen, in heaven, that we might be a fruitful people : and it was the energy of the Holy Ghost in the apostles, constantly to keep the saints up in their high calling in Christ.

Peter was speaking to people on

whom he knew this word would take effect—he was speaking to them that had obtained like precious faith with himself.

There is a sweet connection in this epistle between Peter and Jesus. Jesus had asked Peter if he loved Him, and then he told him to feed His sheep; and Peter is still feeding the sheep in this epistle: and may we feed now. Lord Jesus! feed thy sheep!

He prays that grace and peace may be multiplied unto them through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness.

Godliness is living unto God—living as glorifying God in every thing: this is godliness: but into this state we are now called, because we know Christ. Our idea of reli-

gion was to make us tremble at the thought of God. We knew there was hell, and we knew there was heaven; but we did not know that all things that pertain unto life and godliness were given unto us—that godliness is a gift—that life is a gift: but now we know that the mighty God has given unto us all these things—He has given unto us exceeding great and precious promises. But the first thing is to escape the corruption that is in the world through lust—to escape from the condition we are in as born from Adam. In this state we are under the lusts of our flesh, and the lusts of our flesh we will do: this corrupts the world. We must escape from this state through Jesus, our sin being done away through the cross of Jesus. You must know your escape from the judgment before

you can come to the promises. God gives pardon through the blood of Jesus, and we then come to learn the blessedness of the children of God. You have escaped the corruption through having passed into Jesus Christ, and sin shall not have dominion over you, because you are not under the law but under grace.

Now, he says, besides this—in addition to all this—that you may use the blessings you have got, add to your faith. — It is tantamount to the words of the apostle in Phil. ii. “Work out your own salvation with fear and trembling.”

A real child of God is never happy when he ceases bearing fruit, when he gets under the power of the flesh. The fight of the saint is a hard fight; and if you fall, you must not be cast down; but you must know what you are, and you must go to

your Father in heaven. But when we get careless and lose communion, it is then a hard work to get happy again.

The Holy Ghost here in the apostle distinguishes certain things, and gives a pre-eminence to certain things. It does not mean that they are steps, and that you get one of them now, and then in a certain time you may get another: for all should be in you together: but you will find a wonderful connection in them—one is an atmosphere for the other to grow in.

First there is faith and an entrance into the grace wherein we stand: but having this faith, we must give all diligence to *add to our faith virtue*, or boldness and confidence to confess Christ. A believer must stand out on his foundation as a saint in the world, and confess

Jesus Christ: for however little knowledge he has, he knows that he has forgiveness. Now having this, you have the anointing of the Holy One now to teach you: you must desire to know your liberty, your standing, your risen life, and knowing all these things, to realize them: and you must have a knowledge of your flesh, what a wicked thing it is. If you are lacking knowledge, you will fail in fruitbearing. If you fail in knowledge, you may get off Christ. And this knowledge tends to your sobriety, "*and to knowledge temperance.*" If you fail in knowledge, you may take the excitement of the flesh for the energy of the spirit. A christian must be a quiet temperate man—a man that can hold himself, that can restrain himself. You cannot have temperance without knowledge: and so having tem-

perance, you are to have patience, "*and to temperance patience.*" Patience is a great grace. A great deal is said of patience. In Rom. v. "Tribulation worketh patience:" and so in Jam. i. "Count it all joy when ye fall into divers trials, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." There must be tribulation to have patience seen. A man that is impatient under trial cannot glorify God, or get any good out of the trial. A person is to be patient, and to wait upon God, and to see through the trial, whatever it is, and know that God is love. "*And to patience godliness.*" Patience is the atmosphere in which godliness is to grow. I believe nothing can happen to us that we cannot glorify

God in. If we are walking right, every thing will be found an occasion to glorify God in. If there has been a time of tribulation, I might have risen up to God in it if walking in patience and in godliness. You will find that in the tribulation you will get more of God—you will rise through the tribulation up to God, when patient; but add godliness; for you might be patient, yet if you fail to add godliness, you may fail in seeing what God intends for you in this tribulation. Patience without godliness might produce self-righteousness.

Another grace we get is *brotherly kindness*. If we ascend near to God in the tribulation, we shall get a kindness to our brethren. You might have natural feelings of kindness; but that is not the love of God. The more we are brought

into nearness to God, the more we get into God's mind, and have His love in us.

The crowning of all is *Love*. Love which would not hurt another, which would not seek its own.

But a doubting man can get nothing, a man that doubts whether he is saved, what fruit can he bear?

All these things are thus built one upon another: and what do they make you? They do not save your soul; but what do they make you? They will make you a fruit-bearing, a God-glorifying man. Without these a man will not be able to glorify God in the transactions of the day: and if any trial comes on him in the day, he has no patience in it. But the man in whom these things abound is a fruitful man. If this is not so, he sinks down; and a man is more affected by the frown

of a man, or by the loss of money, than by the hope of glory. He cannot see afar off. We are saved out of the circumstances around us by the hope that is before us: but he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins: and then his old lusts get power on him again, and he will fall—not fall into hell, but into some sin, and he will break right down. Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. When we fall into sin, and fall into blindness, and fall into darkness, it is our own fault.

In the knowledge you get, it is not like a catechism, that a man asks you about it, and you can tell

it all out: but it is what you have and use every day.

We ought to be going on like a little company of ships in full sail, when every sail would draw, bounding on before the free and leading breezes of truth and grace, instead of going heavily along, carried onward indeed towards the mark by the under-current of our God's un-failing love, but unjoyously, because imperceptibly, through the opposing breezes of doubt and worldly-mindedness, which are sometimes, through want of diligence, allowed for a season to seem to keep us back. Wherefore, brethren, hear the exhortation of the apostle, that you may be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

**NOTES AND RECOMMENDATION
OF A TRACT ON PROPHECY.**

BEING THE SUBSTANCE OF A LECTURE AT
SIDMOUTH, BY J. N. DARBY.

In this little tract there is much for the comfort and profit of the children of God.

The word of truth is rightly divided in it*, and some errors which the love of the world and departure from the simple testimony of scripture have given rise to, are witnessed against.

The coming of the Lord in its distinct reference to the Church, the Jews, and the Gentiles, is noticed.

A few extracts from the tract are here given:—

* The expression "the right hand of the Father," in page 11, is probably a mistake in taking the notes, or in copying them.—See "Simple Testimony," Vol. i. page 19.

THE CHURCH OF GOD AS JOINT HEIR
WITH CHRIST.—PAGE 7.

“The church of God is brought out, not only as enjoying the present blessing of communion, but also, as joint heir with Christ of His coming inheritance. In looking at the glory of Christ, believers are looking at their own glory, as being “heirs of God and joint heirs with Christ.” Rom. viii. 17. We have a type or figure of this in Eve—Eve was not a part of the creation, nor was she lord of it, as Adam was, but she was associated with him—joint heir—in all his portion of inheritance; and so we shall find the church to be joined with Christ when he takes His rightful inheritance.”

PAGE 12.

“It may be well briefly to notice how the Church is brought out into

this blessed connection with Him, now by faith, and hereafter in manifestation.—It is by the quickening power of the second Adam, 1 Cor. xv. 45—47, which quickening power unites those who have it with their Head, and sets us in the same relations to Him, as our natural birth does to the first Adam ; so that we are heirs of His glory, just as we are heirs of all the miseries into which we have been introduced by the fall of the first Adam. This is treated of by the apostle Paul in the way of comparison, in the latter part of Rom. v. The life so given puts us in spirit where Jesus is—we are risen with Him, through the faith of the operation of God, who hath raised Him from the dead, Col. ii. 12. It is not a something to be sought for, but we have got the life, which, connecting us with our Head, makes

us enjoy Holiness down here, and we are waiting for the glory, which shall make us actual sharers of what our Head Himself enjoys."

The following extract from page 17, points out *the practical power of the hope of the coming of the Lord on the heart of a saint.*

"In the mind of the apostle, this doctrine and not death, was linked with every motive to duty, and to a holy walk, and with comfort in every kind of affliction.* For instance, as a motive to holiness, 1 John iii. 2, 3, "We know that when He shall appear we shall be like Him, for shall see Him as He is; *and every*

* "Death is not the Bridegroom, and though its sting be taken away, cannot be the object of our affections, though we may joy in that which is beyond it; nor is it the time of the accomplishment of our hopes, nor of Christ's and the Church's glory."

man that hath this hope in him purifieth himself even as He is pure."

Again—with comfort in sorrow. The apostolic consolation when saints were mourning over the loss of their brethren who had died, was, not that they were to go to the place where those who had departed were, but that God would bring those who had departed back again. See 1 Thes. iv. 13—18. With a motive to patience, James v. 7, 8, "Be patient, therefore, brethren, unto the coming of the Lord." "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." Again, with comfort in persecution, 2 Thes. i. "To you who are troubled, rest with us; when the Lord Jesus shall be revealed." The coming of one who was gone, who was the object of their affections and hopes, though

now they saw Him not, was that which the Holy Ghost presented to animate their courage and comfort their hearts. This hope was to act on their consciences in a sanctifying way, by taking their affections out of the world, and giving them patience in the trials they were in, through faith. And, lastly, I may ask, what was the inducement to a zealous preaching of the gospel by Paul, and to a careful tending of the flock?—a picture of which is presented to us in 1 Thes. ii.—It was this, “What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?” 1 Thes. ii. 19.”

A FRAGMENT.

“THE glittering jewellery on the breast of Aaron teaches us of the church’s place on the heart of Christ—*his own, his very own.* The intercession of Christ must prevail; but this intercession arises from the cry of the soul put up to Him. The Holy Spirit awakens that cry in the soul, which is answered and echoed by the High Priest above. The Spirit of the Lord calls on me to call on Him, and avail myself of Him. Suppose I ask for joy—Jesus asks, presenting the stone of Ashur (“happiness,”) pleads that it is my portion, “Let your joy be full.” He goes in before God, and pleads our cause mightily.”

SIMPLE TESTIMONY.

No. 16.

JANUARY, 1848.

VOL. II.

ON THE AGES.

IN the many places in which the word *world* occurs in the New Testament, there is not always the same word in the Greek. Sometimes the word is *kosmos*, which means the world in reference to the arrangement of what is in it: sometimes the word is *aion*, which refers to the world in reference to some period of time.*

* In the quotations from scripture in the following pages, when the word translated world is *aiōn*, and not *kosmos*, it will be called *age* instead of *world*: it being an age of the world, not the world itself.

In the creation the power and wisdom of God were exercised in these two ways, the ordering of the *things* that He made, and the appointment of their *times*. They are both connected by the Apostle Paul when preaching to the heathen on Mars' Hill. He told them how God had made the world and *all things* therein; and that He giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the *times* before appointed, and the bounds of their habitations, Acts xvii. 24 to 26. There are here the *things* and the *times*. The word *kosmos* means the world in reference to its things; the word *aión* means the world in reference to a period of time, and properly means an age of the world.

This connection of *things* and their *times*, in the ordering of God in the

creation, is most important for the faith of the children of God in their daily walk, as exercised also toward them. We not only receive our blessings at the hand of God, but we also receive them in His appointed times ; and we must own Him as to the time in which it may please Him to bestow any blessing upon us, as well as in the blessing itself which He bestows. Abraham, the father of all them that believe, not only owned God as giving him the land, but also as appointing the time for his possession of it: and in this there is the double exercise of faith and patience: he that believeth shall not make haste.

It was from not seeing that God had His own appointed times, as well as His fixed purposes, that Rebecca failed in reference to Jacob's blessing. In the first instance she acted

in faith, and went to inquire of the Lord. And the Lord said unto her, as to the two children, "The elder shall serve the younger, Gen. xxv. 22, 23. This promise she held fast, and she loved Jacob: but then she did not wait in patience that God might in His own time fulfil His own purpose, but she took the time into her own hands, and then the trouble came on.

Again, in the case of Peter: the very thing that it was the purpose of God that Peter should do at the appointed time, was the thing that Peter could not do in his own time, which was to glorify God by his death. Peter chose for himself the time of Christ's crucifixion, and said, he would die with Him; but instead of this, he denied Him: yet God had a time for Peter to suffer for Christ, and then he glorified God by his death.

See John xxi. 18, 19; 2. Pet. i. 13, 14.

There is also much in this determining of the times, when in communion with God in it, to give quietness of spirit to the servants of Christ in their troubles. If they have heaviness, God has limited its period to a single night, and then joy cometh in the morning—their troubles are all of short continuance, but their joys are eternal. The saints at Smyrna may have tribulation; but it is for ten days. The enemy may be raging with terrific power; but he shall suddenly be broken. He shall come to his end, and none shall help him; Dan. xi. But the saints shall reign for ever and ever, Dan. vii.; Rev. xxii.

In observing the testimony of scripture as to the ages, we see that this present age is the worst of them all.

Of this age only do we read that the devil is the god of it. "The god of this age hath blinded the minds of them that believe not," 2 Cor. iv. 4. To this age the saints do not belong at all. "Christ gave Himself for our sins that He might deliver us from this present evil age, according to the will of God and our Father." Gal. i. 4.

There is now no connection at all between government in the world in its political arrangements and the ordering of the Spirit in the Church of God, and Christ's headship in it: in the one there is connection with the age; in the other there is deliverance from it.

To belong to this age and to walk according to it, is the mark of those that are dead in trespasses and in sins, "You hath He quickened who were dead in trespasses and sins,

wherein in times past ye walked according to the age of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. ii. 1, 2. They who are walking according to this age, are also walking according to the spirit that now worketh in the children of disobedience: but it is against this that the saints have to wrestle, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age." Eph. vi. 12.

There is a sense in which the people of God had a connection with the world in former ages, and in which they will have a connection with it in the ages to come, which now they cannot have. It is only in the dispensation of the church that we find the people of God formally

separated from the age in which they are called out; and I do not think that any of the definite periods mentioned in scripture for the fulfilment of particular things refer directly to the church.

In the seventy weeks mentioned in Daniel, there is a break between the first sixty-nine weeks and the last week: the intermediate period is an undefined one; and in it is the dispensation of the church.

In the past ages definite periods were revealed in reference to those connected with them. There were an hundred and twenty years given as a time of long suffering before the flood. The definite period of four hundred years was declared for the affliction of the children of Israel in Egypt. Forty days was the threatened time to precede the destruction of Ninevah: but with us it is "Of

that day and that hour knoweth no man."

The periods in the prophetic part of the book of the Revelation refer specially to the nations. The times times and half a time, or the three years and a half, or the forty and two months, also the thousand years of the reign of Christ with His saints, refer to the world as then taken up again: but now in the church we have no connection with the age in which we are, but the mystery is made manifest unto us, which was hid from ages and from generations, and which God ordained before the ages unto our glory. See 1 Cor. ii. 7.; Col. i. 26. And in this mystery all worldly standing is done away; for the body in which Gentiles are fellow heirs with Jews, has neither Jew nor Gentile as such in it; but Christ has made in Himself of twain *one*

new man; and so we have neither rudiments of the world, "nor worldly sanctuary," nor worldly ordinances; for in being delivered from the age we are delivered from the world too. In the next age we shall be brought back to it when coming with Christ: for that will be a blessed age.

When the Sadducees came to question with Christ as to the resurrection state of the woman who had seven husbands, He said to them, "The children of this age marry, and are given in marriage; but they which shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 34 to 36.

The past ages are characterized by their little light in the things of God—the mystery was hidden from them, Col. i. 26—but this will not be so in the ages to come; and that which is now made known and given unto us will then be shown to them. “He hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come, He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” Eph. vi. 6, 7.

Worldly men may be very wise in their own eyes for their own worldly purposes: so were the people who crucified Christ: but they know nothing at all of the wisdom of God. The apostle says, “We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our

glory : which none of the princes of this world know ; for had they known it, they would not have crucified the Lord of glory." 1 Cor. ii. 7, 8.

In consequence of the men of the world belonging to this present age—an evil one—and the saints being connected with the age that is coming—a blessed one—their purposes and their hopes can have no agreement in them : the one ends in judgment where the other begins in blessing, the one being opposed to the mind of God, the other being according to His will. And so the apostle says, "Let no man deceive himself ; if any man among you seemeth to be wise in this age, let him become a fool, that he may be wise," 1 Cor. iii. 18. He must become a fool in this age, in order to be wise : for the men of this age should be ready to say, We do not see what advantage you are get-

ting by what you are doing. But he can see what awful ruin they are bringing on themselves by what they are doing ; for he is wise, and yet a fool in this age—wise, because his reward is in heaven,—a fool in this age, because it is not here among men now.

A servant of Christ should do nothing in which he could not connect himself with Christ as being His servant now, and as having his reward in the day of the Lord.

The servant of Christ should always have the day of the Lord before him, and the light of that day now breaking in on all that he does, while going on in quietness and in patience under present trials, knowing that they are but for a moment, and very light. You must count the costs with the apostle, and say, " If I yet pleased men I should not be

the servant of Christ." You must like Paul, live above a present judgment on what you are doing, and wait for the approval of the Lord. "With me it is a very small thing that I should be judged of you, or of man's day: yea, I judge not mine own self, for I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord: therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God."

SOME REFERENCE TO THE
TEACHING OF SCRIPTURE AS TO
THE FATHER'S NAME.

THE name of the Father is that blessed name in which the love of God is especially shewn out.

It is that name in which God is now made known to those who partake of the salvation that is in Christ.

There is no salvation apart from the Father and the Son, "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed : for he that biddeth him God speed, is partaker of his evil deeds." 2 John 10, 11. There are evil deeds in not having the Father and the Son ; for there is the rejec-

tion of God and the sin of unbelief, and choosing darkness rather than light. This is the great mark of antichrist, "He is antichrist that denieth the Father and the Son." 1 John ii. 22.

Many people who are not saved, speak of God as the Creator; and as such His eternal power and Godhead might be known, being understood by the things that are made (See Rom. i. 19, 20), but the Father can only be known in the Son, "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. xi. 27. "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father;

and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me." John xiv. 8—11. The knowledge that God is the creator, and that you are His creature, does not necessarily put you beyond the place of a lost sinner; but the knowledge of the Father is identified with your relationship to Him, as a saved child, one of His own family, watched over and cared for, with the most tender care.

Some people speak often of the Almighty, but very little, if ever, of God the Father: but in every epistle of the Apostle Paul, when he desires

grace and peace to the saints, it is from God our Father and our Lord Jesus Christ.

In the old testament, the Almighty is very often spoken of, or rather, God is very often spoken of as such. In the new testament, he is called the Almighty only once (See 2 Cor. vi. 17, 18); except in the book of Revelations, and there He is often so called, when He deals with the earth in judgment and in righteous rule.

There are also some who speak of God under the name of *Providence*; but God is never called Providence in the scripture. He acts in providence, that is, in foresight; and you might speak of the providence of God; but you should not call Him by that name.

You do not read in scripture of any such expression as, The Father

Almighty, maker of heaven and earth, * you read of God Almighty ; and of God creating the heavens and the earth : but as the Father is God, so the Son is God, and the Son is the Creator too. "In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. And the Word was made flesh and dwelt among us : and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." John i. Here the work of creation is specially ascribed to the Son : so also in the following scripture : "In whom we have redemp-

* An expression in what people improperly call, The apostle's creed.

tion through His blood, the forgiveness of sins; who is the image of the invisible God, the first born of every creature, for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, all things were created by Him and for him."

When the apostle James speaks to those who only say they have faith, he says, "Thou believest that there is *one God*; thou doest well: the devils also believe, and tremble." Many unconverted people believe that there is one* God, and they

* There is an infinite difference between knowing something about God, and knowing God Himself. The unregenerate may know that *there is one God*, and yet not know Him. His eternal power and Godhead might be known from the things that are made, but

do well; but they that know the Father are all saved: they know Him as having sent His Son to be the Saviour of the world; and therefore not as one to make them tremble, but to make them rejoice. He can only be known in Christ where there is salvation in knowing Him; though something about Him may be known from other sources, leaving one still in a lost state: for whatever any one may know of there being one God, or whatever of His eternal power and Godhead might be known from the things that are made, it is most plain that the world does not know

there is salvation in knowing God Himself. "This is life eternal, that they might *know thee*, the only true God, and Jesus Christ whom thou hast sent:" and so it is that clear doctrines about Christ may be held by the unconverted; but Christ Himself is known only to the saints

the Father. The words of Jesus are, "O Righteous Father, the world hath not known thee." Jesus told His disciples, "They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth *God* service. And these things will they do unto you because they have not known the *Father* nor me," John xvi. 2, 3. If they knew the *Father and the Son*, they would not try to do service for *God* by killing people. In the past dispensation, service could be done for God by killing certain persons. The law commanded that an adulterer and an adulteress should be put to death, Lev. xx. 10. It was commanded, that the man who gathered sticks on the sabbath-day should be put to death. Num. xv. 32—36. A stubborn and rebellious son was to be stoned with stones till he died.

Deut. xxi. 18—21. But now God has revealed Himself as acting in grace, reconciling the world unto Himself, not imputing their trespasses unto them, and if the Father and the Son are not known, men in their blind zeal for God, would even kill his very children in thinking to do Him service. And so at the close of this dispensation, all the world will wonder after the beast, and worship the dragon which gives power unto the beast, and worship the beast, though he is seen killing the saints of God : and all this because the world knows not the Father, according to the words of Christ, "O righteous Father, the world hath not known thee."

This is the dispensation of the knowledge of the Father, and therefore one of entire grace. In the past dispensation, they who were

sons did not differ from servants, and they could not cry, Abba Father ; neither were they called to act in the full grace of God. But now while for our joy we have the spirit of sonship, not the spirit of servitude : so for our service in testimony, we must act in the same grace to all around ; and so the words of Jesus are, " Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy ; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you : that ye may be the children of your Father which is in heaven : for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you what reward have ye ? do not even

the publicans the same? be ye therefore perfect, even as your father which is in heaven is perfect." Matt. v. 43—48. And so when Christ said that He was the true vine and His Father was the husbandman, and spoke of our abiding in Him, and bringing forth fruit, and that His Father is glorified when we bring forth much fruit, He at once enters on our loving one another, that in communion with His love in laying down His life for us, we should love one another as He had loved us." John xv. This is precious fruit unto the Father. The testimony of Jesus is, "Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I

received of my Father." John x. 17, 18. This love of Christ, than which no love is greater, is the standard pattern of our love to the brethren, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren," 1 John iii. 16.

Where the apostle John writes to the little children, who in their feeble unadvanced state are contrasted with the young men and the fathers, yet who in their saved condition belong not to the world, he says, "I write unto you, little children, because you know the Father:" and he warns the little children against the antichrist of the last days, who denies the Father and the Son. But having first told the little children that he wrote unto them because they knew the Father, he then tells them that

they have an unction from the Holy one, and that they *know all things*; and he tells them that if that abides in them which they have heard from the beginning, that they also shall abide in the Son and in the Father.

God is dealing as Father in special reference to His children: but as God in particular reference to the world as well as to the saints.* When the judgment of the world is spoken of, it is said, The Father judgeth no man, but hath committed all judgment unto the Son: yet it is also said, that God is the judge of all, and that God shall judge the world. Heb. xi. 23, Rom. iii. 6. But while as God He judges the world, as Father He judges in His

* I say, *As well as to the saints*: for they know Him as God, in the fullest sense as towards themselves, and in the fullest blessedness; for "*God is love.*"

family. Isa. xv., 1 Pet. i. 17, Heb. xii. The same man who is a judge in the land, is a father in his family. As a father in His family, He does not judge the offenders of the land; but He caresses His children, watches over them in love, keeps them in His house, exhorts them, and judges them in the chastisement of His love when needful: but as a judge in the land, He deals with the culprits of the land. The judgment spoken of in John xv., does not extend beyond the branches of the vine. The judgment spoken of in 1 Pet. i. 17, has its reference to those that call on the Father, knowing that they are redeemed with the blood of *Christ*.

(*To be continued.*)

EXTRACTS.

HAD I even Simeon's righteousness, piety, revelations, and every gift he possessed, I would, with him, willingly forget and forsake them, living or dying, in order to exchange them for the child Jesus, Israel's only consolation. It is matter of astonishment, adoration, and delight, to see how the Lord can induce us to let every thing go. Every thing appears so frivolous, unsatisfying, trifling and superficial—even good and spiritual things, which formerly gave such satisfaction, and of which we were so tenacious; but for that very reason they served only to interpose between us and God, and were injurious because they were held so fast. Jesus alone is sufficient, but yet insufficient, when he is not wholly and solely embraced.

O what a treasure it is to set aside all spiritual light, and the gifts of grace, in order solely to know that God is what he is. It is eternal life to know him. The desire of man to know much, even in spiritual things, is a powerful proof that they know not God in reality.

Jesus, close our eyes in life and death, that we may no longer contemplate ourselves and what regards us, but commit ourselves nakedly, blindly, and entirely unto Thee, assenting willingly and sincerely to our own nothingness, and thus in the artless carelessness of faith, live and die in Thee, and with Thee!

How soon do we begin to rely, in some measure, on ourselves, in seasons of light and strength and sensible communications—But our salvation is alone in glorifying God—and in order to bring us to this, He

often strips us (after having obtained firm hold of us) of our light and strength, and of the glorious blessings for which we had longed so ardently, in order that we may seek them the more purely in Him, while rejoicing in our own nothingness, and his all-sufficiency.

THE HIDING PLACE.

THE Lord is always a Sanctuary, a hiding place to His children; in every place, in every company, they may hide in the secret of His presence from the strife of tongues about them. Better never enter into company, even with christians, if we cannot take our hiding place with us.

A HYMN.

My Shepherd is the Lamb,
The living Lord who died ;
With all things good I ever am
By Him supplied :
He richly feeds my soul
With blessings from above ;
And leads me where the rivers roll
Of endless love.

My soul He doth restore,
Whene'er I go astray ;
He makes my cup of joy run o'er
From day to day ;
His love so full, so free,
Anoints my head with oil ;
Mercy and goodness follow me,
Fruit of His toil.

When faith and hope shall cease,
And love abides alone,
I then shall see Him face to face,
And know as known.
Still shall I lift my voice,
His praise my song shall be,
And I will in His love rejoice,
Who died for me.

SIMPLE TESTIMONY.

No. 17.

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VOL. II.

SOME REFERENCE TO THE TEACHING OF SCRIPTURE AS TO THE FATHER'S NAME.

(Concluded from p. 124.)

CHRIST is said to sit at the right hand of God; for power belongeth unto God. Ps. lxii. 11: but when His place with the Father is spoken of, it is "The only begotten Son which is in the bosom of the Father." The right hand of God is the place of power: the bosom of the Father is the place of love. The Father loveth the Son; and He loves us

with the same love. See John iii. 35, v. 20, xvii. 23. It is not according to the words of scripture to say that Christ was forsaken of the Father. His words were, "My God, my God, why hast thou forsaken me:" but when He addressed the Father, it was, "Father, into thy hands I commend my spirit."

Christ is *now* sitting on His Father's throne as a throne of grace, as distinct from His own throne on which He *will* sit as a throne of judgment and of righteous rule.

Brethren in the Lord will find much blessing in honouring the words of the Holy Ghost in scripture, when using their own expressions in the things of God. This may be done without any bondage, or grieving the Spirit as to free utterance of any thing they may have learned in scripture in such words as are easy to

themselves and intelligible to others: but there are certain expressions often used by brethren, and never used in scripture, but substituted for other expressions of frequent occurrence in sacred scripture. One of these is, "Lord our Father" instead of "God our Father." If it is said what is the difference between them? I answer, I never see the one in scripture, the other I see more than seventeen times: and I could not doubt that there is a distinct intelligence in all such order in the words of the Holy Ghost. The following scriptures point it out, "for though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him."

1 Cor. viii. 5, 6. It is also written, "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Ph. ii. 11.* It is with the desire of glorifying God by honouring His own words, and that others might have more communion with Him in the intelligence of His words that I make the above remark.

It is to be remarked as connected with this dispensation in which the saints are separated from the age in which we are, and in which definite times are not revealed as immediately referring to the Church, † that

* It may be needful to add that while the term "*Lord*" is distinctly used in the above connection, yet that it is also largely and generally used, and in reference to the Father too: but it is not wholesome to dwell too much on mere words.

† See paper on the ages, page 121.

the times and the seasons are in the Father's hands : and so the words of our Lord Jesus are, " But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Mat. xxiv. 36. And again, " It is not for you to know the times or the seasons which the Father hath put in His own power," Acts i. 7. The knowledge of the Father is special to this dispensation : the not knowing of times and of seasons, in immediate reference to the church, is also special to it ; but these times and seasons are kept by the Father in his own hands. He is gathering out his children : they are all known to him : and as the long-suffering of God is salvation, so those who are made partakers of that salvation, are the children of the Father.

As connected with worship also in

this dispensation, there is no such thing as what people call, 'places of worship:' but God is worshipped in spirit and in truth. When the woman of Samaria spoke of the mountain and of Jerusalem as places of worship, Christ told her it was not in these places that they should worship the Father: for that instead of being worshipped in that mountain or in Jerusalem, that the Father was worshipped in spirit and in truth. He marked this as the setting in of a new dispensation. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth." John iv. 20—24. For the worship of the Father there is no such thing as a consecrated

here: but we have access to Him through Christ and by the Spirit.*

It is important and very comforting in these days of corporate failure to know that the place of children is one of individual blessing: for while there is *one* body, there are many children; and of any one in that relationship Christ says, "If a man love me he will keep my words, and my father will love him, and we will come unto him, and make our abode with him." John xiv. 23.

* In those scriptures in which God is spoken of as Father previous to the time of sending His Son, it is more in the force of the claim of subjection than of the full expression of divine love, as in Mal. i. 6,—“A son honoureth his Father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear?” But now it is more especially, The
of the Father. 1 John 3: 17

It was after Jesus had upbraided the cities in which most of His mighty works were done, because they did not repent, that He then turned from those *cities*, and let us see in his own holy meditation our blessedness in now knowing the Father. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and He to whomsoever the Son will reveal Him." Matt. xi. 25 to 27. We now stand connected not with *cities*, as such, or with the *wise* and *prudent*, but with the *babes*,

knowing the Father and the Son, and knowing all things.

May our hearts be kept in the grace and love of God our Father, and our Lord Jesus Christ.

CAIN AND ABEL.

GEN. IV.

IN the history of Cain and Abel, man is seen in the circumstances which sin brought him into.

In Abel is seen the way of blessing for man, as in his fallen state.

In Cain the natural man is seen in the way of his own ruin.

The very first thing shown out in this scripture when man was driven out, is the deceptive character of fair appearances in the evil world.

On the birth of Cain, Eve makes a great announcement, "I have gotten a man from the Lord." Whereas on the birth of Abel there is no remark, but the simple statement that she again bare his brother Abel: but Cain was evidently the one in whom there was expectation, yet the one to disappoint all expectation: whereas the unnoticed Abel was the man of blessing. Such is the way of God in this evil world.

Much might have been expected from the builders of Babel, when the whole earth was of one language and of one speech: but God confounded them, and chose solitary Abraham, separated from his country, his kindred, and his father's house, that He might bless the whole earth through him.

When God chose a king from among the sons of Jesse, He chose

him whom men would have passed by, as a little shepherd boy, and He passed by all those other sons in whom, according to the course of nature, hope might have been set: for God was choosing the weakness of man, to act through it, in His own power, in grace and love, for blessing in Christ.

He began to show out His ways in Christ, with Adam and Eve, even before they were driven from the garden, in the coats of skins with which He clothed them.

When Adam and Eve had failed to find a remedy for their own nakedness by sewing figleaves together, the Lord God made them coats of skins and clothed them. Their clothing was provided through the sacrifice of life. It was the gift of God to them. There was no judgment at all to them in this clothing, all was

blessing, yet was it procured through judgment endured for them. Death had been endured on their account to provide them with these coats of skins. Man got death as the righteous judgment of his sin : but God had another death in the counsels of His love, and He now showed the results of that death in those coats of skins * for poor naked sinners.

Abel got communion with the mind of God in this ; Cain did not. Abel offered that which was according to the mind of God : Cain offered what was according to his own mind, but contrary to the mind of God. God could not accept a sinner in his sins, and without a sacrifice, but Cain

* The skin of the burnt offering was thus noted in its value, " The priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered." Lev. vii. 8.

did not think of this, and he brought of the fruit of the ground, an offering unto the Lord. God saw in the offering of Abel His own type of the offering of Christ, to do away the ruin which sin had brought in; and he had respect unto Abel as well as to his offering. In Cain and in his offering, He saw a sinner whom He had condemned, daring to approach Him with a worthless offering of his own self-will, in insubjection, and in denial of his real state before God, and He had respect neither to the offerer nor to his offering.

And now begins that enmity to break out, which God had put between the serpent and the woman, and between their two seeds: for "Cain was of that wicked one," and thus identified with the serpent's seed, but not with the woman's seed in the mind of God, though at his

birth she said, "I have gotten a man from the Lord."

In Cain the natural man is shown out. In him it is seen how the carnal mind is enmity against God; for Cain was very wrath and his countenance fell: he despises the remonstrance of the Lord, and he kills his brother. The apostle John asks a question in reference to Cain slaying Abel, "*And wherefore slew he him?*" The apostle's answer to this question leads to an important aspect of the offering of Cain, that God looked upon it as involving evil works. There were evil works in offering of the fruit of the ground, an offering unto the Lord: but there were righteous works in offering the firstlings of the flock and the fat thereof. Wherefore slew he him, says the apostle? His answer is, Because his own works were evil and his

brother's righteous. Such were the two offerings, characterizing the two seeds.

In Abel we see one who in the sight of God, was delivered from the unrighteous condition in which sin had involved him. He is characterized in scripture as righteous Abel, because of his offering : it was by it he obtained witness that he was righteous ; for in himself he was but a poor sinner ; but God testified of his gifts ; and he thus obtained testimony that he was righteous (Heb. xi. 4), for God estimates us in all the perfectness of what Christ is for us, and what we are in Him.

Amid all the trials of righteous Abel in this evil world, he had one great source of consolation, that God had respect unto him. He is without a record of any one event of worldly importance : not so with Cain ; he

buildded a city, and called the name of it after the name of his son Enoch : from him were descended the father of such as dwell in tents, and of such as have cattle : also the father of all such as handle the harp and organ, and the instructor of every artificer in brass and iron : and yet Cain was pronounced of God to be a fugitive and a vagabond. The world would be slow to pronounce this judgment on one who buildded a city, and was the father of so many useful men for the ordering and improvement of the world. But then we have to do with the judgment of God, not of man.

Cain went out from the presence of the Lord—He ran away from the Lord—He wandered far from God. This constituted him a fugitive and a vagabond in the sight of God, though he might settle himself in

the world, and appear fixed and useful there.

But though, as to this world, little is said of Abel, save that he was murdered in it, yet he is righteous Abel, and God had respect unto him, and he being dead yet speaketh.

Blessed are the people that are in such a case.

EXTRACTS OF TWO LECTURES
ON PROPHECIES RESPECTING
THE JEWS.

BY LEONARD STRONG.

LECTURE I.

ISAIAH, CHAPTERS VII., VIII., IX. TO VER. 7.

THROUGHOUT scripture, from the commencement of the sin of man, God has been calling men back again to Himself for their blessing—back

to God, where His grace alone, and no external thing can bring them.

God has pledged Himself to man as to a number of things. He has made promises to Noah, to Abraham, to the house of David: all these pledges He has to take up in the seed of the woman—the seed of Abraham—the seed of David—the virgin's Son. And we now are united to Him in whom all the pledges and promises of God are to be taken up.

We, as believers, take that place that Isaiah took in that day with his two little children in the midst of trembling Israel. The names of the two little children were Shearjashub and Maher-shalal-hash-baz—the one signifying that the remnant shall return, the other signifying that God will come and spoil all His enemies.

It is wonderful how God takes occasion from the failure of His people

to manifest Himself in His own purposes.

God watches His people to see if they will trust Him in them; and He watches His enemies in their vain attempt to frustrate His purposes.

The scene here opens with the house of Judah. The house of Judah had become very evil. Satan put it into the heart of the king of Syria and the king of Israel to go up to war against Jerusalem. God saw all this and He watched. It was said to the house of David, Syria is confederate with Ephraim. Well! and what was that to the house of David? God was there: God had spoken concerning them. But the king's heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. And thus God was nothing to them, while the king of Syria and the king of Israel were every thing.

The Lord then told His servant Isaiah to go with His little child Shearjashub, and say to Ahaz, "Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking fire-brands,—for the fierce anger of Rezin with Syria, and of the Son of Remaliah. Because Syria, Ephraim, and the Son of Remaliah have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and in three score and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Rema-

liah's son. If ye will not believe, surely ye shall not be established." The head of Samaria was Remaliah's son; but the head of Jerusalem was God: but if they did not believe, surely they should not be established. How can a man be established if he will not take hold of strength? When God speaks a word, blessed is that man that believes in Him.

This dreadful sin of unbelief was in the king and men of Judah, weakening them before their enemies. The Lord said unto Ahaz, Ask thee a sign of the Lord thy God; ask it either in the depth or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord; but yet he would tremble at the king of Syria and the king of Israel.

There is then, at verse 13, an apostrophe to the house of David,—
 "Hear ye now, O house of David;

Is it a small thing for you to weary men, but will ye weary my God also? therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Thus God gives a fresh pledge concerning the house of David. He brings out His own power in the sign. As the dead womb of Sarah had produced Isaac, the barren Rebecca produced Jacob, so now the virgin brings forth this mighty one. Thus all the promises of God are established in the virgin's Son; and it is in our union with Him in life that the promises are ours. He has taken up the promises for us, and our happiness and blessing is in always abiding in Him.

He gives them in Shearjashub a sign of present relief from those they feared, saying of him, that before this child shall know to refuse the

evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings—before the child is mature to know evil from good, your enemies shall have perished—the enemies they wickedly feared shall melt away, but because of their sinful unbelief, an enemy they had not expected shall sorely trouble them, yea, the very arm they preferred to God, even the king of Assyria, and because of their unbelief judgment must overtake them. See verses 17 to 20.

Christ's name shall be Immanuel to Israel when He reigns over the twelve tribes of Israel. See Psalm xlvii. *God with them.* We shall be with Him when He comes as Immanuel to Israel; and then, when it is "*God with us,*" it will be Satan away from us, and cast into the bottomless pit. Rev. xx.

O, we should indeed take up and value all those sweet promises to Israel, knowing that when Christ takes His great power and comes to the earth, that we shall come with Him.

He gives another sign in the other little child, Maher-shalal-hash-baz.—“Before the child shall have the knowledge to cry, My father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria”—the enemies they feared should be destroyed, and they should know how foolish they had been for their unbelief.

Verses 5 to 8. “The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son; now therefore, behold, the Lord bringeth up upon them the waters of

the river, strong and many, even the king of Assyria and all his glory : and he shall come up over all his channels, and go over all his banks : and he shall pass through Judah ; he shall overflow and go over, he shall reach even to the neck ; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." They had despised the little gentle flowing waters of Siloam—the type of the blessed Jesus Himself. You remember how, when He anointed the eyes of the blind man with the clay, He said to him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) And he went, and washed, and came seeing. John ix. It is these waters of Siloam—this sweet grace of God—that men reject. So it was with these people : when it was man's efforts, they could be zealous enough — they could see

strength in Rezin the king of Syria, and in Pekah, the son of Remaliah king of Israel; but because they despised the waters of Siloam, that went softly, God brings upon them the waters of the river strong man, even the king of Assyria and all his glory :” and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.” That land has been trodden down since the time of Nebuchadnezzar, but it belongs to our Jesus.

The prophet of God looks on into futurity; he measures in his mind’s eye all the combinations against the Lord and His anointed, and says, “Associate yourselves O ye heathen,

and ye shall be broken in pieces ; and give ear, all ye of far countries ; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought ; speak the word, and it shall not stand ; for *Immanuel*—God is with us.” The prophet of God looks forward and sees all those confederacies broken in pieces to make way for Immanuel.

There will be one confederacy more. See Zech. xiv.

But, beloved, the prophet got a present application, and we must get a present application to our hearts. There was a little company of faithful people, and Isaiah was one of them ; and the Lord spake to him with *a strong hand*, and He would instruct us with a strong hand.

Verses 11 to 18. “For the Lord spake thus to me with a strong hand, and instructed me with a strong hand,

walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in

Mount Zion." There was a little remnant of believing Jews; and we have sprung out of them. We are in the place of that remnant now. As Isaiah and his two children were a sign to Israel in that day, so Jesus and the children of God are given as a sign unto Israel. See Heb. ii. 11 to 13.

I would say a little word as to confederacies. The principle among men in the present day is, that confederacies can do any thing. They say, We can cut through the Isthmus of Darien, and put railways all over the world, if we only were rich enough, and had enough of people to join in it. One man would not be rich enough; but let many rich men join together, and then we can do it. But how awful is it when saints act thus; and are they not, in their various religious societies, acting on

the same principle? What is a christian church, if there were nine million persons in it? what are they but nine million of weak ones?—and the increasing of their numbers is the increasing of their weakness. They are nine million of weak ones gathered to one strong one; and three gathered in the name of Jesus are as strong as a million! A million of christians have not more strength than two;—two christians have all the strength of Jesus, and a million of christians can have no more. It was to eleven men the Lord said, Go, make disciples of all nations; but He had previously said, All power is given unto me in heaven and in earth; and He added, I am with you alway, even unto the end of the age. Matt. xxviii. 19, 20. There is none other way or power for service than this.

Beloved, may God instruct us with

a strong hand. We are just as in Isaiah's days; some trembling at the enemies, and some rejoicing in the confederacies. It was for this that Israel as a nation was broken; and when once other ways than God's ways, and other power than God's power, are sought unto, we know not whither we may wander next: thus there was soon a seeking unto them that have familiar spirits, and to wizards. See verses 19, 20. When people leave God, you know not to what they will go—people, when sick, will go to witchcraft.

The prophet winds up this with a prophecy that when judgment is executed on the enemies, then all will be blessing and mercy, verses 21, 22, chap. ix. 1 to 7. God will hasten to the prey—see Rev. xix. 11 to 21,—and the remnant will return. The remnant will then be blest, and say,

“Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this.” Yes, our Jesus shall rule; and He shall be called Wonderful, Counsellor, for He will have all wisdom; and He will be called The father of an eternal age—a second Adam.

The zeal of the Lord of hosts will perform this; no confederacy of men will perform this. God will do every thing by Immanuel.

If it be said, what concern is this to us? Is there any thing that God is giving to our Jesus, that is not for us? His honour is our honour: His glory is our glory: His joy our joy. The earth will be made glad: angels will rejoice: and shall not we who shall constitute His saints, coming with Him in that day, feel our interest in this.

“A little while,” our Lord shall come,
 And we shall wander here no more;
 He'll take us to our Father's home,
 Where He for us has gone before,
 To dwell with Him, to see His face,
 And sing the glories of His grace.

LECTURE II.

ISAIAH, CHAP. IX. 8, TO THE END OF CHAP. XII.

I have felt led to read this prophecy that our hearts and attentions

might be called to the things that are in the heart of God, and not be so taken up with the busy projects in the hearts of men.

It is of immense importance that we should know what God is about to do, that we may be kept in separation from what men are doing now.

When the Lord comes to bless His people Israel, we shall come with Him. We shall first be gathered to Him.

All the projects and schemes of men are permitted that their own folly might be seen, and all upset by the little sprout out of the root of Jesse. We come to the word of prophecy, and there we learn what is to happen: every high tower will be brought down, Is. ii. 10, 22; and Christ will rule in the place where he was crucified.

He has told us of His blessing the earth, for "The earth is the Lord's

and the fulness thereof; the world, and they that dwell therein," Ps. xxiv. It is the Lord Jesus Christ's, and all shall be brought under Him.

In chapter i. the subject of this prophecy opens,—“The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem”—it is concerning *Judah* and *Jerusalem*—a prophecy not of Christians, but of Jews. He speaks of their evils, and how they had been stricken. The Jews have been smitten and smitten again and again, but there has been no healing, no binding up: but when the last stroke is given, Jesus shall come, and then they will be bound up.

From chapter ix. 8. to chapter x. 6. their evils are detailed; and how the Lord would go on smiting them, “For all this His anger is not turned away, but his hand is stretched out still.”

He goes on smiting them until the last blow is given by the Assyrian as the rod of his anger.

The Assyrian is a character here assumed, and is strictly applicable to distinct personages unto the end. It was manifested in Shalmanezar at first, 2 Kings xvii.; then Sennacherib, 2 Kings xviii. xix.: then there was Nebuchadnezzar who destroyed Jerusalem, 2 Kings xxiv. xxv. Then again they came together; and the Romans tread them down: at last there will be the little horn still as the Assyrian: the Jews come to Jerusalem again; for it must be assaulted once more; and then Jesus will come; and his feet shall stand in that day on the Mount of Olives, Zech. xiv. Their condition still before God is, that his anger is not turned away, but His hand is stretched out still. When the time comes for this anger

to cease, the Lord will come and His saints with Him.

There is a word for the Assyrian: God sends him against the people of His wrath: he has God's commission to tread down Jerusalem. Nebuchadnezzar did it: the Roman Cæsar did it: the man of sin shall do it; and then it shall be done no more. We see the character of the Assyrian in verses 7 to 11. "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? is not Calno as Carshemish? is not Hameth as Arpad? is not Samaria as Damascus? as my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria: shall I not, as I have done unto Samaria and her idols, so do to

Jerusalem and her idols ?” It was true of Shalmanezzer there ; but as a proof that this prophecy extends even to the end of the age, the Lord says “ Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high works. For he saith, By the strength of my hand I have done it, and by my wisdom ; for I am prudent : and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man : and my hand hath found, as a nest, the riches of the people : and as one gathereth eggs that are left, have I gathered all the earth ; and there was none that moved the wing, or opened the mouth, or peeped.” Now though Shalma-

nezer answers to the character described, yet he never touched mount Zion or Jerusalem.

Verses 15 to 19. "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.

And the light of Israel shall be for a fire, and His holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the

rest of the trees of his forest shall be few, that a child may write them." I would remark on the figure used of the standard-bearer fainting, to describe the sudden destruction of the enemy in the hour of his pride. You see the triumphal banner flying, but if the standard-bearer falls, suddenly falls the banner to rise no more.

Verse 27. "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck ; and the yoke shall be destroyed because of the anointing." The deliverance of Israel and the destruction of the Assyrian is "*because of the anointing.*" In Psalm ii. we read that the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against *his anointed*—his Messiah—every king must give way before him. A

christian knows a deep truth in that little word, "*because of the anointing.*" All are dead that are not anointed to Jesus. All are come to destruction that are not taken up in Jesus. What is the meaning of *Christians*? They are *anointed ones*. I see myself in that anointing. The Jewish nation shall yet know the blessed effect of that anointing mentioned by the Lord. Luke iv. 18.

In order to comfort the believing Jews in Hezekiah's reign, there is, in verses 28 to 32, a description of the manner of Sennacherib to besiege Jerusalem—his rapid approach, the terror he spread around, his halting at Nob from whence he could see the mountain of Jerusalem, and shake his hand against her, but no more; the Lord smote them that night. This prophecy comforted the people of God in their need then; and it

expands itself to meet the need and lift up the hearts of His people until the Lord comes to take His saints to meet Him in the air.

Chapter x. closes with the hewing down of the high ones, and the humbling of the haughty ones, as when a mighty tree is lopped down, and falls to rise no more : and this done by a mighty one, which mighty one is thus described in chapter xi., “ And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots : and the Spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord ; and shall make of quick understanding in the fear of the Lord ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears ;

but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked ; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." In this prophecy of Christ's there is a passing quickly on to his judgment—his power over all the earth. He is coming to destroy his enemies, and to judge the world in righteousness. He is coming to destroy that wicked one (compare 2 Thes. ii.) : and the result of his destroying the wicked one will be, peace over all the earth ; and the twelve tribes of Israel triumphantly blessed in Immanuel's land.

In chapter xii. there is a little song of triumph, God's enemies are put down ; Satan is put in the abyss :

the nations are blessed : the glory of the Lord is revealed : and all flesh sees it together. That which they would not own in the day that Peter and John preached in Jerusalem, they will then own and say, "O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold God is my salvation ; I will trust and not be afraid." They will say, 'The chastisement of our peace was laid upon this blessed Jesus.

In John vii. they would not see Jesus to be the well of life ; but then, they will own him and say, "With joy shall we draw water out of the wells of salvation."

The gospel preached will not do this now : but when Christ comes, He will do it.

It will not be an unseen Jesus that will be looked to then ; but all

nations shall come and see Him. It will be as with Thomas, "Handle me and see." John xx.

When Christ appears in His glory, all who have believed in that dear Saviour, in the time while His name is despised in the earth, will be with Him then: as the worthies and mighty men of David, who were with him when Saul was persecuting and pursuing him, were afterwards exalted to honour when David took the throne.

These are the things that should occupy us, and not what man is doing now.

We ought to treasure up these words about our blessed Jesus: and may God stir us up, that we may not be taken up with present things among men, but with the things that are coming.

Father, O how vast the blessing!
When thy Son returns again!

Then thy saints, their rest possessing,
O'er the earth with Him shall reign ;
For the fathers' sakes beloved,
Israel, in thy grace restor'd,
Shall on earth, the curse removed,
Be the people of the Lord.

ON THE PARABLE OF THE GOOD
SHEPHERD AND THE SHEEP FOLD.

JOHN X.

BRIEF NOTES OF A LECTURE BY
LEONARD STRONG.

I would repeat a remark I made as to the sayings of Jesus when He was on the earth, that He was among the Jews. In order to profit fully by the words of Jesus, we must understand that He was sent to the Jewish nation. It is under the law that we fully learn the lost state of man. For in the Jewish nation we

see man under the greatest advantage. Where was there a nation on earth that God dealt with like them? and where was there so vile a nation? All this is to show that the flesh is incorrigibly bad. We see the Jew under every possible advantage that man could be under, and rejecting it all: and then we understand the way of the salvation of God. Redemption was first applied to the Jews as under the law; and they were redeemed from under it; and there we are brought into the same salvation with them. They were in a worse state, for they had a law against them that we had not. See Col. ii. 13, 14. "And *you* (Gentiles), being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven *you* all trespasses: blotting out the handwriting of ordinances that was against

us (Jews), which was contrary to *us*, and took it out of the way, nailing it to his cross." Again in Gal. iv., "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem *them that were under the law (Jews)*, that *we (Jews)* might receive the adoption of sons. And because *ye (Gentiles)* are sons, God hath sent forth the spirit of His Son into your hearts, crying Abba Father.

In this 10th chapter of John, the Lord is standing in the Jewish sheepfold. In the former chapter he had met a blind man. If the Jews had not broken the law, there would be no blind men among them: but this blind man was a picture of the whole nation. They cast out this blind man whom Jesus had made see: but Jesus heard that they had cast him out; and when he had found him, he said

unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe, and he worshipped him." So there was a sheep brought out. He was cast out by the Jews; and he was taken up by the Lord outside.

Verses 1, 2. "Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep." The Lord Jesus is that shepherd promised in the prophets—He is that prophet promised to Moses. The law was given to keep them together until Christ. The law with its ordinances was to

show that man could not worship without a ransom. But in all these sacrifices there was a remembrance of sin continually ; and the screen between the holy place and the most holy, was to show that the way into the holiest was not yet made manifest. Christ is seen in contrast to the law : in Him we see the fulness of those words in Job,—“ Deliver him from going down to the pit ; I have found a ransom.” Job. xxxiii. 24. It is necessary in order to appreciate the redemption that is in Christ, to see the Jews under the law, and Christ come to redeem them.

The Lord stood in the midst of Jerusalem as the shepherd of the sheep. There were many pretended ones ; but they had not come in by the door ; and they were stealing the hearts and affections of people away from God.

He came in as the virgin's son :

He came in as the seed of David ; and then there were all His miracles, giving sight to the blind, making the lame to walk, cleansing the lepers, and preaching the gospel to the poor. All these things showed him as coming in by the door.

Verses 3, 4. "The sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth His own sheep he goeth before them, and the sheep follow him : for they know his voice." He was about to bring them out into risen life—to give them the adoption of sons—but He must first lay down His life as an atonement. He came into the Jewish sheepfold ; and he went out, leading the sheep after him. He did not force them out : but he led them out gently.

Verse 9. "I am the door : by me if any man enter in, he shall be saved,

and shall go in and out and find pasture." Christ is the door—His person is the door: by Jesus we go in: our sins are done away by His blood: we died with Him: we rose with Him; He has become a door for us into the holiest. We get pasture from Him. The law gave no pasture: it demanded obedience, but it gave no strength to perform it: but in Jesus we get life and strength. The believer comes and lives on God as the giver. We cannot do without Him. We live on Him every day. When we fail, we come to the blood and get cleansing.

Verse 10. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." Any false teacher is a thief. Any one who tells people they are to be saved by their own

works, by outward acts of performance, is a thief, killing and destroying the souls of men. Any one who sends people to priests or men for their salvation, is killing men. But one life alone has been given for us—it is Jesus: and if you do not get Jesus, you have no life, however religious you may be. Many are giving themselves over to those who are stealing away their souls from God, by leading them to trust in something that is not life. Jesus says, I am come that they might have life. Life is in Christ. Strength is in Christ. We live upon Christ; and in Him we have life and strength and every thing. There are no ordinances of life: life is in Jesus; there is no life in bread and wine: they are memorials of Christ: but they are not life.

Verse 14. I am the good shepherd, and know my sheep, and am

known of mine." You often now hear ministers and teachers say, "*My flock.*" This is an awful word! Did you die for them? The Lord Jesus says, They are mine: and take care you do not lead them astray. What did He say to Peter? "*Feed my sheep.*" They are not yours, Peter! It is taking the place of Christ to say, *My flock!* it is very awful!

There is an intercourse between Christ and you, if you are His sheep. The Lord would gather all confidence to Himself.

Verse 16. In speaking to Jews he says, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." There are some in the east—some in the west: it might take long to gather them; but, says He, I have them.

Whoever hears Jesus' voice is His sheep. The salvation of God is not yea and nay, but yea and Amen. Why is it so often repeated that they shall never perish, but that we who believe might have strong confidence and never doubt?

To us who have Christ, He is our shepherd. He leads us and we follow Him. He is leading us on to glory. His Father is our Father, and His God our God.

How awful to see so many thieves and robbers, and souls killed and destroyed by Satan. All service must be rendered unto God by those that have life. God has set Christ to be the life for men; and if they will go any where else, they will perish. "He that hath the Son hath life; and he that hath not the Son of God hath not life." How awful to see Satan deluding so many! If

any of you will have Jesus, you must not seek Him in any ceremony; and you must not seek Him in a consecrated temple: Christ is outside all these, He is in heaven; and you must open your heart to God, and take Him.

A blessed company has been called out, and we are called to join them in heavenly places in Christ Jesus.

THE PHARISEES AND THE SADDUCEES.

AN EXTRACT FROM A LETTER.

That word in Zec. xi. 8, "My soul loathed them," on the lips of Christ, is very strong. I judge that, speaking of the three shepherds, he meant the three great distinguishing teachers of that day, the Pharisees,

Sadducees, and Herodians—for he cuts them off, and gives each of them his answer or rebuke in Mat. xxii. But how strongly he felt the *moral* character of their ways or doctrine. How thoroughly he rejected the leaven that was working distinctly in each: and yet we know that had any of them heeded him and looked to him, they might personally have commanded his service at any moment. Yet “he loathed them.” As masses of distinct leaven, he did not compare them so much, but refused them all—refused them all with great decision of soul.

And if we are called to it, as doubtless we are, we have to do the two things, to pull the *person* out of the fire, but to hate the *garment that is spotted*: as it were to leave that for destruction, while we save the wearer of it.

It is an anxious time—very anxious. The leaven of the Pharisees on the one hand is working mightily ; the leaven of the Sadduces on the other hand is working mightily : and the “new lump,” to keep itself unleavened, must surely be careful. How much of the thriving of the vain *religious* self-righteousness of the one, and of the independent and proud human sufficiency of the other, is to be seen in the great scene, “the field of the world.” How blessed to think of a scene where Jesus’ fragrance will be known and enjoyed—where the air shall be laden with that “balmy spoil,” and all nature in its various way shall attest its joy that “the Lord God Omnipotent reigneth.”

May we hope for that with increased affection, and till it come, be very very satisfied to take a low place,

rejoicing if any "new born souls" are called into the fellowship of this joy, or those already born are entering still more into it than ourselves.

There are eight fervent lines of Dr. Watts, on personal love to Jesus, that I have lately much enjoyed.

I'd grave my passion on the bark,
 Till ev'ry wounded tree
 Shall bear and drop some mystic mark
 That Jesus died for me.
 The swains shall wonder as they read,
 Inscribed on all the grove,
 How heaven itself came down and bled,
 To win a mortal's love.

ON RUNNING THE RACE SET
 BEFORE US.

NOTES OF A LECTURE IN GEORGE TOWN,
 DEMERARA, APRIL 1845.

SAMUEL GRIFFITHS.

IN running the race set before us,

there are two things mentioned here to be laid aside—"every weight, AND the sin which doth so easily beset us." The weight is distinct from the sin. Many things that are lawful are not expedient. Any thing that is a hindrance in running our race, though good at other times, and under other circumstances, is a weight to be laid aside, and becomes a positive evil if allowed.

In 2 Cor. vii. the Apostle says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If we have holiness in measure, let us go on in perfecting it. One evidence that we are walking in the fear of God is this self-judging, and cleansing ourselves, and perfecting holiness.

As a man, in running a race, would

lay aside all those things which were not a help to him, however lawful the things should be in themselves, so we should see what things are hindrances to us in running our race.

“*Let us run with patience.*” It is a race that cannot be run without patience. There is much as to natural things that is painful in it.

In 1 Cor. ix. 24 the Apostle says, “Know ye not that they which run in a race run all, but one receiveth the prize? so run; that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly, so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when

I have preached to others, I myself should be a castaway." How often we are put to shame by seeing how much worldly men will endure to gain something that is corruptible in itself. In this we might learn a lesson from the men of the world—the needs-be for self-denial, for moderation, and for temperance; as men about to run a race would exercise their body sharply: they do it for a little passing applause—the praise of the bystanders, or a garland of flowers that fade in a moment—but we do it for an incorruptible crown.

The Apostle says, "I therefore so run, not as uncertainly:"—there was no question as to its final result. "So fight I, not as one that beateth the air:"—he was not contending with imaginary enemies, but with real enemies.

In running our race, we must do

so looking unto Jesus—Jesus is the object before us. There is the cloud of witnesses, but Jesus has the supremacy. Jesus could despise the shame—He could get above it all. We should consider the little we have to go through, when compared with others who have gone before, and especially with Jesus.

The Apostle goes on to speak of chastening. We are not told to pray for chastening, but we are told to expect it as a blessing. The time when we would need it most, is the time when we would be least disposed to pray for it. When all things are going on easily and quietly, we are likely to have far less blessing than when there are times of trial to the flesh: these latter are times of more prosperity.

The love of the Father is constantly toward his children. The branches

that bear fruit he purges, that they may bring forth more fruit.

We should pass through circumstances, be they what they may, with the same steady testimony. Circumstances will always be varying, to try the children of God.

The character of a husbandman is not to destroy, but to protect and nourish and cherish that which has life in it.

May we be able to keep the place of children in all things.

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VOL. II.

NOTES ON THE FIRST CHAPTER OF GENESIS.

In this commencement of the first book of scripture the foundation principle for faith is laid, and that is *The word of God*. It is thus taken up in Heb. xi. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." We must go to the word of God in reference to the things which we see, and not to appearances. This applies both to the creation and to the ordering of all the dispensation of God, and to the times

before appointed which He hath determined, and the bounds of their habitation.

The first thing mentioned in the work of each day is "And God said." It is repeated each time that some new work is brought out. All were made by the word of God, not from things which do appear. Men of faith are led to the word of God: unbelievers go to the things which do appear.

In the commencement of John's gospel there is special reference to this scripture in Genesis, and the things brought out here in creation, are there presented to us anew in Christ.

The divine person of Christ in whom all the purposes of God are set up, is specially brought out in John's gospel, and the work of creation is referred to Him, "In the beginning was the Word and the Word was with

God, and the Word was God. The same was in the beginning with God. All things were made by Him ; and without Him was not any thing made that was made. In him was life and the life was the light of men. And the light shineth in darkness ; and the darkness comprehended it not."

The book of Genesis and John's Gospel each commence in the same way with "*In the beginning ;*" but John's Gospel speaks of what *was* in the beginning, the book of Genesis speaks of what God made in the beginning.

John i. In the beginning *was* the Word.

Gen. i. In the beginning God *created* the heaven and the earth.

In the heavens and the earth we have the things that were made—in *The word* we have Him who made them, "All things were made by Him."

The light which we have in Christ,

is brought out in John's Gospel in reference and in contrast to the light in the creation of old.

In the creation the first thing that God made was light : darkness was there before ; but God said, let there be light, and there was light. The light was His work : and he saw the light that it was good ; and he divided the light from the darkness. He did not see the darkness that it was good. God is light ; and in Him is no darkness at all. The darkness He called night : but in that state of blessedness which He is bringing in, *There shall be no night there.*

God acted from the beginning on the principle of what communion hath light with darkness. This is one of the most important principles for us who are led on from the mere light of nature in the creation where death came in, to light shining in Him who

abolished death and brought life and incorruptibility to light through the gospel, 2 Tim. i. 10. To Him we are thus led in John's Gospel,—“In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” We must see here the way He is presented as our light, “In Him was *life*, and the *life* was the *light* of men.” Men are not enlightened when they do not know the life that is in Christ Jesus—they still are in the darkness of their sinful, dead state. The contrast to this is in the saints, “God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Cor. iv. 6. This is the light of the new creation. The giving of the law on Mount Sinai was attended with blackness and

darkness and tempest, for it did not deliver men from the darkness and judgment of sin and death, but only discovered its horrors. No blood was then shed, and the people could not draw nigh to the mount, see Ex. xix. and Heb. xii. 18 to 21. But afterwards, when the blood of the covenant was sprinkled, there went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel: and there was under His feet as it were a paved work of a sapphire stone and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink; Ex. xxiv. All here was peace and tranquillity in the presence of God, and the body of heaven was in its clearness, for the blood of the covenant was sprinkled, and the redemption that is in Christ Jesus thus foreshown.

The contrast between natural light in creation, and light shining in Christ in redemption, is also shown out in the position of the tabernacle and temple, and what is noticed of it. They who entered the tabernacle or the temple, had their backs toward the east, the direction of the rising sun, and their faces toward another light which God was giving to his redeemed and pardoned people. The importance of this thus marked in the apostacy of Israel is described in Ez. viii. 16. "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." There was a departure from the light shi-

ning in the face of Jesus Christ in redemption, and a going back to the light of nature in a fallen state of sin and death.

This contrast is also marked at the conversion of the Apostle Paul : at *midday, he saw a light from heaven above the brightness of the sun.* See Acts xxiv. 13. The Creator exceeds the work of his own hand, so does the light that shines in, exceed all light. And so the city, for which we look, is thus described for our sakes by him who saw it, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi. 23.

It is as made partakers of the life that is in Christ Jesus, that we who were once darkness are now light in the Lord ; and it is as abiding in Him,

and walking in the Spirit, that we walk as the children of the light. When walking with Christ, our path is a shining one, shining more and more unto the perfect day.

In the creation, according as each thing was brought out, "God saw that it was good" and then on a general survey of all at the end of the sixth day, "God saw every thing that He had made, and, behold, it was very good." That which resulted from the word of His mouth was good in His sight. But when His word was despised, and that sin came in, then it was not so. He saw the works of sinful man in contrast to His own; "and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5. The contrast to this now is His workmanship

in the saints, "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. And it is not only that the saints are His workmanship, but God is also working in them to will and to do of His good pleasure, See Ph. ii. 13. And thus God looks at His own work and sees that it is good. This His work is by the effectual working of His word in the power of the Holy Ghost, and in connection with the person of Christ in whom all that is new is set up.

He is also working by an overruling and restraining power toward the wicked whom he will judge, making them, against their own will, to be the accomplisners of His will, bringing all their purposes to nought and hindering them from setting aside any of His ; " Surely the wrath of man shall

praise thee : the remainder of wrath shalt thou restrain." Ps. lxxvi. 10. But how blessed to have Him working in us to will and to do of His good pleasure, instead of its being our pleasure in opposition to His will, and therefore "*the wrath of man*;" but this by His overruling power, is made to praise Him, and the remainder thereof restrained; for there is no permission at all to act when the purposes of God would be hindered thereby.

In the creation God showed that it was His purpose to have every thing in its own place—all the arrangements were of His ordering, and on this principle He ever works. It is He that divided to the nations their inheritance See Deut. xxxii. 8. "He has determined the times before appointed and the bounds of their habitation." Acts xvii. 26. In the church God hath set

the members every one of them in the body, as it hath pleased Him. 1 Cor. xii. 18, and it is our wisdom and our blessing rather to seek to know where it has pleased Him to set us, than where it may please us to set ourselves: and of course this is one of the ways in which He manifests Himself as working in us to will and to do of His good pleasure. This must be so, for God will be all in all. The man who was the one in creation that had most power and happy privilege given unto him, was also the one put under special subjection as to known obedience to the word of God. He who was to have dominion over all the earth and to subdue it, and to eat freely of all the trees of the garden, yet was *commanded* not to eat of the tree of the knowledge of good and evil, and told that in the day he eat thereof he should surely die. The character of

the angels is, that they do His commandments, hearkening unto the voice of His word, and all His hosts are ministers of His that do His pleasure. Ps. ciii. 20. 21. The character of the fallen angels is, that they kept not their own principality ; but left their proper habitation. Jude 6.

It is our blessing to be under the most entire subjection to God, yet confident that it is the only place of our blessing : for that He has so identified the glory of His own name with the blessing of His people, that what secures the one, secures the other too. This confidence in Himself He works in His saints.

In His order in creation we also see His careful foresight in providing all things needful for His creatures before He called out the creatures themselves ; so that before a want could exist there was provision to meet it.

The grass, the herb, and the fruit-tree, were all made before the living creatures that were to feed on them. And this is God's way; He has all things ready at His feast for those whom He invites to come. See Luke xiv. 17. None of His creatures were overlooked; and nothing good was kept back from them. All were abundantly supplied. All these blessed principles are now found in connection with the redemption that is in Christ—in that creation where all things are made new.

God is dealing with the creation now as with a hopeless ruin beyond all power save His who made it at first, and now makes all things new again.

To have to do with God as creator, apart from redemption through the blood of Christ, is to be in a lost and ruined state.

To have life as descended from Adam, and not as having the life of the

Son of God, is to be in a state of death and of approaching judgment.

To draw nigh as a creature, to worship God as a Creator, while disregarding His testimony to the fallen state of man, and the redemption in Christ to deliver from that fallen state, is sin, that provokes His fiery indignation.

None can truly worship God as Creator, save those who know Him in redemption. Man in his fallen state has gone away from God as his Creator, and cannot be brought back save in Christ Jesus, as knowing the Father and the Son.

It is also important to know, as connected with the ruin of this dispensation, that those whom the god of this world is now blinding to the light of the gospel of the glory of Christ, He will soon lead away even from the formal owning of God in

His creation, so that when the final testimony in the everlasting gospel goes out, it is, Fear God and give glory to Him; for the hour of His judgment is come: *and worship Him that made heaven and earth, and the sea, and the fountains of waters.* Rev. xiv. 6, 7. Men will be found worshipping the dragon that gave power unto the beast, and worshipping the beast. Rev. xiii., 2 Thes. ii. He who as Antichrist leads away sinners from Christ their Saviour, also leads away His creatures from God their Creator. And they who are trying to learn God in creation, not in redemption, are putting themselves into the hands of Satan to lead them away from God altogether. "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 John 9.

They who worship Him that liveth

for ever and ever, saying, Thou hast *created* all things, and for thy pleasure they are and were *created*, are they who also fall down before the Lamb, and say, *Thou hast redeemed us to God by thy blood* out of every kindred and tongue, and people, and nation. Rev. iv. and v.

THE PRODIGAL.

AN EXTRACT FROM BUNYAN'S SERMON,

"COME AND WELCOME TO JESUS CHRIST."

The prodigal had, probably, many a fear and doubt between the first step he took, and the last by which he accomplished his journey. "I said I would go to my father; but what if, when I am come to him he should ask me where I have been all this while? What shall I say then? Also, if he ask me, what is become of the

portion of goods that he gave me ;
What shall I say then ? If he ask me,
who have been my companions ; what
shall I say then ? If he also should
ask me, what hath been my prefer-
ment in all the time of my absence
from him, what shall I say then ? yea
and if he ask me, why I came home
no sooner, what shall I say then ?

Conscious that he could give but a
bad answer to any of these questions,
no wonder if he stood in need, first
of all, of a kiss, from his father's lips.

THE PRODIGAL AT HOME.

A HYMN (COPIED).

The prodigal no more will roam,
The lost one to the fold hath come,
The prodigal is welcomed home,
O Lamb of God, in Thee !

Though clad in rags, by sin defiled,
 The Father hath embrac'd His child,
 And I am pardoned, reconciled,
 O Lamb of God, in Thee !

It is the Father's joy to bless,
 His love provides for me a dress,
 A robe of spotless righteousness,
 O Lamb of God, in Thee !

Now shall my famished soul be fed,
 A feast of love for me is spread,
 I feed upon the children's bread,
 O Lamb of God, in Thee !

Yea, in the fulness of his grace,
 He put me in the children's place,
 Where I may gaze upon His face,
 O Lamb of God, in Thee !

I cannot half His love express,
 Yet, Lord ! with joy my lips confess,
 This blessed portion I possess,
 O Lamb of God, in Thee !

It is *Thy* precious name I bear,
It is *Thy* spotless robe I wear,
Therefore, the Father's love I share,
O Lamb of God, in Thee !

And when I in thy likeness shine,
The glory and the praise be thine
That everlasting joy is mine,
O Lamb of God, in Thee !

JACOB AND ESAU.

GEN. XXV.

In Abraham you see a man whom God called out from his country, his kindred, and his father's house, that he and his seed might inherit the promises. And thus Christ was fore-shown.

In Abraham's two sons, Isaac and Ishmael, God showed that the children of the flesh are not the children

of God, but the children of the promise are counted for the seed : and so Ishmael who was born after the flesh is cast out. The children of the flesh never could walk in fellowship with the children of God ; for as it was then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

In Isaac's two sons are seen the flesh and the Spirit again : but in a different way, the one was the *greater*, the other the *lesser*.

Ishmael, the *son of the bond woman* was cast out : but Esau the *greater* is in a far more awful state : he is the despiser of his own birthright : for there is no connection between natural greatness and our life in Christ, in which no greatness is seen save that which is of God.

As Isaac, in contrast to him that was born after the flesh, was the child

of promise : so Jacob the *lesser*, in contrast to the *greater*, was the one of God's choice, "The greater shall serve the lesser."

The greater and the lesser can have no fellowship one with the other. When Rebecca conceived, the children struggled together within her—the witness of their conflict—and she said, If it be so, why am I thus? And she went to enquire of the Lord. This was no idle inquiry, for the Lord interpreted the significancy of it, saying, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." These twin brothers after the flesh, could not dwell together in unity—they were *two* nations and *two manner* of people—unlike to each other, and to be "*separated from*

her bowels"—separation was to commence with their birth.

God never took up any body because he was great in the flesh : He never refused any one because he was weak, poor, and nothing after the flesh. God is sovereign, and He has a choice to make : He chooses between the greater and the lesser ; and His choice is the lesser. " For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand—not of works, but of Him that calleth ; it was said unto her, The greater shall serve the lesser."

Are you afraid of the election of God? if so, Why? do you want to be the greater? you, say, No! I am nothing in the sight of God! Then did you ever see Him refuse one who stood before Him on such a ground?

you never did ! He has laid His help upon One that is mighty : He refuses people who will maintain that they can help themselves : but He will maintain His own faithfulness and truth by proving the all-sufficiency of Christ for all who will honour Him by trusting in Him.

There is another scripture, "Jacob have I loved, but Esau have I hated," (see Rom. ix. 13.) which is brought out in the prophecy of Malachi, after the children had done good and evil. The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord : yet ye say, wherein hast thou loved us ? Was not Esau Jacob's brother ? saith the Lord : yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return

and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel."

Edom clung with obstinacy to their own resources, even at the time when they felt their own poverty. They said, "We are impoverished." And what then? Is it, We will look to the Lord? No! but, "We will return and build the desolate places." Then said the Lord, "They shall build, but I will throw down." He will not let that building stand, that is set up in independance of Him, "Except the Lord build the house, they labour in vain that build it. Compare Is. ix. 9, 10. Esau's border was the border of wickedness, in contrast to the border

of Israel in which the Lord was magnified, because in it he saw His own work, and His own glory. And so before the children had done good or evil, He chose the lesser for whom He would act : but not the greater who would act for himself, thus doing evil and not good.

Esau was born first, clothed with the signs of natural strength—he was “all over like a hairy garment”—but Jacob who came after him was his supplanter—“his hand took hold on Esau’s heel.”—Natural preeminence and strength may make a little display for the moment ; but it will not endure ; “The youths shall faint and be weary, and the young men shall utterly fall : but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; and they shall walk and not faint.” Is. xl. 30, 31.

Esau's display of natural power showed itself thus, "he was a cunning hunter, a man of the field." What is *A cunning hunter?* and what is *A man of the field?*

A cunning hunter is one very wise in taking the life of those poor animals that become his prey. Saul was a cunning hunter, and David was his prey, when he hunted him as a partridge in the mountains. 1 Sam. xxvi. 20. Saul was a cunning hunter, and the priests of the Lord were his prey, when he slew four score and five persons that did wear a linen ephod; and he did it by the hand of Doeg the *Edomite* who was set over the servants of Saul. 1 Sam. xxii. In Ps. x., the cunning hunter is described thus—he sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth

in wait to catch the poor : he doth catch the poor when he draweth him into his net : he croucheth, and humbleth himself, that the poor may fall by his strong ones." The Pharisees were cunning hunters, and the widows were their prey, when they devoured widows' houses ; and for a show made long prayers.

Natural greatness shows itself in a disposition to live by the downfall of others, and to take advantage of the weakness of the weak : and so among the fowls forbidden to be eaten under the law, were birds of prey, as the eagle, the *bone breaker*, (this is the meaning of the word Ossifrage,) &c. See Lev. xi. 13--15.

Esau was *a man of the field*, that is, he was a man of the world. The field is the world, See Matt. xiii. 38. Compare Luke xv. 25. By it, and by present things, all his hopes were

bounded : he never looked for a city which hath foundations, whose builder and maker is God. His desires were satisfied with the field, and what he found in it, and the exercise of his own natural strength therein. As a man of the field, he was like one of its beasts ; for "man that is in honour, and understandeth not, is like the beasts that perish." Ps. xlix. 20.

But *Jacob was a plain* man, dwelling in tents.* He walked before God. He was a pilgrim in this world, as he afterwards declared unto Pharoah—
"The days of the years of my pilgrimage are an hundred and thirty years ; few and evil have the days of the years of my life been, and have not attained

* In the other scriptures in which this word occurs in the Hebrew, it is translated "*perfect*" as in Job. i. 1, "*upright.*" Pr. xxix. 10, "*undefiled.*" Cant. v. 2.

unto the days of the years of their pilgrimage." Gen. xlvii. 9.

When Cain went out from the presence of the Lord, he builded a city, Gen. iv. 16, 17 : but Jacob abode in His presence, dwelling in tents, but looking for a city which hath foundations, whose builder and maker is God. See Heb. xi. 9. 10. The path of such an one will be as the shining light, shining more and more unto the perfect day. Pr. iv. 18.

And now comes their day of trial : and Jacob is ready to give up his pottage for the birthright : and Esau is ready to sell his birthright for a mess of pottage. The plain man that was dwelling in tents, saw his title in the birthright to a joint inheritance with Abraham and Isaac, who like himself had been living in tents : but Esau saw in the mess of pottage what might sustain him for a little longer,

as a cunning hunter, and a man of the field. The question with each was, which would I rather have, the pottage or the birthright? I would rather have the birthright, said Jacob: and I would rather have the pottage, said Esau. Such were the *two manner* of people who were *separated* from the bowels of their mother.

Jacob knew what it was to buy the truth and sell it not. Pr. xxiii. 23. He would readily give up his pottage for the birthright: but he would not give the birthright in exchange for any thing. The blessings of that birthright will never have an end: the one morsel of meat was gone in a minute.

Esau was not one of the children of Abraham, as Christ said unto the Jews, "If ye were Abraham's children, ye would do the works of Abraham." John viii. 39. Abraham

when he was tried, was ready to offer up his only begotten son, accounting that God was able to raise him up even from the dead. Heb. xi. 17--19. But when Esau was at the point to die, he could see no power to help him in any thing better than a mess of pottage. Esau said, Behold I am at the point to die, and what profit shall this birthright do to me.

So it is with those that know not God, and obey not the Gospel of our Lord Jesus Christ.

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.”
Amen.

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THE TWO DISCIPLES GOING TO EMMAUS.

LUKE XXIV.

There are certain great principles of life—of life from the dead—of life in Christ—in which the saints of God are led out to walk to the glory of God. One of these is, “*We walk by faith, not by sight.*” In this we are at once brought to the sacred scriptures, and to Christ of whom they testify, also having the Holy Ghost by whom the holy men of God were moved of old, by whom testimony is

given to Christ and who dwells in us for ever.

It does not say, We walk by faith, *and* by sight ; but, We walk by faith, *not* by sight.

The journey of the two disciples going to Emmaus has been given to teach us something of this. All God's children are taught it—it is one of their simple actings in the life with which they are quickened.

When the rich man in hell entreated that one might be sent from the dead to his five brethren, that they might be kept from coming to that place of torment, he was refused his request, and was told, "they have Moses and the prophets ; let them hear them," and "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke xvi. 27 to 31. The *sight* of one rising

from the dead would do them no good if they would not *hear* Moses and the prophets, for faith cometh by hearing and hearing by the word of God, Rom. x. 17.

While Christ walked with his disciples in the flesh, they had much of the sight of Christ, and so had the people of the world too: but the disciples were blessed by the ~~word~~ word of Christ; and those who were not blessed by his word, were not blessed at all.

In this we see the ignorance of Christ's disciples drawing out much of his compassion to them: they were much disposed to walk by sight, but he could not suffer them so to do: they were very slow to walk by faith, but he could not conduct them in any other course.

Why did the women carry spices with them to the sepulchre on the

first day of the week—the third day after Christ was crucified?—Was it what He said that made them do so? or, was it what they saw, together with their own thoughts upon it, but without any reference to a word on the matter that came out of His mouth? This it was! They *beheld* the sepulchre and how his body was laid, and then they went to prepare the spices and ointments, but they did not *remember His words*. If they had remembered his words, they would on this third day, have gone to see the empty sepulchre, and to look for their risen Lord; and the very sight of the stone rolled away, would have been a joyous sight, and not to have found the body of the Lord Jesus, would have been a sight more joyous still. But the very acts by which the purposes of God are accomplished, will perplex those who have not com-

munion with the mind of God, in those acts. They who saw His works for forty years, but did not learn His ways, could not enter into His rest; and therefore the word of warning is, "To-day if ye will *hear His voice*, harden not your hearts." Heb. iii.

But God was merciful to those poor ignorant women, who though ignorant yet were full of love to Jesus, and He sent the two men in shining garments to say to them, "Why seek ye him that liveth, among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words."

And even the very apostles themselves were in a worse state than those women. God would warn us

through them that the very chief of Christ's disciples, even His chosen apostles, could not walk by sight without misery to themselves and dishonour to Him.

There are then the two disciples going to Emmaus, "And behold, two of them went *that same day*"—the day on which they should have known that Christ was risen from the dead—"to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them." The subject of their conversation was, "*the things that had happened.*" The nature of the conversation was, that they "*reasoned*" together. They told what one person did, and what another person

said, and then they puzzled themselves to know why all this was so. Oh ! poor disciples ! Did you speak one word of what God had said in all this matter, and what God had done, and of all the glory that was now awaiting you ? Oh no ! And now if walking by sight has got them into their trouble, God will show them and through them show us, that it is not by sight that He will get them out of it. Objects of sight may draw out one's own thoughts ; but it is by the word of God that He communicates His. As these two disciples communed together and reasoned, Jesus Himself drew near and went with them. But *their eyes were holden that they should not know him*, and yet they were about to learn more of Him. But first Christ had to cast down their imaginations ; and so he said unto them, What manner of com-

munications are these that ye have one to another, as he walk, and are sad? And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Jesus was indeed only a stranger in Jerusalem, and He would make those disciples to know themselves strangers with Him there. His Father had given him a cup, and he drank it. He laid down His life for the sheep: and his Father loved him because he did so: and with regard to what the people in Jerusalem had done against him, it was only that He that sitteth in the heavens might laugh, and the Lord might have them in derision.

But Jesus drew out those two disciples by asking them, "What things?" "And they said unto him,

Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive, And certain of them which were with us went to the sepulchre, and found it even as the women had said: but him they saw not." Such was their account of the things that had happened in Jerusalem, and their own thoughts about them. Je-

sus heard them and said, "*O fools!*" They saw what the chief priests had done, but they did not see what God had done—they were not walking by faith—they were slow of heart to believe all that the prophets had spoken. It was there they were to learn Christ and the purposes of God about him ; and so "beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself." 'The things concerning Christ can only be learned in the scriptures, not in the things happening in any place ; for we walk by faith, not by sight. You may truly see an important act in the workings of God, and yet be quite ignorant of the purpose of God in that act, or what further result will follow. All these must be learned of God ; and He has set them, so far as He sees we need to know them, in His scriptures, and

given His Spirit to show Christ and the connection of the things with the glory of Christ, and this without the aid of the things of sight. "*Their eyes were holden that they should not know him,*" because their walk was to be, NOT *by sight*—there is the exclusion of sight in our walk of faith. I dare not allow a picture of Christ, or any kind of image of Christ, that I might learn him the better, or even look for a sight of Christ himself after the flesh: it is in the scriptures that the things concerning Him are to be learned; and "*the word is nigh thee, even in thy mouth, and in thy heart.*" See Rom. x.

We who know the truth can have the same communion with the Father and the Son as they who saw with their eyes and handled with their hands what they have declared unto us of the word of life. "That which was from the beginning, which we

have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life ; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) that which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John i.

After Christ had reproved and corrected and instructed those two disciples, he then tested their affection for Him and their desire to have Him with them ; for when they drew nigh unto the village whither they went, He made as though He would have gone further. And as the faithful of old, if they had been mindful of that country from whence they came out,

might have had opportunity to have returned : so those two disciples, if they had been mindful of their own sad state as they reasoned together, had now an opportunity to go back to it again, for Jesus made as though he would have gone further : but it was not so : they loved his presence, they wished Him to stay with them, and so "they constrained Him, saying, Abide with us : for it is toward evening, and the day is far spent."

"And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread and blessed it, and break and gave to them. And their eyes were opened, and they knew him ; and he vanished out of their sight." In this there was further witness of, "*not by sight ;*" for when their eyes were opened, and that they knew Him, instead of His adding something to what He had al-

ready taught them, He vanished out of their sight, and left them in happy meditation on the words He had spoken, instead of sadness in reasoning on the things that had happened. "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

May we thus have communion with Christ, according to that which is written, and according to the power of His Spirit.

May you be kept from the sadness of your own reasoning on the things that happen, that you may not be as fools but as wise: for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

THE BLESSING OF JACOB.

GEN. xxviii.

SOME NOTES OF A LECTURE BY LEONARD STRONG.

This chapter, beloved, seems to stand in remarkable contrast to the chapter before it. What was done in the chapter before ended in sad sorrow and failure, but that done in this was blessing and comfort to Jacob.

Isaac was quite out of communion with God in what he was doing in the former chapter, choosing Esau whom God had not chosen, and loving Esau, God's rejected one, for his venison. Isaac thought it was *in his will* to bless, Esau thought he could procure the blessing by his *running*, and then in Jacob there was deceit and lying, and man's manœuvring to procure it. Though Isaac had faith concerning things to come, and though he gave

the blessing to Jacob, yet he gave it to him thinking he was Esau; and Jacob received it by personating Esau, the man whom God had rejected. All here was wrong, and ended in discomfiture. Rebecca also, fearing lest she should lose both her sons, manifested her loss of confidence in God; and instead of resting on the promise that the greater should serve the lesser, she feared lest the greater should kill the lesser. When our confidence is off God, we may be led into any error.

All this shows the discomfiture there is in departure from God.

There also appears failure in sending Jacob to Padan-aram. It was done by human passion in the haste and fear of the flesh, and not by revelation—the real motive was to flee from the face of Esau, though afterwards he is told to take a wife from thence.

It is indeed most probable that God would have him so to do; but we must remember how Abraham charged his servant, saying, "Beware that thou bring not my son thither again." Gen. xxiv. 6. Had he *waited on God* in this matter, He would have ordered all for him as He had for his father Isaac: neither would he have had to toil and wait so long for his wife as we find he had in the result of this journey to Laban. But in this chapter we especially see (as in all the history of Jacob we may) the faithfulness and grace of God meeting the need of His elect, and the failure of his people.

The chapter begins with Isaac calling Jacob to bless him and charge him not to take a wife of the daughters of Canaan, but to go to Padan-aram, to the house of Bethuel, and take a wife from thence. His blessing here is of

a more enlarged character than in the chapter before." Isaac seems more fully to have entered into God's mind here, and instead of having his thoughts of blessing narrowed to the measure of Esau's character, over which he was always brooding, as a cunning hunter and man of power over others, he breaks forth into the benevolent thoughts of God, the multiplying of blessed ones in his seed, and his fruitfulness in blessing in the earth, though here also there is a marked narrowness in comparison with the *real blessing* granted Jacob by God himself, as he lay, abject and distressed, on the earth."

Let us not, however, pass on without seeking to profit by Isaac's example here. God has broken the bond by which Isaac had been bound so long—the preference for Esau—the love of the venison—light has

burst upon him making manifest his error; and he is obedient in heart and will. May we all be thus ready to leave off error in doctrine and practice, whenever the light breaks in upon us. Let us learn from Isaac to let go our prejudices, and submit with joy and earnestness to the revealed will and truth of God.

Ver. 6 to 9. There is here a little word of instruction for us relative to Esau. He looked for blessing, but he despised the birthright in which all title to the blessing lay. Esau personates those who desire blessing, but in their own way—who will often imitate in measure the ways of God's people, thinking that the manner in which they regulate their walk is the means by which they are going to heaven, and their conscience is brought under the power of law, not to the pleasing of God who is love. Esau

sought to please Isaac his father and sought to imitate in measure the obedience of Jacob without a change of his old affections. "And Esau, seeing that the daughters of Canaan pleased not Isaac his father, then went Esau unto Ishmael, and took unto him wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife." How many thus despising the grace—the birthright given in Jesus to faith—turning to religion as a means of blessing, get no liberty from evil affections, but merely bring themselves under the bondage of law, and like Esau, gain nothing but bondage with Hagar and her children."

Verses 10, 11. But now we follow Jacob in his journey. He went out from Beersheba, not in obedience to God but in obedience to his father and mother, and through fear of Isaac:

he had brought it all on himself by his deceit; he was ashamed and feared before his brother. God rightly judged his motive in going to Padan-aram, Gen. xxxv. 1. "When thou fleddest from the face of Esau thy brother." This then with Jacob was a day of distress—a day of self-abasement. He went out in haste with a staff only, and this was the time for God to manifest His grace—the time of man's need, man's manifest and felt helplessness—this was the time for blessing, to show out it was not of him that *willeth*, nor of him that *runneth*, but of God that *showeth mercy!*

Lonely and distressed, the sun went down upon his misery; the night overtook him, and whither does he turn from comfort? Poor Jacob! he has forgotten his birthright, he knows not that God is near: he takes the stones of the wilderness—the cold

hard stones—to pillow his head upon, and he lies down to sleep. He knew not that God was there; yet it was with God a time of love. He looked on Jacob in his sin and misery, and it was God's time to bless. Jacob, when dying, thus speaks of this time, "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me." Gen. xlviii. 3. Jacob had now to learn, that the place of misery into which his sins had brought him, is the place where God meets him in blessing.

Verses 12 to 15. Jacob dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it. He looks up the ladder, and his eye meets the mighty God in all His love looking down the ladder, bless-

ing him and saying, "I am the Lord God of Abraham thy father, and the God of Isaac: the land wheron thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

This is blessing indeed, and without venison! this is wine and milk, without money and without price! this is the only way of blessing for any. If when God spoke down the ladder, Jacob had risen up in the morning, and said, I shall be blessed

if I reform myself, I shall be blessed if I deserve it, then all would have gone for nothing. But no! the blessing came freely out from God upon his misery, and his heart drank it in readily—he believed—he took it at once.

So must poor sinners now, if they will be saved. The ladder represents Christ's person, which God in grace has let down here to meet the sinner's misery, and bring him back to Himself. God speaking down the ladder is speaking out of Christ, and speaks only of blessings.

God took up poor Jacob in blessing, and made him a blessing to all the families of the earth. This, beloved, is the church's blessing—our blessing—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. Thus all the families of this earth

shall be blessed. There is here a revelation of the way by which this shall be. This vision manifests the connexion between heaven and earth in the person of Christ, who is, as I said above, the ladder—that Christ should come of Abraham, and give blessing to all the families of the earth. You remember the reply of Jesus to Nathanael, when he cried, “Rabbi, thou art the Son of God; thou art the King of Israel.” Jesus said, “Verily, verily, I say unto you, hereafter ye shall see heaven opened, and the angels of God ascending and descending *upon the Son of Man.*”

To be continued.

POOR TOM.
—

“I AM A POOR SINNER AND NOTHING AT ALL,
“BUT JESUS CHRIST IS MY ALL IN ALL.”

—

A POOR HALF-WITTED MAN, NAMED TOM
—, living at — got his living by
selling pies to poor people: in this way
he used to visit the low public houses,
and every wicked place, (for he delighted
in wickedness,) and there became the
sport of the drunkard and harlot, as
he was half-foolish, and used to drink
and swear with them. As he was one
day selling his pies, passing through the
low and wretched alleys, he entered the
room of a poor dying sailor, and heard
him, as he entered, say,

*I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all.*

The words struck him,

*I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all.*

He stood still, and listened again, and

the same words were the only utterance of the poor sailor,

*I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all.*

They so deeply entered poor Tom's heart, that as he went along, he could do nothing else but repeat to himself,

*I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all.*

He wondered in what book they could be found, and was determined, if possible, to find where they were written; and for this purpose, as it sounded like poetry, he borrowed a hymn-book from some christians who had taken an interest in him; he searched and searched, but could not find them: he next took up the New Testament, and *there*, to his great astonishment, found *the substance and language* of what he sought: he was deeply concerned with what he read, and it seems that here it was *the Lord revealed Himself to him*: for at last, in the course of his reading, he came to

the institution of the supper of our Lord, and found it was the *command* of Jesus that his disciples should do as He had done when He was taken from them, *in remembrance of Him who was their all in all*. This rested in the bosom of this poor man, and one day he went to the christian friends who had lent him the book, and told them his thoughts, saying "*I am a poor sinner, and nothing at all, but Jesus Christ is my all in all;*" and He *commanded all those who love Him, to eat bread and drink wine together in remembrance of Him*. Their answer was, that he was such a notoriously wicked man, drinking, swearing, and going to all sorts of bad places, that such an ordinance was never intended for him, for the Lord would never get any Honour and Glory from such. "Well!" said Tom, "*I am a poor sinner, and nothing at all, but Jesus Christ is my all in all;*" and he went away: they were, however, so much struck with the man, that they determined to watch him, and requested a servant of the

Lord to go and see him:—he went, and had some conversation with poor Tom, who said he should like to do what Jesus said in the Testament "*in remembrance of Him*:" but the other answered, that it was only for the Lord's people; and "you are aware," said he, "how well known your character is, as a drunkard, a swearer, and one who keeps bad company:" *to this he had no other reply*, but "*I am a poor sinner, and nothing at all, but Jesus Christ is my all in all*;" and *I should like to do what Jesus said we ought*. So struck was the individual that there was *more than nature* working here, that he made strict enquiries about him, and found that he had not only left his abominable and vile practices, but had also ceased to sell his pies, in order to get out of the way of temptation. They were most thankful to receive him as one who did know the Lord, and loved Him, feeling that the Lord would get great honour and glory to Himself by such an one. He adorned his profession with a most consistent life and walk, enjoy-

ing much happiness and peace with God; so much so, that it was often marked by some christians who one day called on him, and in the course of conversation made the inquiry, "how is it, Tom, you always enjoy so much happiness? we are not so:" "oh!" says Tom, "I suppose you want to be SOMETHING, but I am a poor sinner and nothing at all, and Jesus Christ is my all in all."

A HYMN.

- 1 REST of the saints above,
 Jerusalem of God,
 Who in thy palaces of love,
 Thy golden streets, have trod?
- 2 To me thy joy to tell,
 Those courts secure from ill,
 Where God himself vouchsafes to
 And every bosom fill. [dwell,
- 3 Who shall to me that joy
 Of saint-thronged courts declare,
 Tell of that constant sweet employ
 My spirit longs to share?

- 4 That rest secure from ill,
No cloud of grief e'er stains,
Unfailing praise each heart doth fill,
And love eternal reigns.
- 5 The Lamb is there, my soul—
There, God himself doth rest,
In love divine diffused thro' all
With Him supremely blest.
- 6 God and the Lamb—'tis well,
I know that source divine
Of joy and love no tongue can tell,
Yet know that all is mine.
- 7 And see the Spirit's power,
Has oped the heavenly door,
Has brought me to that favoured hour
When toil shall all be o'er.
- 8 There on the hidden bread
Of Christ—once humbled here—
God's treasured store—for ever, fed,
His love my soul shall cheer.
- 9 Called by that secret name
Of undisclosed delight,
(Blest answer to reproach and shame
Graved on the stone of white.

- 10 There in effulgence bright,
Saviour and guide, with thee
I'll walk, and in thy heavenly light,
Whiter my robe shall be.
- 11 There in th' unsullied way
Which His own hand hath dressed ;
My feet press on where brightest day
Shines forth on all the rest.
- 12 But who that glorious blaze
Of living light shall tell?
Where all His brightness God displays,
And the Lamb's glories dwell.
- 13 (There only to adore ;
My soul its strength may find,
Its life, its joy, for evermore,
By sight, nor sense, defined.)
- 14 God and the Lamb shall there
The light and temple be,
And radiant hosts for ever share
The unveiled mystery.
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VOL. II.

THE BLESSING OF JACOB.

GEN. xxviii.

SOME NOTES OF A LECTURE BY LEONARD STRONG.

Concluded from p. 249.

This is the ladder. A ladder is formed for an occasion, for a special need or emergency; and God's ladder is the blessed person of Christ, who now unites the lost sinner to God again, and will soon connect heaven and earth in blessing, and in whom all families on earth shall be blessed. Oh Christians! how awful

is it with this knowledge to mark the things going on amongst us now. How awful to see Christians endeavouring to bring blessings to the families of the earth by carnal agitation for reform in government. What has the Lord spoken of the world till He returns? That nation should rise against nation, and that iniquity should abound. What of His own people in the world till He returns? That they shall be a little flock, and hated of all men—pilgrims and strangers suffering tribulation. How awful to see Christians joined with the worldly, trying to better the world without Jesus! All the families of the earth cannot be blessed till Jesus comes. Let us rejoice to know that all the families of the earth shall be blessed; but be it far from us to expect it through the miserable efforts of ungodly men. No blessings come but

by the ladder Jacob saw. When the Lord descends from heaven with a shout, with the voice of the archangel and the trump of God, when the saints meet Him in the air, then shall we come with Him, and there will be blessing to all nations.

Though all these promises are for believers now who are taken up in this covenant of grace, since all who are Christ's are Abraham's seed and heirs according to the promise, they are specially and literally for Jacob and his children after the flesh, who are yet to inherit all. See Micah vii. 16 to 20. They will be blessed in their land under Jesus; but our destiny, as believers now, is not to be gathered in flesh and blood to Jerusalem on earth. We are to be conducted by Jesus to our Father's house in heaven, whither the Lord has engaged to bring us all in peace.

Verses 16 to 19. Jacob, awaking out of his sleep, trembled at the nearness of God. "Surely the Lord is in this place; and I knew it not." But as God came to him in grace and promise, the sense of his vileness, his unworthiness, only made the love of God more manifest; and thus his knowledge of God as love proved to him the gate of heaven. It is in a view of the cross alone that we see the gate of heaven: there we at once perceive our sin and the grace of God—the condemnation of our sin, the salvation of our persons! Thus the cross of Jesus proves our Bethel. We do not get blessing in God till we see the judgment of our flesh in the cross of Jesus.

Jacob awoke out of his sleep with deep impressions of these blessings thus gratuitously given:—He took the stone he had used for his pillow,

at once the memento of his misery and ruin and of that grace which reached him in his abject state, and setting it up as a pillar consecrated it with oil. So, dear brethren, the cross of Christ is at once the memento of our sin and of God's grace putting it away for ever. We must never forget the cross, never get away from the work accomplished and truth told out there. The word to Jacob afterwards, when he had departed a little in his mind from God, was, "Arise, go up to Bethel." You will there have right thoughts of me and right thoughts of yourself. So Jacob sets up a pillar, that he might never forget the place.

Verses 20 to 22. This was indeed a new era in Jacob's life: it was a beginning of days to him. He says, "If God will be with me, and will keep me in this way that I go, and

will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set up for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee." When Jacob said, *If* God will be with me, he does not imply a doubt; the expression means, *Since* God will be with me; and he adds, "Then shall the Lord be my God." He was rich Jacob now! happy Jacob now! He had gone out in the most abject misery, alone, with his staff, no bread, no change of raiment; and then, benighted; he was indeed a Syrian ready to perish then; now he is an heir according to promise, I mean as to his manifest position, for he had been God's elect all through.

How shall we apply all this to our-

selves? All true believers know the history of themselves, and how God has met them in grace, and kept them in grace. Well, beloved, God will be with us in the way, to give us bread to eat and raiment to put on, and bring us to our Father's house in peace; for God will never leave, never forsake us, till He has done all that He has spoken to us of. Here we see the value of the *word*. We live upon what God has *spoken*. By every word that proceedeth out of the mouth of God doth the believer live. In all trials and dangers we can say, God is with us! He will keep us in the way; He will give us bread to eat and raiment to put on. We shall come to our Father's house in peace, for the Lord hath *spoken it*. He has spoken great things of Christ and of all who are in Him; and all the promises of God in Him are Yea

and in Him Amen, unto the glory of God by us.

But let us remember, it is at Bethel we received, and there we must enjoy these promises. If we leave Bethel, we shall get idols about us like Jacob afterwards. God likes to see us always at Bethel, where we ever remember what we are in ourselves, and what we are through grace in Christ. *As we have received Christ, so let us walk in him.*

Though the former chapter is one of discomfiture, yet it is entirely of a religious character. Isaac will bless, but he must have the venison for it, and chooses the man whom God hath not chosen. Isaac thought the power of blessing was delegated to him, and he sold it for the venison. Esau sought carefully with tears for blessing, but sought it by his own skill and venison, and sought it of Isaac.

Rebecca too was very religious, having also something more of God's mind as to the one whom God would bless; but she commanded Jacob how to obtain it. Obey *my* voice—according to that which *I command* thee. Jacob had his qualms of conscience in listening to her voice; he feared lest he should prove a deceiver, and bring a curse upon himself and not a blessing: he is however overruled by her authority, and so suffers loss. Afterwards, when separated from her teaching, humbled and abject, God finds him, and takes him up in real blessing; so it is through mercy often now. A man gets away from his religious teachers, and religious books of human appointment and human traditions. Light from the word shines upon his heart; and in the scriptures of truth or by some faithful word of testi-

mony to Jesus, he finds at once the grace that pardons and delivers his soul : then can he let go the Isaacs and Rebeccas and all the ecclesiastical evil of the day, and say, I have found my God in Jesus Christ, and I shall never be confounded.

How did Jacob get the true blessing from the Lord? Had he to go and hunt for venison to get it? No! You get poor Jacob in the wilderness away from all these things, full of blessing. He has God to be with him, God to feed him, God to clothe him, and bring him to his father's house in peace.

Alas, how many are there abounding in their religious observances, following religious teachers, and if you ask them, Are they happy in Jesus? Have they peace with God? they are puzzled at such questions. One man teaches this, another man

teaches that, while a simple Christian, like the Ethiopian eunuch, is happy in his Jesus, and goes on his way rejoicing.

ON THE RELATIVE CONDITION
OF THE CHURCHES IN EPHE-
SUS AND THYATIRA.—REV. ii.

WHEN the scripture says, "All of you be subject one to another," it of course implies that from the very least and weakest of the saints, some instruction might be taken, and should not be refused with any such thought as, *I* could not receive teaching from such a one: * and therefore when it is said, "All of you be subject one to another," it is also added, "And

* Of course false teachers and evil men are not included here.

be clothed with humility : for God resisteth the proud, and giveth grace to the humble." And this humility is not toward man but toward God, for it is further added, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Pet. v. 5, 6. For all subjection must be on the ground of subjection to God.

Had the church in Ephesus taken cognizance of the love in which the church in Thyatira walked, and followed them therein, they would not have fallen under the Lord's severe reproof, "I have this against thee, that thou hast left thy first love. Remember therefore from whence thou art fallen ; and repent, and do the first works ; or else I am coming unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

But, on the other hand, had the church in Thyatira taken its lesson from the church in Ephesus, in seeing the faithfulness with which false apostles were tried, and with which they that were evil would not be endured, and with which those deeds were hated which Christ also hated, then the church in Thyatira would at once see their own evil in suffering that woman Jezebel to teach and to seduce Christ's servants.

One who was walking in the love of the church in Thyatira, might find fault with the church in Ephesus for having so little sign of love: but then he might also humble himself, and say that they are more righteous against evil than we are.

But one from Ephesus who could not suffer the evil, and would soon find a false apostle to be a liar, might say of those saints in Thyatira whose

love had been so commended by Christ, and whose last works had been more than the first, that there was so much antinomianism among them that he could not go near them; for that actually they were suffering that woman Jezebel* to teach and to seduce Christ's servants. Well! all this was very sad indeed; but has the brother from Ephesus nothing to learn from those saints in Thyatira? Does he know what Christ is going

* As to that woman Jezebel teaching and seducing Christ's servants, it matters not whether false teaching is in a separate meeting-house or not: if the servants of Christ are there, we should seek to get them out. What Jezebel may do with her own children is another thing, for they are not Christ's, and He will kill them with death: but then Christ's servants are His—not hers—and it is on the ground of maintaining His rights, that the church should interfere in delivering his servants from those who would seduce them from their Lord.

to do with the candlestick of the church where he is? and does he know why? Does he see that in the church in Thyatira that special grace is abounding in which he himself is so deficient; and that while in his own case it is said, "Do the first works," in the case of those he condemns it is said, that their last works were more than the first?

But then, if a man from Thyatira comes to the church in Ephesus, and says, they are too severe with those false apostles in finding them liars; and too severe with the deeds of the Nicolaitanes, in hating them; let them, in the name of the Lord, hold on to what Christ commends them for; and remember that Christ tells them, that the deeds they are hating He himself is hating too.

But then this we may see, that the failing in the church in Ephesus was

more grievous in Christ's sight than the failing in the church in Thyatira.

We also see, that there is great danger when testifying against evil, lest at the same time we should fail in love; and then Christ does not consider the testimony as worthy of Him.

We may also see, that in the warmth of love there is danger of the allowance of evil; and this should not be so.

May we in all these things know how to separate the precious from the vile, walking humbly and judging ourselves in subjection to Christ in His grace and love.

THE WRESTLING WITH JACOB.

GEN. xxxii.

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THERE are two great lessons that those who know God are taught of Him, and in which discipline is often needed—the power of God in our behalf with its all-sufficiency, and our own weakness, but with no loss at all therein when that power is on our side, whether in us or for us, according to the purpose and will of God. In this we are identified with Christ crucified and with Christ risen. It is in connection with this that God has appointed that the greater should serve the lesser, and that he keeps those whom He takes up in the felt sense of their own weakness.

Self-sufficiency is not a part of the fitness of a vessel of God's choosing. "Not that we are sufficient of our-

selves to think any thing as of ourselves; but our sufficiency is of God." And again, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Self-sufficiency is the pride of our fallen nature, to be refused and mortified, but never to be allowed or gloried in before God. It cannot be sanctified unto God. Of Him, and thro' Him, and to Him, are all things; to whom be glory for ever. Amen.

When God declared that the greater should serve the lesser, it was because He would be the all-sufficient strength of the lesser, and show the weakness of the man that was stronger than he, when in human strength without God.

Verses 1 to 7. "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, this is God's host: and he called the name of that place Maha-

naim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now : and I have oxen, and asses, flocks, and menservants, and womenservants : and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed." When Jacob with his feeble family of women and children was in the way which God had told him, with the angels of God meeting him in that way, and when on the other hand Esau was coming to meet him and four hundred men

with him, then Jacob was in the place of power and Esau in the place of weakness. But, alas! how slow are the people of God to realize their power : and in this Jacob is a lesson to us. He depends on the influence of his oxen with Esau, rather than on the power of God with himself ; and the consequence is, that Jacob is greatly afraid. There was no association of power between himself and his flocks and herds, to deliver him from the fear of Esau with four hundred men : but then God was with him, and His angels had met him, and in this confidence he might quietly repose. But this he does not do—he plans an arrangement by which he might effect even a partial escape—“ He divided the people that was with him, and the flocks, and herds, and the camels, into two bands ; and said, If Esau come to the one company, and smite it, then the other company

which is left shall escape." v. 7. 8.

And now at this trying time Jacob calls upon God, "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee : I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant ; for with my staff I passed over this Jordan ; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau : for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." Verses 9 to 12. He tells Him of his fear of Esau : but he does not know that the cause of that fear

is confidence in the flesh, and a want of simple dependance on God. And God answered his prayer by the wrestling of the man with him, showing him the weakness of his flesh, and letting him feel it, but at the same time with dependance upon God; and then Jacob was a strong man—strong in the strength of the Lord.

There is much precious experience in these words of Jacob;—he has communion with the God of his father Abraham and of his father Isaac, that He had bid him return to his country, and promised to bless him in so doing. Very blessed indeed it is to have such a confidence before God as to the way we are going. He also acknowledged His own unworthiness of the least mercy, and yet that he had been blessed with many mercies—that he had nothing when he set out but a staff in his hand,

and that now he had become two bands. But then Jacob needed to learn that there was no strength in these two bands in which he could put confidence instead of putting it in God. He also needed to learn that there was no weakness in them to raise his fears when God was his strength. Jacob ought at this time rather to be fearing for Esau, lest the two hosts of the angels of God would smite him and his four hundred men, and destroy them in a moment : but he should have known that he and his two bands were in perfect safety. But then this holy man does own God—he prays to be delivered, he confesses his fear, and tells God of the promise that He had made him.

Jacob had learned much, but God will teach him more—“He giveth more grace.”—And so after he had sent his several droves of numerous

cattle of different kinds, in all amounting to no less in number than five hundred and fifty, that with them he might appease Esau; and after he had put his tender, little company, that were so dear to him, on their perilous journey as he conceived it, Jacob was then left alone, and there wrestled a man with him until the breaking of the day.

Observe here, it was not Jacob wrestling with the man, but the man wrestling with Jacob—"there wrestled a man with him," v. 24—and the object of the wrestling was, that Jacob might know his own weakness." When he (the man) saw that he prevailed not against him, (Jacob,) he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. We do not know how to value the power of God for us, if we do not

feel our own weakness and need. God had sent His angels, the ministers of His power, to meet Jacob in the journey to which He had called him, but Jacob was acting more on the strength of his own resources in his cattle, than on the power of God as made sure to him in His promise, and displayed to him in His angels; and therefore he was greatly afraid and distressed. But God will teach Jacob that He has protection for him in His angels who met him, or in any other way of His own good pleasure; but that Jacob has none for himself in his cattle or in any thing else: and that his own weakness was no ground of alarm for him when his strength was in God.

In the wrestling of the man with Jacob, God has a controversy with Jacob. He wrestled with him and at last put his thigh out of joint; this was judg-

ment on Jacob; but this godly man was not provoked thereby—he received his chastening of love, and clung to him who gave it. Another would have cried out to the man who put his thigh out of joint, Let me go, but instead of that the man had to say to Jacob, Let me go. In this there was a trial of Jacob—an opportunity was thus given to Jacob to get rid of him who thus had chastened him: but instead of Jacob's taking this opportunity to get rid of him, he cried out, "I will not let thee go except thou bless me." In the loss of his own strength he clings to him who could bless him.

And now he is truly a man of power, having no strength of his own but getting blessing from God. "And he said, As a prince hast thou power with God and with man, and hast prevailed."

So it is for us to prevail through
Jesus Christ our Lord.

MATTHEW XXVII. 50 to 52.

“Jesus, when he had cried again with a loud voice, yielded up the ghost: and behold the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

The moment the work was accomplished, its acceptance by God, or the victory of the Lamb of God, is felt in heaven, earth, and hell. As the life was rendered up, the veil of the temple is cut from top to bottom, the rocks of the earth are rent, and the graves, where the power of death

held its prisoners, are opened. Heaven gladly opens to let sinners in, and the enemies' hold is made to open to let them out. Willing or unwilling, all have to own the victory of the bruised seed of the woman. The bands were loosed, prison doors forced open, and the captives of darkness walk, in pledge of their victory, in the light of the holy city. And earth owns it also. Its rocks are rent at the same instant of the blood-shedding of this precious Lamb. For the earth will confess this great transaction at Calvary, as heaven delighted to own it, and hell was forced to own it. *The work is accepted.*—

Extract from a tract entitled "CALVARY."

HOLINESS.

We are called unto holiness ; but what character does Christian holi-

ness take? not the character of our own nature at all, nothing is recognized as of us. It is 'that we might be partakers of *His* holiness.' (Heb. xii. 10.) Man's nature has been proved to be incorrigibly bad,—it has hated and crucified Christ. God cannot own it; He seeks nothing from it. He has satisfied Himself in the cross about our evil; and now he says, 'Be partakers of my good.' Here again is a safeguard for the saints at the present hour. Those who, through the teaching of the Spirit of God, have learned this great and blessed truth, and through grace walk in fellowship with God, will be preserved from all attempts at creature-holiness. They say, We want nothing before God, but only to glorify Him in our bodies.

We read in Peter, 'As He which hath called you is holy, so be ye holy

in all manner of conversation ; because it is written, Be ye holy, for I am holy. And *if ye call on the Father*, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear.' The Lord always judges according to the place into which we are brought—the position in which we stand. And so do we of others in some sort ; for instance, I judge of those who are *within* my house differently from what I do of those *without* : I say not to a stranger, but to one brought into my house, 'you must have clean habits to live here.' God is dealing with us on the ground of grace, yet of holiness ; for holiness is with us as much a part of grace as any other blessing. 'Be ye holy, for I am holy,' is the expression of intimacy, and comes not merely in the way of command. Grace must

make us holy, 'partakers of His holiness.' It is not God requiring *man's* holiness, but making us partakers of *His*. What could we wish more? love does it, and we are made partakers of that which separates God from all that is inconsistent with Himself—holiness,—not mere innocence (innocence is the ignorance of good and evil; you would not say that God was innocent, but holy); He makes us 'partakers of *His holiness*.' It is '*His holiness*'—the knowledge of evil as He knows it, and ability to rise above it. The holiness is as much a part of the grace, as the love that does it.

THE MEETING OF JACOB AND
ESAU : JACOB'S PURCHASE OF A PIECE
OF GROUND ; AND THE LORD'S CALL TO
HIM TO ARISE AND GO UP TO BETHEL.

Genesis xxxiii. to xxxv.

Notes of a Lecture by Leonard Strong.

Beloved brethren in Christ, it is of vast importance to a christian, after he has become one, to learn the grace of God in his walk. The pilgrim's progress is the most interesting subject to a believer.

It is here there is so much failure from want of understanding simply the grace of the Lord Jesus, and leaning on the Holy Ghost as the constant teacher of that grace, our instructor and our guide, taking of the things of Jesus and shewing them unto us.

In the taking of the children of Israel out of Egypt, we learn God in grace, and the failure of the children

of God, from not leaning on that grace.

From the time that Jacob received the grace of God at Bethel, he was the special object of God's care; and his blessing was always to realize God as his rock. The secret is, so to realize our own weakness, that we may feel ourselves in the deep mire when off God as our rock: for the flesh is always wanting to be something.

Jacob was a believer and a blessed man: he was confident that he was in the journey that God had called him to; but he was leaning on his own strength.

The Lord Jesus in His pilgrimage from the manger at Bethlehem to his cross at Calvary, was a perfect pilgrim—He always leaned upon God—He could say, "Truly my soul waiteth upon God: from Him cometh my

salvation. He only is my rock and my salvation ; He is my defence : I shall not be greatly moved." Ps. lxii.

When Jacob in his weakness leaned upon God, He gave him a name significant of his blessing. Jacob, when halting upon his thigh, was something like Paul glorying in his infirmities. Unless we feel ourselves perfectly infirm, we cannot fully know the power of Christ resting on us.

Chapter xxxiii. verse 1. "And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men." He had heard of it before : he saw it now. But he appears calm and more collected than before. He had already tasted the power of the name of Israel with God : he now has to taste it with man. He goes forward with his little company of women and children to

meet Esau with his four hundred men. But what happens? "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." Going forward in his weakness he has with him the power of God—Esau cannot touch him. Here was a fine time for Esau to revenge himself—He hath supplanted me these two times! I will slay my brother *Jacob*! Gen. xxvii. 36, 41. Well, Esau, now take your revenge! He falls on his neck and kisses him. The power of the world falls before Jacob, halting on his thigh, an Israelite indeed!!

Verses 8 to 11. "And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray

thee, if now I have found grace in thy sight, then receive my present at my hand : for therefore have I seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee ; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it." See here a change—As once Jacob had taken the stones of the wilderness, on which he had rested his head, and made a pillar of them as a memorial of the grace of God : so now he makes a like use of his bands with which he had sought to appease his brother. He says, "Take, I pray thee, my blessing that is brought to thee ; *because* God hath dealt graciously with me, and because I have enough." And thus he makes these things a memorial offering for God's protecting mercies to him.

Verses 12 to 14. "And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir." Esau would now make his journey and his brother's *one*. Can Jacob do that?—Can the child of God go under the guidance and protection of the cunning hunter and the man of the field? No! Jacob says, No. The word is, "Be ye not unequally yoked together with unbelievers." The one was from Mount Seir: the other was a pilgrim waiting till he got his inheritance above.

Jacob's party could not keep pace with the cunning hunter, the man of the field. The christian's strength in God can only be realized when walking in his own weakness, his own simplicity. Every man of the world gets on by his own arm, by his own quickness: but if Jacob attempted to keep pace with Esau, then all the flock would die. So, "If ye live after the flesh ye shall die." Rom. viii. 13.

Verses 15, 16. "And Esau said, Let me now leave with thee some of the flock that are with me. And he said, What needeth it? let me find grace in the sight of my lord. So Esau returned that day on his way unto Seir." Esau here offers protection to Jacob from the dangers of his journey. But Jacob has two hosts of angels. Does he want this protection? No. He will give Esau the honour due to him as his elder brother,

and as a great prince in the world ; but he would not take any help, any protection, from him.

Verse 17. “ And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle : therefore the name of the place is called Succoth.” Jacob goes on as a pilgrim, and lodges in his booths.

But as leading this weak flock, he is a type of the blessed Lord Jesus,—His care of the flock—His tenderness towards the weak ones lest they should die—He protects them from the Esau. Our kind Lord Jesus leads us on in truth, gently. On this principle he said to his disciples, “ I have got many things to say unto you, but ye cannot bear them now.” John xvi. 12.

In our care of Christ's people we often would overdrive them, not making allowance for the weak ones.

We must not pass over this scrip-

ture without lifting up our eyes to our Lord Jesus who is shepherding us on—on to glory. Like Jacob with his company, *He* has *bought* us, He has *served* for us, and He will keep us in our Succoth—in our booths. He will not let us settle down here.

Verses 18 to 20. “And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem’s father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.” Consider the state of Jacob’s mind when he entered the first city in the land of Canaan, with the promise before him, “I am with thee, and will keep thee in all places whither thou

goest, and will bring thee again into this land." He now bought a piece of land, and he erected an altar on it, and called it El-elohe-Israel:—He thought that God had now done every thing for him : but he did not know that his time had not yet come. He would here do what God will make Israel do in the land hereafter : but Jacob must be still a pilgrim.

That which Jacob did is what Christians often do, and what we have to be careful about.

Whilst we must, in order to walk right, realize the life we have in Jesus, and our place within the veil for worship, yet we must always connect it with the cross, and *there* realize risen life. You must keep to the cross, and connect the cross with your standing in Jesus and life in heaven.

Jacob began to worship *there*, as a possessor of the land, not as a pilgrim

saved by grace, waiting for his inheritance.

As now settled in possession, his daughter goes out to see the daughters of the land: she gets into sin: his sons commit murder, and Jacob is made to stink among the inhabitants of the land. His faith sinks: he fails, and says, "Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I, being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house." Verse 30. By anticipating God's time, they had brought themselves into a wretched state. His sons then rise up to justify their cruelty, and say, "Should he deal with our sister, as with an harlot?" when God interrupts this conversation with, "*Arise, go up to*

Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." Jacob instantly obeys. He has not a word to say to his children or any one else, save to be obedient to this word. They had got strange gods among them from settling down in that place; for he tells them to put them away, to be clean, and to change their garments, and says, "Let us arise, and go up to *Bethel*; and I will there make an altar unto God, who answered me in *the day of my distress*, and was with me in the way which I went." And then Jacob gets strong again.

We must never, never, forget that while we were yet sinners, Christ died for us;—that we are poor failing creatures, and that we never can afford to leave that very grace that first found us in our ruin.

Arise, Jacob! Who told you to rest in the land? I will do it one day.

But Jacob *bought* the land: God had not given it to him yet. The Lord Jesus Christ would not buy the land here: He will have the kingdom when his Father brings Him into it. But so entirely does he leave it with His Father, that He says, He does not even know the day.

Here was Jacob anticipating the very worship that God will set up at Jerusalem when Christ comes and all His saints with Him.

This is the reason that the worldly form of Christianity stinks before the people of the world—It has lost its pilgrim character, and sought a settlement in the earth—its possessions and honours in the earth are a matter of covetousness. This has brought blood-shedding and contention into the earth, like Simeon and Levi slay-

ing the Shechemites; because they sought to be something in the earth before God's time. Now this worldly Christianity, this great tree in which the unclean fowls have found a lodging, this *earthly thing* will be destroyed, but not the true Jacob. Let them arise and go up to Bethel, and have no contention, seeking nothing here, but seeking a place in heaven—keeping their place at the foot of the ladder, let them enjoy the love and promises of Him who speaks from the top.

All this evil and abomination had come on by persons forgetting that Christ at His coming will bring glory into the earth; but that the earthly glory sought now, is like Jacob buying the piece of ground, and bringing shame on himself.

Much of this happened among the christians, at first, by anticipating

what will be brought in in another age—an age of glory. How rose the very erroneous doctrine of sinless perfection in the flesh, but from anticipating the condition of the saints in glory? How rose the idea of the Pope's universal dominion over kings and nations, or national churches, or this thirst in Christians for political power, but from anticipating the future condition of the saints in glory, when they shall judge the world and reign with Christ?

Unless Jacob connected the God of Israel with the God of Bethel, he could not walk happily. So now, unless Christians connect the cross with their place within the veil, they cannot walk in their real strength.

But let us remember how gracious God is. If we make mistakes, that will not ruin us. The word is, Arise, Jacob, cleanse yourself from the evil

you have got into : worship me in the grace that found you in your distress ; then you will be happy in the smiles of Him who will never leave thee nor forsake thee until He has done all that He has spoken to thee of.

ON THE SEVEN PARABLES
IN THE THIRTEENTH CHAPTER
OF MATTHEW'S GOSPEL.

The following remarks are chiefly compiled from notes taken at a meeting of brethren in George Town, Demerara, on Dec. 26. 1845. when the above parables were the subject for consideration.

MATTHEW'S gospel has more in it about the Jews as Jews than any of the other gospels ; and more reference to Christ as the Messiah of the Jews. In Matthew's gospel, the genealogy of Christ is traced up to Abraham and David, as connected with the nation of Israel ; in Luke's gospel it is tra-

ced up to Adam, as referring more generally to man : but in John's gospel there is no genealogy at all : He is there specially seen as the Son of God from heaven.

But in Matthew's gospel there is much of the dispensation of the church ; for the Jewish people, as a dispensation, are there specially marked in their failure, and then the dispensation of the church is brought in.

It was of great importance in the Jewish dispensation, what family a person belonged to ; but in the church it is of no moment at all, " We know no man after the flesh." When Christ came, as Messiah, to the Jews, he was born of the family of David, and he had brethren in that family who did not believe in Him : but now Christ calls none His brethren save those who believe in Him ; and all who believe on Him are His brethren, of

all nations and kindreds and peoples and tongues.

In Mat. xii. 38 to 45, Christ pronounced judgment on Israel as a wicked generation that would be the abode of unclean spirits, and then he took another place and relationship with another people. The relationships here brought out are in new creation, and only exist in risen life with Christ. "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee : But he answered and said unto him that told him, Who is my mother ? and who are my brethren ? And He stretched forth His hand towards His disciples, and said, Behold my mother and my brethren ! For whosoever shall do the will of

my Father which is in heaven, the same is my brother, and sister, and mother." The place which Christ took here was—"not after the flesh," See 2 Cor. v. 16, 17. It pointed to resurrection. He asked the question, Who is my mother? and who are my brethren? Those around Him would have answered at once that Mary was His mother, and that James and Joses and Simon and Judas were His brethren: but in new creation they were not so, save as new-created themselves, and then only in common with all the saints of all nations and kindreds and peoples and tongues.

The risen life takes every one that has it out of the world: he is out of it though in it: he is born from above and going up into heaven. This is what God is gathering.

On the same day on which Jesus pointed to his disciples and said, Be-

hold my mother and my brethren, *He went out of the house and sat by the sea-side.* The house of the people of Israel was now left desolate, and the wide world became the scene of Christ's labours—the Greeks, the barbarians, the wise and the unwise—and he sat by *the sea-side* as the emblem of this scene, where was before Him both the wide *field* in which he would sow His seed, and the great *sea* in which His net would be cast; and He there told out the history of this dispensation in seven prophetic parables, no names mentioned of persons or of things; but general terms—principles that would apply to them all. The Lord was here giving the history of Christendom—the history of this dispensation from the time of the Holy Ghost coming down to the time of Christ's coming again to take His people to Himself. The great

principles that have been developed in what is commonly called Church history, are prophetically told out in these parables.

The first of them relates to the preaching of the gospel over the whole world ; and Christ foretells the way it would be received : the other six parables relate to those who are in the blessing or under the responsibility of making a profession of Christ : and these six parables are called likenesses of the kingdom of heaven. These parables are a history : we may get a lesson from them : but must go to the epistles to the churches to learn the doctrine and how we are to act.

PARABLE OF THE SOWER.

The first of these parables relates to the preaching of the gospel over the whole world : and Christ foretells the way it would be received.

All this is connected with Christ risen, and the place of the saints as risen with Him. A man gets nothing by the gospel if he does not get life with Christ, his sins being all forgiven, and a treasure in heaven: this no one can take away. As for the world, all its increase, its riches, its honours, whatever it may give, are but the trifles of a moment that perish in the using.

The seed by the way side are said not to understand the word, and the seed on the good ground are alone said to understand it: nothing is said on the matter about the seed on the stony ground or among the thorns: they have the appearance of understanding it, and yet they do not.

If a man is looking for a portion in this world by his reception of Christ, he is either the seed on the stony ground or the seed among the thorns—

worldly losses for Christ's sake will stumble him, or worldly advantages or cares will choke the word. A man whose portion is with Christ in heaven can lose nothing of that portion by any sufferings in this present evil world ; and so he will not, through the grace of God, be the seed on the stony ground, for afflictions for Christ's sake will not stumble him ; neither will he be choked by the deceitfulness of riches and the cares of this age, for his life and his portion are with Christ in heaven beyond the region of those things which are but for a moment and belong not to the *place* of his blessedness ; and so it is not among the thorns that he has received the word. As related to Adam, the place of the thorns was his place ; but as risen with Christ, his place is above with Christ.

When the gospel is preached, the

devil is there, seeking to take the word away. He argues thus with himself:—that man will have power over me if he receives Christ; I will have power over him if he does not. This is a mystery of the kingdom which a natural man does not know. A natural man may know much of the work of the devil in things affecting himself as to the flesh, and relating to a state in nature; but there is a mystery of Satan's work made known to a saint. "We are not ignorant of his devices;" but "he deceiveth the whole world." He that knows Christ will be brought through all the trials, even though he may be found failing at times—his fruit may be thirty-fold, not a hundred-fold, yet is he the seed on the good ground.

The man that has not got life in Christ, as risen with Him, cannot bear affliction and persecution for the

word's sake without being stumbled, or the prosperity and cares of the age without being choked. He cannot overcome the world; for "this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"
1 John v. 45.

There are many who like the gospel, because it makes men moral and peaceable: but they do not see that the gospel is given that dead sinners may have life, being forgiven all trespasses; and then, that all that will live godly in Christ Jesus shall suffer persecution.

When one takes up the profession of Christ's name, without knowing what the portion of a saint in Christ is, he will then be ready to say, when tribulation for the word's sake comes, Oh! I did not expect all this; and

then he will go back again to the world.

A man who does not know these mysteries of the kingdom would say, that riches were a sign of a man's prosperity, and that the man who valued and took care of them was wise : but he does not know that the deceitfulness of riches chokes the word, and thus he loses all by them, and gets nothing. The seed that is sown among the thorns must be choked : there is no question as to whether it will overcome the thorns, or the thorns overcome it ; if it is sown among the thorns, it will be choked.

What is it to have *the seed sown among the thorns*? It is to try to have Christ and to have the world too. It was in connection with the new dispensation that this parable was spoken. The dispensation is changed:

the cross and risen life did not so characterize the dispensation of the Jew in the land : but it is the foundation principle of our calling in Christ. Can you have Christ together with the things of the world? No! Christ and what you have in Christ are above where He sits at the right hand of God : and the word is, "Mind the things above, not the things on the earth." Col. iii. 2. But if you try to mingle them and to bring your portion in Christ down to a level with your worldly things, or to have your portion in both, and not in Christ alone, then the seed will be choked. The deceitfulness of riches can have its wide scope in this world, but what is it above? Silver and gold are corruptible things : they have got nothing for us in heaven, and we have got every thing without them there. The cares of this age are not gross

ins : they may be natural anxieties about the concerns of our families, about business, about our health—they are of the age ; and if it is in connection with them, and not far above them and in a blessed victory over them, that we have the word, when there is no deliverance from the age—the seed is in the wrong ground and it will be choked. You cannot be a Christian and be of the world—Christ says of His own, “ They are not of the world, even as I am not of the world.” John xvii. 16.

A man comes for teaching, as it is called, but not having learned his own mind, and not having peace with God, but only learning the gospel as a catechism, is not one that Christ says understands it, and so he is either stumbled or choked. But they on the good ground bear fruit—they love Christ because He saved them : they

love the brethren because they are born of God: they could give a cup of cold water to a man that had no other recommendation than that he belonged to Christ. This is fruit. Thanksgiving to God through Christ is fruit—every thing done in Christ's name and to Christ's glory is fruit: it is brought forth "*with patience*" (see Luke viii.) because there are the same afflictions to be endured as those by which they who received the seed on the stony ground were stumbled: and also a conflict in the flesh with the deceitfulness of riches or the cares of this age by which they who received the seed among the thorns were choked. But on the other hand, the true saint has to watch against the power of these same things, lest in him they hinder the fruit in its measure, some being but sixty-fold, and some only thirty-fold. Some of God's

children bear more fruit than others :
but you should not say that they did
not receive the seed on the good
ground because there was only thirty-
fold in fruit, not a hundred fold.

*The remaining Parables continued in the
next Number.*

“SONGS IN THE WILDERNESS.”

Cloth, 2s.

LONDON : D. WALTHER, PICCADILLY.

*The following Hymns and sacred Poems
are taken from the above Volume, being only a
few of those selected from special choice.*

FROM PAGE 29.

*“He that is greatest among you, let him be
as the younger; and he that is chief as he that
doth serve.” Luke xxii. 26.*

The saints of Jesus while on earth,
No other greatness know,
Than that in which their Master came
And sojourn'd here below.

Emptied of all but grace and truth,
He left the Father's throne ;
And dwelt amidst this evil world
A stranger and unknown.

The poorest and the least of all,
In meek submission still,
The Son of God stoop'd down to serve,
And did his Father's will.

Beneath oppression, shame, and wrong,
He bow'd his blessed head,
Till made a sacrifice for sin,
The holy victim bled.

And Oh ! the lofty rod of pow'r,
The awful sword of wrath,
But ill become the saints who seek
To walk in Jesus' path.

To be on earth what Jesus was,
Despis'd and scorn'd of men ;
This is their only greatness here,
Until he come again.

FROM PAGE 31.

" The flame went up toward heaven from off the altar." Judges xiii. 20. " We love Him because He first loved us." 1 John iv. 19.

The love that came from thee at first,
 O God, is all that we return;
 And if the golden oil were stay'd,
 The holy lamp would cease to burn.
 So turn'd of old the heav'nly flame
 Upon its own most gracious track;
 Consum'd the sacrifice of faith,
 And bore the fragrant savour back.
 Then come, these empty vessels fill,
 And on the wings of fire we'll mount,
 And enter in within the veil,
 To drink of joy's eternal fount.

FROM PAGE 37.

*"Come with me from Lebanon, my spouse,
 with me from Lebanon: look from the top of
 Amana, from the top of Shenir and Hermon,
 from the lions' dens, from the mountains of
 the leopards. Cant. iv. 8.*

Come with me from Lebanon,
 Look from fair Amana's top;
 Ev'ning shadows all are gone,
 Dewy morning springeth up.
 In a world of death and sin
 Where thy weary footsteps stray,
 Long enough thy paths have been,
 Rise, my love, and come away.

As a widow desolate,
Thou hast waited long for me ;
Yet in all thy low estate,
I have not forgotten thee.
I have watch'd thee night and day,
Walk'd the desert by thy side,
Now I come to bear away
From the waste, my purchas'd bride.
Once I saw thee all defil'd,
Helpless left among the dead,
As an outcast orphan child,
And my garment o'er thee spread.
I have wash'd thee from thy sin,
Made thee in my likeness shine,
Cloth'd in garments white and clean,
I have lov'd thee, thou art mine.
Come where living waters flow,
Through the golden city fair ;
Pleasant fruits unnumber'd grow,
Deathless flowers blossom there.
Come, my sister-spouse, with me,
Taste the fulness of my love,
Mansions are prepar'd for thee
In my Father's house above.
We obey thee, at thy word,
Dearest Lord, thy saints arise,
Swifter than the home-bound bird,
Spring to meet thee in the skies.

SIMPLE TESTIMONY.

No. 21.

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VOL. II.

ON THE SEVEN PARABLES IN THE THIRTEENTH CHAPTER OF MATTHEW'S GOSPEL.

Concluded from p. 317.

PARABLE OF THE TARES OF THE FIELD.

The other six parables are likenesses of the kingdom of heaven. John the baptist preached that the kingdom of heaven was at hand: Christ also preached that it was at hand; but it was not then come. He said that the least in it was greater than John the baptist, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the baptist: not-

withstanding, he that is least in the kingdom of heaven is greater than he." Mat. xi. 11. In Israel men had in some sense their standing as *born of women*: but in the church *only as born of God*.

The history of the dispensation of the kingdom of heaven, as set up on earth, is here told out: it did not commence until Christ went up into heaven.

All that by profession and responsibility bears the name of the kingdom of heaven, is embraced here, whether it be the subject of blessing or of judgment, as when Christ compared the kingdom of heaven to *Ten virgins of whom five were wise and five were foolish*: the foolish virgins were there reckoned in the kingdom of heaven as well as the five wise. See Mat. xxv.

Christ set up the children of the

kingdom that they might grow and bear fruit here in the world : but the Devil in his craft, watched his opportunity and set up his own children under the profession of Christ's name, while artfully concealing his own name : but as the children of the Devil could not bring forth Christ's fruit, they were in this discovered, and the work of the enemy was brought to light, that an enemy had done this.

Christ's servants then ask a question in righteousness, which the dealings of the past dispensation would suggest. "Wilt thou then that we go and gather them up?" "But Christ said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them."—This is a dispensation of grace, not a dispensation of judgment. In time past, according to the law of Moses, evil persons in Israel

were to be put to death. A man who gathered sticks on the sabbath day, was sentenced of the Lord to be put to death, and he was stoned by all the congregation without the camp. Num. xv. 32 to 36. But Christ told his servants that such a work of judgment should not be done by them toward the tares in his field—that the judgment of the tares would be executed by angels in the end of the age. A scribe who was not instructed in the kingdom of heaven, but who could bring forth old things, in making inquiry as to the new, might naturally say, “Wilt thou then that we go and gather them up?” He might say, Are not these children of the devil as bad as adulterers or adulteresses who with many others persons of uncleanness in Israel, were surely to be put to death? Lev. xx. Christ’s uninstructed servants, in passing from

a dispensation of righteousness to a dispensation of grace might say, Shall we do to these children of the Devil in your field what we have done in Israel to a stubborn and rebellious son who was a glutton and a drunkard? See Deut. xxi. 18 to 21. But Christ said, *Nay!*

But then, O servant of Christ! will you venture to say, or will you listen to one who would say that Christ's *house* and Christ's *field* mean the same thing?—that there is no difference between the church and the world; for *the field is the world*. See verse 38: but *the house is the church*. See 1 Tim. iii. 15, Heb. iii. 6. Compare also the connection of the house and the field in the parable of the prodigal son. See Luke xv.

Will you, O servant of Christ, make a statement, or hear it made without contradicting it, that would involve

a charge against the apostle Paul, of unfaithfulness to Christ's commands, when he said, "Put away from among yourselves that wicked person." 1 Cor. v.

He was put out of the church and restored again in blessing because he was not put out of the world. It was in regard to such an one that Christ said, "*Nay,*" to the question of the servants, "*lest while ye root up the tares, ye root up also the wheat with them.*" The grace of God reaches so far, that the servants of Christ might be pronouncing and judging people to be irreclaimable children of the wicked one, when in the purposes of the grace of God, they might be the children of God. You could not be serving Christ in taking away the life of a human being, though the most manifest of the children of the Devil. "The powers that be" are ministers of God, to

whom the sword is given *to execute wrath*: see Rom. xiii: but the servants of Christ in the kingdom of heaven are the ministers of the grace of God.

It is a blessed thing to know, that though the tares are growing and ripening in the field, that God's children are growing also, and that Christ will never lose any of his own.

THE PARABLES OF THE GRAIN OF MUSTARD SEED AND THE TREE.

In the parable of the grain of mustard seed and the tree, there is a prophecy that the profession of Christ would grow into systematic greatness in the earth; but that the character of it would be evil.

The grain of mustard seed was good, for *the man* sowed it in *his field*: but the tree was not so, for *the birds of the air* lodged in the branches of it. The

foxes had holes and the birds had nests when the Son of man had not where to lay his head : and He characterizes this tree as being a resting place for them—the birds of the air who took away the seed from the way side, could lodge in the branches of this tree—the very same people who, through the energy of evil spirits, take away the word of life from poor sinners' hearts, can now find their resting place in the systems and societies resulting from the continuous growth of christian profession in the earth. Is there a species of wicked people that cannot find a lodging place in the branches of the professedly christian tree, that has grown in the earth since the days of the apostles of Christ ? False teachers and corrupt men can repose in its bishoprics and livings and colleges, and its varied official appointments whether episcopal or dis-

senting, and all the people of the world can find a shelter for their evils in its ordinances, its ceremonies and its churches. Christ's people have their resting place with Christ above, not in worldly christianity as thus grown up below.

The grain of mustard seed parable describes the greatness of Christianity and its power in the earth. The nations professing it are known to be the greatest in science, in riches, learning, commerce, and the mightiest in war, instead of being as a people poor in spirit, and crucified unto the world, meek and lowly.

A word about what is called apostolic succession, or any kind of human systematic succession in the earth as connected with Christ's name. A man says, I can trace my religion (meaning something external, tangible—of fleshly descent) up to the apostles

as succeeding from them. Well! the tree could be traced up to the grain of mustard seed as succeeding from it. Christ set up the kingdom of heaven a heavenly thing: but it has degenerated in the earth into an earthly one. We hear of Christ's nations! Are the nations risen with Christ? for a man must be dead and buried, and risen with Christ, or he is not a christian. Col. ii. 12. A christian, properly speaking, does not take his place in the world for Christ until he is raised with Christ in heaven: and then Christ says, "As thou hast sent me into the world, even so have I also sent them into the world." John xvii. 18. He is taken out of the world in Christ, and then sent into it to witness for Him and serve Him. But this is not the character of the tree that has grown up in the world. Christ could say of this tree as of

Israel of old, "Yet I had planted thee a noble vine, *wholly a right seed*; how then art thou turned into the degenerate plant of a strange vine unto me." Jer. ii. 21. And yet they would boast of a carnal succession, and call themselves the children of Abraham. The Lord give us all true subjection of heart unto Christ in all things.

PARABLE OF THE LEAVEN.

As to the parable of the leaven, it was *a woman* that hid it, not *the man*. The hiding the leaven was not Christ's work at all. This was evil from beginning to end.

A question might arise from the parable of the tares of the field—Will the likeness of the kingdom of heaven, in the field, be specially characterized—the whole by the good rather than by the bad? The two next parables answer—The character

of the tree is, that the birds of the air lodged in the branches of it : and the character of the three measures of meal is that the whole is leavened, and it is to the leaven that the likeness of the kingdom of heaven is directed, that which is evil being the more easily discerned thing here in the world. The leaven of the Pharisees and of the Sadducees, against which Christ warned his disciples, has leavened the christian doctrine as held in the world at large : there is the self-righteousness of the Pharisees and ignorance of the power of God as in the Sadducees. The leaven of malice and wickedness with which the apostle warned the church not to keep the feast of Christ our passover, is to be found in the houses where this feast is said to be kept. Compare 1 Cor. v. 6 to 8 with Ex. xii. 15 to 17. The command of God was, "Thou

shalt not offer the blood of my sacrifice with leaven," Ex. xxxiv. 25 : but in the so called christian doctrines, through the whole world, there is to be found the mixture of man's evil works with the precious blood of Christ, as presented to God on account of the sinner's sin.

This parable is instructive to me in teaching me to be careful of books, and creeds, and articles of religion, as they are called, because the woman has hid the leaven. The Apostle Jude when exhorting the saints to contend for the faith, says, "*which was once delivered to the saints*"—not handed down through them. We go to the fountain head and get the faith *once delivered*, and thus untainted by any channel through which it flowed, or any vessel in which it was kept. It is by the word *out of the mouth of God*, we live.

When the Apostle warned the saints of those who would speak evil things, he did not commend them to an order of men to succeed himself who would speak good things; but he commended them to God and to the word of His grace. It is thus that scripture comes to us.

It is a great thing for a Christian to come to the word alone with all confidence, but with a measure of distrust to all human books.

THE DISCIPLES IN THE HOUSE WITH JESUS.

There are three parables more, and these were not spoken to the multitude and by the sea side, but to the disciples, and in the house. It was also in the house and to the disciples that He expounded the parable of the tares of the field. The value of being in the house with Jesus is to know the secret about it all.

THE PARABLES OF THE TREASURE
HID, AND THE PEARL OF GREAT
PRICE.

A person might ask, What will Christ say of His Church now after all this evil? if the birds of the air lodge in the branches of this tree, and if the woman has leavened the whole lump, is Christ tired of His Church? or what is His estimate of it? He answers in the two next parables to His disciples in the house—It is His hidden treasure and His pearl of great price—The enemy may sow tares in the field, but he cannot touch Christ's treasure. Though He has bought the field, and though it is His field, yet besides this He has hid the treasure. The field is bought, but in addition to this the treasure is hid: the enemy cannot reach it or touch it; and so says the Apostle, "He that is begotten of God keepeth

himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in the wicked one." 1 John v. 18, 19. And notwithstanding all the evil done by Satan in the field, Christ has his Church in all the unity and beauty and preciousness of the pearl of great price.

All the mischief of Satan is first told, and then Christ shows that in the end no harm at all is done—Satan's work is all done away, and Christ's work is complete to satisfy Himself.

Christ would make Himself very precious to us by teaching us how precious we are to Him.

PARABLE OF THE NET AND THE VESSELS.

The last parable embraces the good and the bad : but it is addressed to

the disciples in the house. In this parable, the sea is the world where Christ's servants, as his fishermen, cast the net ; and Christ leads them into communion with Himself as to the good. The angels are not the fishermen to cast the net, but the ministers of judgment to take the bad away : Christ's servants can now serve Him in gathering the good into vessels, as well as in getting all they can under the sound of the gospel. The Churches partake of the character of the vessels rather than of the net. The Lord reprov'd the Church at Pergamos, for having them that held the doctrine of Balaam, whom He would fight against with the sword of His mouth, when He came—"I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block be-

fore the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrines of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. ii, 14 to 16. The church should not have those who hold these doctrines that Christ hates, and whom He will fight against when He comes. He says, I will *come unto thee* and will *fight against them*—not, *against thee*. They should not put them out of the world, but they should not have them in the Church; they were bad fish that should not be in the vessels.

The gathering of the good is the gathering of them that have the faith of Jesus.

The servants of Christ are fishermen sent to preach and gather unto Christ.

The angels have not this commission, but come to sever the bad from the good.

CONCLUDING REMARKS.

There are no saved people in the Church of God, through His preached gospel, save those that are dead with Christ and risen with Him. It is in this new life that there is devotedness to Christ and love to His people.—“We know that we have passed from death unto life, because we love the brethren.” Love to the brethren is the godly affection of life in Christ. Sinners may love those that love them, and love the world, and love sin: but they who have passed from death unto life, love the brethren: they are in common with them in the family of God, as His dear children, loved by Him, and partakers of His love to one another.

In the brethren in Christ you have your new associates—the joint heirs with Christ. What are poor worldly people, the best of them, but lost sinners rejecting Christ, and about to get a place with the Devil and his angels. Your love to them should be in communion with the love of God, who loved the world and sent His Son; and in your love you should seek to bring them to Christ, but not to go back with them to the world.

Satan is ever seeking to bring Christianity into the flesh—to set it up as a system for improving the morals of men, while leaving them of the world still: but Christ gave Himself for our sins, that He might deliver us from this present evil world: for we know that we are of God, and the whole world lieth in the wicked one.

What is the root of all the evil?

It is in trying to bring the things of Christ into the flesh. Christ laid the foundation principle of the dispensation, when He declared that no fleshly standing gave relationship to Him, but that it was the portion of all His disciples: but the multitude still looked at all in the flesh, and would put Christ into the very place that He had renounced; and thus they lay the world's foundation principle for all the evil here brought out. He had asked, "Who is my mother? and who are my brethren?" And He then declared, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

But after all this the multitude ask, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not His mother called Mary, and His brethren,

James and Joses and Simon and Judas, and His sisters are they not all with us? Whence, then, hath this man all these things? and they were offended at Him." ver. 53 to 58.

Our stand, as brethren in Christ, is this,—“Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more.” You come to know your brethren in the Lord when you are united to Him; and your former acquaintances in the flesh go for little or nothing to you, save as you are the servant of Christ toward them.

There are two scriptures of warning that I would refer to in Paul's epistles to Timothy.

I Tim. iv. 1. “Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and

doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron : forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving : for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hast attained." What are these doctrines of devils? They are rules of total abstinence, as preservations from corrupt affections and excess : and these are substituted for the faith of Christ. There is nothing in them of redemption through the

blood of Christ ; nothing of life with Christ and glory to come ; but self-imposed rules of forbidding what God has allowed, as man's remedy for man's sins. But they are the doctrines of devils ; and Paul says to Timothy "If thou put the brethren in remembrance of these things, thou shalt be *a good minister of Jesus Christ.*— Most blessed service !

In 2 Tim. ii. 18, the Apostle warns of those who "concerning the truth have erred, saying that the resurrection is passed already, and overthrow the faith of some." In this, the flesh was set up with the name of resurrection given to it : and as the resurrection was passed, there was then no cross to bear, no world to be crucified to us, and we to it, and no glorious body to look for ; and then the tree grew and sent out its branches for the birds of the air ; and the great house rose

and made room for the vessels of dishonour to come in. When the world can appreciate and speak highly of your christian way, then you may begin to look lest the flesh has come in; "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."

What good are you doing? says the natural man. Are you trying to improve the colony or to get reform in its laws? The answer is, "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21. When He comes He will set up His kingdom and His

righteous rule : until He comes, we are subject to the powers that be, as ministers of God in political things. Our labour is to serve Christ, in His gospel, that sinners may be saved and made heirs of glory with Him.

An African Association is contrary to the spirit of Christ : for it is a worldly association for worldly purposes. A servant of Christ should not belong to it. The word of the apostle is, "Art thou called being a servant ? care not for it : but if thou mayest be made free, use it rather. For he that is called in the Lord being a servant, is the Lord's free man ; likewise also he that is called, being free, is Christ's servant." 1 Cor. vii. 21, 22. "Whosoever committeth sin is the servant of sin." But, "if the Son shall make you free, ye shall be free indeed."

A Temperance society is contrary to

the Spirit of Christ. God owns no temperance society except the church : and to it the apostle says, "Be not drunk with wine, wherein is excess." Eph. iv. 18.

Our service for poor sinners is to preach Christ to them that they may be saved, and to serve Christ in all things.

"SONGS IN THE WILDERNESS."

(Continued from p. 320.)

FROM PAGE 34.

Great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. iii. 16.

Yet gaze awhile, with wrapt surprise,
 Upon the holy mystery ;
 For this is He whom angel-eyes,
 Ere now unveil'd could never see ;
 The mighty God is hush'd to rest
 Upon a lowly virgin's breast.

Stay the swift wing, ye legions bright,
Who round about His dazzling throne
Have circled, like a zone of light,
And all His bliss and glory known;
Behold, the feeble infant brow
That bears no radiant glory now.

Ye ministers, who did His will,
Spirits of pure and living fire,
Who stood with outstretch'd pinions still
To execute His least desire;
Come, trace His weary way on earth,
A servant from His very birth.

And here, no train around Him wait,
Nor hosts obey His Sov'reign call!
No pomp adorns the lowly state
Of Him who is the Lord of all;
But scorn'd, rejected, and betray'd,
He wanders in the world He made.

From Him all faces turn away,
And warmest hearts to Him are cold;
For how with fair unclouded day
Can shrouded night communion hold?
And Jesus' holy heart must rise
For sympathy above the skies.

And as the storm-clouds onward roll,
Nor dim the bright sun's glorious face,

So pow'rless, o'er His spotless soul,
 Temptation pass'd, nor left a trace,
 And mighty billows could not move
 Nor many waters quench His love.

A holy thing where all was vile,
 A vessel all unmarr'd and good,
 Whom earth, nor hell, could e'er defile,
 Amidst creation's wreck He stood !
 A light too perfect, and too pure,
 For mortal darkness to endure.

But there the blessed Dove again
 Could find on earth a dwelling place,
 And happy peace could walk with men
 In that sweet atmosphere of grace ;
 And truth look'd down from heav'n and smil'd
 Upon Jehovah's holy child.

A little band with Him are gone,
 Whom God's own love hath touch'd within,
 And they can tell what He hath done,
 To rescue them from death and sin ;
 And these are they who love to be
 With Jesus in humility.

The lowly and the mourning few,
 Who follow in their Master's way,
 The meek, the merciful, the true,
 The pure, and peaceful,—these are they,—

The trees of God's own planting, known
By fruits of holiness alone.

And they have heard His blessed voice,
For God hath chosen them to hear :
And these are they who shall rejoice
When godless sinners faint for fear ;
When Jesus, outcast now of men,
In glorious pow'r returns again.

FROM PAGE 31.

“ And the Lord turned, and looked upon Peter.
—Luke xxii. 61.

So to the sleeping world, when morn appears,
The rising sun in silent glory turneth,
And the cold earth, awhile in grief and tears
Awakes, and with reflected brightness
burneth.

So look on us! unutterable love,
That mocks at mortal speech and earthly
dreaming,
And bid our sleeping spirits heav'nward move
Beneath the power of its blessed beaming.

So look on us! one look of thine alone
Is mightier than all that man hath spoken ;
So gently smitten,—yet the heart of stone
To a deep gushing fount of tears is broken.

FROM PAGE 39.

"*What doest thou here.*" I Kings xix. 9.

From this wilderness world where we stray
 So often in sorrow and fear,
 Let us turn for a moment away,
 And answer "*What doest thou here?*"

Are we bearing the fruits of that faith
 Which proves us of heavenly birth,
 As the lights of the valley of death,
 The salt of this perishing earth?

Are we following Jesus through shame,
 Reproach, persecution, and loss,
 Are we seeking to honour His name,
 And joyfully bearing his cross?

While the lamps of so many go out,
 Or the light waxeth feeble and dim,
 Do we bear His bright image about,
 And faithfully witness for Him?

Like Him, while on earth, do we dwell
 In the heavenly places above?
 Do our words and our actions all tell
 Like His, that our Father is love?

If we bear not the fruits that He bore,
 But still after vanity run,
 Ah! what are His saints doing more
 Than any poor worldling hath done?

FROM PAGE 73.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Gal. iii. 13.

Yes—sin on us hath done its worst,
Since Jesus Christ the surety died!
If He for us hath been accurs'd,
Then we by Him are justified.

If sin's sad wages He receiv'd—
The burning sting for sinners bore,
Then they who have through grace believ'd,
In Him have died, and die no more.

And now, our God, to thee the way
A path of cloudless light we find,
That shineth to the perfect day,
And night and death leaves far behind.

Our sins forgiv'n, our judgment past,
Eternal life our portion now,
Made glorious, like our God, at last,
A crown on ev'ry conqu'ring brow.

In Jesus' grace our souls are strong,
We fear not the accusing foe,
But sing the happy victor's song,
Though yet amidst a world of woe.

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MOSES AND AARON.

The following remarks are chiefly compiled from notes taken at a meeting of brethren in Peter's Hall, Demerara, Dec. 25, 1845.

IN the epistle to the Hebrews we are told to consider the apostle and high priest of our profession, Christ Jesus.

When Israel was in the wilderness, God prepared two great agents, Moses and Aaron, as types of Christ, to sustain His people before Him as a worshipping people.

Moses was a wonderful character—in his remarkable preservation at his birth and circumstances in Egypt, his forsaking its pleasures and ho-

nours to suffer affliction with the people of God, and when rejected by his brethren, fleeing out of it, and then sent to deliver them. Moses and Aaron were sent of God to call them out, and when in the wilderness to sustain them as worshippers before the Lord.

No one character can sustain all the offices of Christ. What Moses was not, Aaron was : and what both Moses and Aaron were not, Christ is. What are we without Jesus ? Fit for nothing but to go to hell ! We need Jesus in all His offices, as Apostle, High priest, Captain, &c., all through to the end.

In reading of these two great persons, Moses and Aaron, it is a remarkable thing in what a different order their names are presented in the sacred scriptures when they are spoken of as to their natural birth,

and when as the servants of the Lord. In the one it is Aaron and Moses : in the other it is Moses and Aaron. Amram bare Aaron and Moses. Ex. vi. 20. "The children of Amram, Aaron and Moses." 1 Chron. vi. 3. For Aaron was the elder, see Ex. vii. 7 ; and therefore this order. But when they get their places as the servants of the Lord, then the order always is reversed—it is Moses and Aaron ; for Moses had the first place. God has always been showing this, that He exalts them of low degree and them that humble themselves : but that the greater in the way of nature is not the greater in the sight of God. God's choice of the manger as a place to lay His Son in this world, is His witness of this.

In these two joint types of Christ, Moses gets the more prominent place : and in connection with this we see

in Moses more lively exercise of love and care and tender sympathies. In Aaron we get more of the doctrine of grace reigning through righteousness because of the value of the blood: but in Moses, more of the bowels of compassion and active loving kindness of God from which the other flowed. In Moses you get more of the character of Jesus: in Aaron you get rather doctrine. We cannot stop at merely knowing the value of the blood of Jesus, and knowing our pardon and salvation; but we are called into communion with Him in all His love and care and sympathies as shown out in Moses.

Moses is seen crying as the little infant, and the object of sympathy in his tears and his danger; and then when he comes out into active service, he acts in the same sympathy toward his brethren.

In the first place in which Moses and Aaron are seen brought together, Aaron's place is toward the people, but Moses' place is more toward God himself, as having communion with His mind. Aaron was his spokesman unto the people: he was to Moses instead of a mouth: and Moses was to him instead of God. Aaron spake unto the people what the Lord had spoken unto Moses. We should have low views of Christ, if looking at Him as presented in Aaron apart from His presentation in Moses.

The place where we see Aaron not a type of Christ at all, but a very sinful man, is when he acted not in connection with Moses according to the appointment of God. Aaron sought to please the people, and he spake his own words to them. With Jesus it was, "As my Father taught me I speak these things;" "I do

always those things that please Him." But when Aaron lost his connection with Moses, then all was gone. God could not allow this separation: and if we try to separate this two-fold character, evil will be the result.

Their worship manifested itself at that time to be without God, "The people sat down to eat and to drink and rose up to play"—there was light trifling and carnality of spirit and no reverence or godly fear.

The truth cannot be held apart from Christ Himself. We cannot have blessing in things about Christ down here apart from communion with Christ Himself at the right hand of God, and that in patient waiting for Him, and a holy intelligence of His now appearing in the presence of God for us.

In the pleadings of Moses for the people, there is a full manifestation

of the strength of love in the presence of God for them. He is seen in active intercession for the people when their condition is very desperate: but he pleads and prevails. He pleads on the ground of the immutability of the promise of God. He pleads for the glory of God in the preservation of the people: and in the strength of his attachment, shows himself so bound up with the people, that he not only would not have them destroyed that he might be made great without them, but would not even stand without them.

In Aaron there is an official place, righteously fixed in the grace of God, because of the value of the blood. In Christ all are combined.

But while Moses is seen in the strength of the love and grace of God, pleading for the people in the mount with all tenderness, yet when he came

down to the people themselves, he is rigorous in judging their sin. When he was up with God, he manifested nothing but tenderness and affection for them; but when he was down among them, then he showed his zeal for God in judging their sin. We are acting in the flesh when in want of zeal for the glory of God, there is an allowance of evil from personal feelings. God never allows evil. He forgives it on the ground of the judgment borne by Christ, or He judges it in those who commit it; but He never countenances it in any. An allowance of evil may appear very gracious and kind, yet it is very cruel in the end as well as very dishonouring to God. There is want of zeal for God in allowing evil, and there is great injury to those in whom it is allowed.

This zeal for God in judging sin

in connection with the grace of God, is also shown out in Phineas in Num. xxv. in the matter at Baal Peor. And the sin brought out there is specially noted in warning to us in 1 Cor. x. "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." There was there a manifested case of sinful affection: "Behold one of the children of Israel came, and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phineas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them

through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand. And the Lord spake unto Moses saying, Phineas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace : and he shall have it, and his seed after him, even the covenant of an everlasting priesthood ; because he was zealous for his God, and made an atonement for the children of Israel." There were two things displayed here in Phineas, connected with his priestly character : one was, He was zealous for his God ; and the other was, he

made an atonement for the children of Israel. An allowance of sin would not be priestly conduct in the sight of God, any more than judgment without mercy : with this judgment of sin there was mercy for the children of Israel. Carnal men would say that Phineas did not act in a peaceable way, when he disturbed their harmony in sin ; but God said, "Behold, I give unto him my covenant of peace." Carnal men would say that Phineas was acting in wrath at this time ; but the Lord said, "He hath turned my wrath away from the children of Israel." Let us remember that while there is a loving heart there must also be faithfulness. God is love : but He cannot allow sin at all, though He can pardon it freely : and it is to the glory of His grace to do so. Phineas had communion with God in this, when he made an atonement for the children

of Israel. This, dear friends, is most important for us, in being followers of God as dear children.

In Moses we see one very righteous against sin, yet most active in the grace of God. In Aaron there is more of a fixed official place. In preaching the gospel I fear the danger of being merely doctrinal, and not sufficiently displaying the active love of God. We should do both. So also in teaching; the two characters of Moses and Aaron must not be separated. Aaron failed to be a type of Christ when he stood apart from Moses, for he did not speak a word from God. And Moses also failed to be a type of Christ at the waters of Meribah; for he did not glorify God. Christ could say, "I have glorified thee on the earth." At the waters of Meribah Moses failed to do that. God was magnifying Himself by giving

the people water to drink ; and Moses was in the place to show out Christ, by speaking unto the rock, and letting refreshment flow to the people ; but he spake unadvisedly with his lips. There might appear to be an excuse, that they provoked his spirit : but it was no excuse ; and he could not go with the people into the land. He afterwards prayed that he might go in ; but the Lord told him not to ask that again : it was not granted (though the Lord buried him, and showed him afterwards on the mount of transfiguration.) When he said, "Hear now ye rebels, must we fetch you water out of this rock ?"—he was not then showing out Christ. Christ never spake in that way. Everything was said and done to provoke Christ's spirit, but He never spake unadvisedly with his lips. God would let us see the poverty of all types, in

showing out the perfectness that is in Christ Jesus. He would also give us a warning, that while as the followers of Christ we take pattern from Christ, we should always take warning from this failure of Moses ; and remember that it was the meekest man in all the earth who thus failed in speaking unadvisedly with his lips, that we should consider ourselves lest we also be tempted.

There are certain places that are peculiarly dangerous : one is, to glorify God as his righteous servant, in dealing with the failure of others, when personally provoked thereby : but in this as in all other things our sufficiency is of God.

I feel the distinction between Moses and Aaron is a very blessed one. In Aaron you see the doctrine of salvation : but in Moses you see Jesus as the sent one in the wondrous grace

of God, and the church as in His heart.

It is Moses that anoints Aaron and that rears up the Tabernacle.

Moses is the sent one, raised up in Egypt, condemned to death there, but raised up again for his great work.

We see much of the Spirit of Christ in the intercession of Moses. The Lord yielded to what Moses interceded for.

Christ stands before God, and keeps the promises before Him.

Christ got the name of God proclaimed as a long-suffering, gracious God, even as Moses did.

Acts vii. We find the life of Moses, one hundred and twenty years, divided into three periods of forty years each;—forty years in Egypt, forty years in Midian, and forty years in the wilderness. The Holy Ghost thus divides his history for our instruction.

It was in the time of Israel's trouble that Moses was born. This was fitly descriptive of the time when Jesus came—a time when Israel were groaning under heavy burdens grievous to be born. Hence the invitation of Jesus was, "Come unto me, all ye that labour and are heavy laden."

But we see in the way they treated Moses the way they treated Christ—"Who made thee a ruler and a judge over us?"—They did not want to be interfered with.

With Moses in the land of Midian we begin another part of his history. Here Moses is still engaged in service, just as we see in Christ. Though Israel have cast Him out, and He is now gone to heaven, yet He still delights to serve.

In looking at Moses with his wife taken from among the Gentiles, we see Christ and His church brought

out. Moses had two sons. The first he called Gershom—a stranger here : this is now the time of our being strangers here. When Moses was rejected by his brethren he had his joy in his family, just as Christ now finds His joy in His church.

When forty years were expired, there appeared to him in the wilderness an angel of the Lord in a flame of fire in a bush. We look at the forty years expiring when Christ will come again, and with mighty signs and wonders, to deliver Israel out of all their distresses, from the hand of all their enemies, that being delivered they might serve God.

The way of their deliverance from Egypt was through the blood.—“Through faith he kept the passover and the sprinkling of blood, lest he that destroyed the first-born should touch them.” Out of the Egypt-

world, we are delivered through the blood of Christ, the Lamb of God. Thus we see Christ bringing us out through His own death, whereby we get dominion over sin.

In Israel brought into the wilderness, there is a fit type of the church now in the world—a wilderness to it. When we look at them, and their manners in the wilderness, we have shadows of what Christ has to bear in us now : but we are *His own house*, and therefore especially dear to Him.

Moses is called a lawgiver, also a king. Israel will say by and by, “The Lord is our lawgiver, the Lord is our king.” Is. xxxiii. 22. The law shall go forth from Jerusalem into all the earth. They made more of Moses than they made of Christ when he was here before : but they will then say, “Lo, this is our God ; we have waited for him.” Is. xxv. 9.

The burden of this people was too much for Moses : but not so with Christ.

As Moses was the lawgiver then, so Christ is our lawgiver now ; as we see in Matthew v. vi. vii., sealing the law among His disciples, and they acknowledging Him as their lawgiver. When He returns, all Israel and the whole earth shall own Him as their lawgiver :—they will then wait for His law.

THE RIVERS OF LIVING WATER.

JOHN vii. 37, 38.

An Extract.

WHEN the water fills the wilderness—when the Son of man actually takes the world as His inheritance, and the Spirit is poured out, shall it not then be glad, and rejoice and blossom ? Well, it fills the heart of Israel—of him that believeth in Jesus now, and

does so *because he is in the wilderness*: and shall he not rejoice and blossom: Yea, out of his belly shall flow rivers of living water; and though often the heartless sand may drink it in and give no return, but be parched and arid and fruitless as before, yet wherever the earth of God's hand and the seeds of God's planting are, there shall they also be refreshed, and spring up through it. I feel it very important to remark here, the individual character noticed before, because it is the saving principle in the midst of desolation and evil, whatever common good it may produce: it is not, "*They shall drink of the river from the rock, or drink of some common river,*" but "*Out of his belly shall flow rivers of living water;*"—it is the personal possession and indwelling of the Holy Ghost.

Operations of the Spirit, Part II. page 35.

"SONGS IN THE WILDERNESS."

Concluded from p. 352.

FROM PAGE 44.

*"If ye have bitter envying and strife in your hearts, glory not.....**For where envying and strife is, there is confusion and every evil work." James iii. 14.*

And can the deadly breath of hate,
 The bitter word, the look of scorn,
 Or cold divisions separate,
 Souls of the loving Spirit born.

The blessed band that once could bind
 A thousand hearts and make them one,
 This is according to the mind
 Of Jesus, the eternal Son.

For all his saints alike He bled,
 One holy Spirit taught us this;
 And could we own another head,
 Or bear another name than His?

Ah! could we glory in our shame,
 And deaf to His reproving voice,
 Dishonour thus His blessed name,
 And mingled with His foes, rejoice.

Far from each other and from Him,
 We neither love, nor breathe, nor move,
 A body sever'd limb from limb
 Without the living power of love.

Saints, like an adamantine chain
 Are strong, when this hath made them
 one;
 But oh! how quickly rent in twain,
 If but this single link be gone.

FROM PAGE 53.

*"The things which are seen are temporal,
 but the things which are not seen are eternal."*
 2 Cor. iv. 18.

When the shadows of earth have passed away,
 And we wake in the blaze of eternal day;
 When the loud songs of heav'n ring in our
 ear,
 How will time and its vanities then appear?
 Could we mourn o'er the things that grieve
 us now
 When the crown of that glory is round our
 brow,
 Or will aught of our heav'nly gladness grow,
 From such joys as can charm in this world of
 woe?

Shall we think of the friends so dear on earth,
Of the home of our youth, the land of our
birth?

Will the scenes that are fair and bright to
men,
Look so fair and so pleasant to mem'ry then?

No—the hopes once cherish'd, the scenes once
bright,
Are forgot by that river of deep delight;
And the thoughts that now cling to dying clay
With the breath of mortality pass away.

The friend of our bosom on earth so dear,
In the presence of Jesus will disappear;
As the brightest star of the heav'nly host
In the blaze of the mid-day sun is lost.

But the heart and the eye shall rest alone
On the Lamb in the midst of the burning
throne,
And eternal life, like an ocean, roll
In its boundless reality round the soul.

We can see through a glass but darkly here,
What is laid up for us in that blissful sphere;
But our eye shall behold its fulness soon,
In the light of the pure and shadowless noon.

FROM PAGE 65.

“And while they went to buy, the Bridegroom came, and they that were ready went in with him to the wedding; and the door was shut.”—Matt. xxv. 10.

The hour hasteth onward, and Jesus will come
To gather His saints to their heavenly home;
And they who are ready go in with their
Lord,
To reap the rich fruits of eternal reward.

Ah! why then thus sleeping, ye children of
light,
Who look for the dawn of a morning so
bright?
And why are ye lingering here in the place
Reserved unto judgment that hasteth apace?

Can He who hath loved us be precious and
dear,
If yet we desire not to see Him appear?
Nor long from His lips to receive the glad
word,
“Come enter, ye blessed, the joy of your
Lord?”

Oh ! let us shake off these dark fetters, and
 rise
 To watch for the Bridegroom who comes
 from the skies ;
 Once more let us put on the armour of
 light,
 And stand like the eagle prepared for her
 flight.

How blessed those servants who thus shall
 be found,
 Who suffer with Jesus, with Jesus are
 crown'd ;
 Confess'd of that Master when girded with
 pow'r,
 Whom they have confess'd, through the sor-
 rowful hour.

FROM PAGE 67.

*“ But I said unto you, that ye also have seen
 me, and believe not. All that the Father giveth
 me shall come to me.”* John vi. 36. 37.

Little remnant, sav'd by grace,
 Only star of earthly night,
 Through the darkness, thee we trace,
 Like a lonely beam of light.

Bud of blessing yet to come,
First-fruits of a harvest fair,
Earnest of a countless sum
Yet to serve creation's heir.

Green spot in the desert found,
Telling of fresh waters nigh,
While the barren parched ground
All around is dead and dry.

When rejected of His own,
Jesu's heart was turn'd to thee,
Finding present joy alone
In the Father's firm decree.

There like Him our souls can rest,
Whilst so many turn away ;
They who once His grace possess'd,
Never can be Satan's prey.

Saints of Jesus, sav'd by grace,
Set from sin and judgment free,
Lift the heart in grateful praise,
Bow the meek adoring knee.

Sing His praises, His alone !
Tell of God's electing love !
Fix'd as heav'n's eternal throne,
Lasting as the joys above !

FROM PAGE 91.

"He that is without sin among you, let him first cast a stone at her." John viii. 7.

Let the hand of the sinless cast the stone—
 But they shrink from His Holy face;
 And the sinner stands with her God alone,
 To learn His unsearchable grace.

Oh! guilty, and gloomy, and dark within,
 Thou art tasting of black despair;
 Yet look unto Jesus, whatever thy sin,
 There is no condemnation there.

There is not a frown on His brow for thee,
 And thine anguish of soul shall cease,
 For the word that hath pierc'd the Pharisee,
 Saith nought to the sinner but peace.

We have stood before Him like thee in shame,
 With the terrors of death around;
 But He came to save, and not to condemn,
 And with Him there was mercy found.

Ah! never again from the conscious heart
 Till the throbbings of life be o'er,
 Shall the voice of pity and love depart,
 "Thou art sav'd, go and sin no more."

FROM PAGE 98.

"She said, I will go."

....."And they rode upon the camels, and followed the man." Gen. xxiv. 58. 61.

Led by thy Spirit, Lord, we go,
To see thy glorious face,
For nought hath charms for us below,
Since first we knew thy grace.

Through the long desert, wild and drear,
Our only path we see ;
Yet there we go without a fear,
Because it leads to Thee.

To Thee—sweet thought! the weary
With brightest hopes to fill— [way
To Thee—though earth would urge our
'Tis onward, onward still. [stay,

And sweetly tells our blessed Guide,
Of all thy glory there,
Until we sigh to reach thy side,
Such bliss with Thee to share.

Till love expands her eager wing
And panteth to be gone,
From this, her scene of sorrowing,
To her beloved One.

END OF VOL. II.

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