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PRECIOUS TRUTH.

Sanctify them through thy Truth; thy word is Truth.
JOHN xvii. 17.

VOL. I.

*To be published, if the Lord will, in Monthly
Numbers.*

PRICE ONE HALF-PENNY EACH.

PLYMOUTH:

CLULOW AND SOLTAU,
5, CORNWALL-STREET.

SOLD ALSO AT 1, WARWICK SQUARE,

LONDON.

1841.






PRECIOUS TRUTH.

No. 1.] APRIL, 1836. [Vol. 1.

WHAT IS A CHRISTIAN?

DEAR READER—I dare say you call yourself a Christian : whether you are right, or whether you are wrong, God knoweth. I would pray that you may be led to compare with the truth of God's word, the reason you have for calling yourself so. If you have no good reason, it may be a great blessing that you should be taught it before it is too late ; and if you are indeed a Christian, the diligent inquiry, in the name of the Lord, will bring more peace and blessing to your own soul.

And now, *What is a Christian?*
—A sinner, chosen in Jesus before the foundation of the world (Eph. i. 4). Called by the grace of God to have



Jesus revealed in him (Gal. i. 15, 16). Saved by grace, through faith, and that not of himself; it is the gift of God (Eph. ii. 8). Redeemed through the blood of Jesus (Eph. i. 7). Washed from his sins in the blood of Jesus (Rev. i. 5). Justified by the blood of Jesus (Rom. v. 9). Once an enemy, but now reconciled to God, through the death of his Son (Rom. v. 10). Delivered by the Lord Jesus from the wrath to come (1 Thess. i. 10). Quickened together with Christ from being dead in sin (Eph. ii. 5). Raised up together, and made sit together in heavenly places in Christ (Eph. ii. 6). A child of God through Jesus Christ (Eph. i. 5). An heir of God, and joint-heir with Christ (Rom. viii. 17). A king, to sit with Jesus on his throne (Rev. i. 6).

Such is a Christian; and is it not

a great thing to be a Christian? Yes, dear reader; it is a great thing in heaven to be a Christian: and surely it is a poor thing on earth to be any thing else. Well! then, are you a Christian? Some people say that it is presumption in any one to say he is; but no, it is not presumption; it is humble faith to be able to say, I know I am a child of God, because I know I believe in the Lord Jesus Christ; for God tells me, that, if I believe, I am his child.

God says, in his holy word, "He that believeth on the Son of God, *hath the witness in himself*" (1 John, v. 10). Then, if you believe on the Son of God, it is no presumption to say that you have the witness in yourself: again, in the same chapter, the Apostle, by the Spirit of God, says, "These things have I written unto you that believe on the name of the Son of God ;

that ye may know that ye have eternal life" (1 John, v. 13); then if you believe on the name of the Son of God, it is no presumption to know that you *have* eternal life. Could it be put plainer in the Bible than it is? No, it could not; but man's corrupt heart, that is enmity against God, is ready enough to believe something about judgment and wrath, but altogether unwilling to believe such wondrous love, as that God should give us his Son to do every thing for us, leaving us nothing to do, but to confess that all is already done, because he has assured us of it.

When I know that God *is love*, should I believe any act of love too great for him to do? No: but he that will not believe God's love to be as great as He says it is, is guilty of the sin of making God a liar, "He that believeth not God hath made him a

liar, because he believeth not the record that God gave of his Son" (1 John, v. 10). O then, take care how you refuse to believe it! Is it too much to say, that the Lord Jesus Christ, who made the world without the help of man, could also perfect salvation without the help of man? O no, dear reader! he is God, infinite in love, and almighty in power; so wonderfully shown out in the cross, "that now unto the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God (Eph. iii. 10); which things the angels desire to look into" (1 Pet. i. 12).

O then, dear reader, consider well the foregoing strong statements made on the truth of God's holy word:— If you think that you are not a very great sinner, and that your sins will be pardoned because they are few, you

are not a Christian, because you are not believing in Jesus : but if you know that you are a very great sinner, but that the blood of Jesus Christ cleanseth from all sin, your sins are pardoned because Jesus has put them away (Heb. ix. 26), you are a Christian, because you are a believer in Jesus. If you suppose that your sins are blotted out by any work of holiness that the Spirit of God has produced in your soul, you are not a Christian, because you are not looking to the blood shed upon the cross.

If you suppose that the merit of your faith has put away your sins, you are not a Christian, and you have not faith ; for faith will look at Jesus, not at itself ; but if you believe that Jesus has put away your sins, you are a Christian, for you have faith.

The instant you see what Jesus has done for you, that instant you may be

at peace, because all that ever could be done to pardon sin has been entirely finished in one offering of our Lord Jesus Christ: He never was, nor ever will be, offered for sin a second time; and he that believes in his holy name, believes that the one offering is enough —(see Heb. ix. 25, 26; x. 14).

It makes no matter what your former life may have been, up to the moment in which you believe in Jesus; peace, and instant peace, is then your happy privilege, because you may see that the blood has already blotted out your sins. The jailor at Philippi acted with cruelty towards the disciples of Jesus, and was going to put himself to death immediately before he asked, "What shall I do to be saved?" the only reply was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;" and he that very

night rejoiced in God, though he trembled with fear when he asked the question (Acts xvi. 23—34). Philip met the Ethiopian ignorant of Jesus, but when, during their drive in the chariot, the truth was made precious to his soul, and that he was able to say, "I believe that Jesus Christ is the Son of God," he then "went on his way rejoicing;" for "whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God" (1 John, iv. 15). Peace to a troubled conscience comes from a view of the cross, and not from a growth in holiness. An instant view of the cross gives instant peace—a dim view, little peace—but it is from seeing the cross that peace comes, and from nothing else. This is the way the Holy Spirit gives peace to the conscience, in delivering it from the dread of God's

wrath ; and to this alone must the most experienced believer ever look back to see his peace and salvation ; for “ other foundation can no man lay than that is laid, which is Christ Jesus ” (1 Cor. iii. 11). And O the graciousness of this salvation is beyond all measure!—unsought and unconditional love ! the cheerful and free gift of him who loveth a cheerful giver—the full proof of a love which nothing but unbelief can check or resist ; for sin cannot. The simple fact that “ God commendeth his love towards us, in that while we were yet sinners Christ died for us ” (Rom. v. 8), is the proof that nothing but unbelief can hinder any sinner’s participation in all the rich blessings God hath to bestow.

Let not Satan persuade you that you are too great a sinner to find forgiveness ; for God says that “ the

blood of Jesus Christ his Son cleanseth us from all sin" (1 John, i. 7). If you think you are even the chief of sinners, still be not afraid, only believe; the Apostle Paul said by the Spirit of God, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom *I am chief*" (1 Tim. i. 15). You cannot believe your sins to be too great, if you only believe that Christ was so great as to be able to bear them; and take care that, in magnifying your sins, you do not lessen the love or power of the Lord Jesus Christ; O! rather magnify that love that forgave so much: and this will be your blessing; for to whom much is forgiven, the same loveth much. And if a poor sinner supposes that his pardon is merely given in dependance on future obedi-

once, then he never can be obedient, because he must walk in such slavish fear that he cannot render the obedience of love; and there can be no service to God but by the sweet constraint of love. The more, then, that God's unceasing, unchangeable love is seen, and shed abroad in the heart by the Holy Ghost given unto us, the more constrained will the heart be in its happy service. The heart, where God's love is believed, and therefore received, must return an answer of love; for "we love him because he first loved us." That surely cannot be faith from which no love comes, for "faith worketh by love" (Gal. v. 6).

And how much service are God's dear children called on to render, when thus saved, independent of any service? They are called on to spend a life of service in every thing they

do, and in every thing they say ; and this is their happy liberty. When of the world, they considered it freedom to live for the world, but bondage to live for Christ ; so now, when in Christ, they consider it liberty to live for Christ, but bondage to live for the world. "If any man be in Christ he is a new creature ; old things are passed away : behold all things are become new" (2 Cor. v. 17). When the Apostle Paul entreats believers to live thus, he says, "I beseech you therefore, brethren," not by the terrors of God's wrath, for from these *they were already* delivered, but "*by the mercies of God*, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye

may prove what is that good and acceptable and perfect will of God." To live as a Christian, is to have the love of Christ constraining us to live, not unto ourselves, but unto him who died for us and rose again (2 Cor. v. 15). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). And inasmuch as we are not our own, but bought with a price, to glorify God in our body and in our spirit, which are God's (1 Cor. vi. 19, 20).

And, dear Christian reader, how I feel ashamed at the little return of continued self-denying service of love, from such as we are to him who loved us and gave himself for us. Had heaven in it any gift so rich as the Son of God? Yet he was freely given for us. And have we anything now too good and too valuable to serve God

with? Could Jesus do more for us than stooping into our degraded humiliation, to lay down his life in love? And is there any service for Jesus now, which he could be honoured in, and which we will not honour him, because we should make too great a sacrifice? Dear brethren, may we know more of the love of Jesus, that we may know less of the love of ourselves; and see more of the glory of Jesus, that we may see less of the glory of the world; but confess plainly that we are heirs of another country, even an heavenly; and that even the "reproach of Christ is greater riches than the treasures of Egypt," ever looking back to the cross, to see our salvation only in our crucified Redeemer; to whom be blessing, and honour, and glory, and power, for ever and ever.—Amen!

Clulow and Soltan, Publishers, Cornwall-Street.

PRECIOUS TRUTH.

No. 2.

THE CHRISTIAN'S HEAVENLY CALLING.

DEAR CHRISTIAN READERS,—I trust that the following simple observations may be blessed, in leading us to consider seriously before the Lord, whether much of our present conduct is not very unworthy of believers in Christ Jesus, who should walk in such spirituality and grace as we are now called to. There is a great difference between the Jewish and the Christian dispensations, but the difference is not sufficiently marked; and therefore we are too often found greatly dishonouring our blessed Lord in walking more like *earthly* Jews, than saints “raised up together and made sit together in

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heavenly places in Christ Jesus" (Eph. ii. 6.) I trust we may see the importance of distinguishing Jewish from Christian Scriptures; and while learning blessed lessons from all Scripture (2 Tim. iii. 16,) yet apply each part to what the Holy Spirit applied it.

As the Lord dealt with the Jew in flesh, so does he deal with us in spirit: he blessed the Jew with *earthly* blessings *in the land* (Gen. xv. 18;) he hath blessed us with all *spiritual* blessings in *heavenly* places in Christ (Eph. i. 3.) The occasion of the great change in God's dealing was this—the Lord Jesus came to the earth, as the Messiah of the Jews, but they rejected him out of the earth, back to the heavens from which he came (Matt. xxi. 38, 39;) and now, *while* the Lord is rejected by the Jews, he is gathering a Church out of all na-

tions, and kindreds, and people, and tongues (Rev. vii. 9,) to bear his reproach, and to follow him to the heavenlies. But yet earthly blessing has not *for ever* failed, and the Jew has not been *for ever* cast away (Rom. xi. 15, 25, 26;) for when the Jews shall say "Blessed is he that cometh in the name of the Lord!" then they shall see Christ again (Matt. xxiii. 39;) and he shall restore them to their own land (Isa. xi. 11, 16,) and make them "a praise among all people" (Zeph. iii. 20.) Until that time comes—in the interval between the rejection of Christ and his reception again by the Jews—the church, which was chosen, in Christ before the foundation of the world (Eph. i. 4) is called to stand, not in any Jewish earthly connection, but in the rejection of the Lord Jesus Christ the great head of the church;

for as he was not received in the world, so his church will not be received either (John xv. 18, 20) ; and as he was received into the heavens, so he is gone to prepare a place for his church, that he may come again to receive her unto himself, that where he is there she may be also (John xiv. 2, 3,) as the bride, the Lamb's wife (Rev. xxi. 9,) made in his own glorious likeness (Phil. iii. 21,) and a joint-heir with him to share his throne (Rom. viii. 17 ; Rev. iii. 21.) Therefore, should the life of a believer in Jesus be so different from that of a Jew.

The things of the *earth* were given by the Lord to the Jews* (Josh. i. 11),

* It is important to know, that much of the value of the earthly circumstances of the Jews, lay in their being types and shadows of far more precious things that were to come after them (see 1 Cor. x. 11 ; Heb. x. 1 ; Col. ii. 16, 17.)

and therefore they might have set their affection on them, but *heavenly* and not earthly blessings are given to us, therefore the direction is, "Set your affection on *things above, not on things of the earth*" (Col. iii. 2).

The Jews might have minded *earthly* things, and should have done so, because they were what God gave them, but they who minded *earthly* things *now* have their end, "destruction" (Phil. iii. 19,) because they are not what God gives to fill the hearts of his people.

The Jews should fight with the *sword* against an enemy that attacked them in their *land* (Numb. x. 9;) but "the weapons of our warfare are not carnal" (2 Cor. x. 4,) "for we wrestle against *spiritual wickedness*;" using only "the *sword of the Spirit, which is the word of God*" (Eph. vi. 12, 17.)

The Jews had a particular place in their land, and a dedicated building in it, where they worshipped God (1 Kings viii. ;) but we have no one place or building more than another (John iv. 20, 21 ;) but wherever two or three are met together in the name of Christ *there* is he in the midst of them (Matt. xviii. 20.)

The Jewish earthly temple "was adorned with goodly stones and gifts" (Luke xxi. 5 ;) but there should be no such building and no such adorning in the Christian church now, but a *spiritual* house, composed of believers, as *lively* stones, builded together for an habitation of God through the Spirit (Eph. ii. 20, 21 ; 1 Pet. ii. 5.)

The Jews had persons among them on *earth* holding the special office of *priest* ; but our only Priest (except as every believer is a priest, 1 Pet.

ii. 9,) is Jesus, the great High-Priest who is set at the right hand of the throne of the Majesty in the heavens (Heb. viii. 1.)

In the Jew's kingdom on *earth* riches were a mark of God's favour (1 Kings iii. 13;) but, says Jesus, "a rich man shall hardly enter into the kingdom of *heaven*" (Matt. xix. 23.) The unsearchable riches of Christ are alone of value in the heavenly kingdom.

Among the Jews, *earthly* rank and kingly power were owned of God, as places with which he would honour his own people* (1 Kings ix. 5;) but, says Jesus, "Ye know that they which are accounted to rule over the Gen-

* Little reference is made in this paper to resurrection-glory, as the object is to show that much of the practical conduct of Jews, in their dispensation, should not be an example for Christians in this dispensation.

titles exercise lordship over them ; and their great ones exercise authority upon them. But so shall it not be among you ; but whosoever will be great among you, shall be your minister ; and whosoever of you will be chiefest shall be servant of all ; for even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark x. 42—45.)

Among the Jews an injured person might take vengeance through the law (Numb. xxxv. 19 ; Ex. xxi. 24 ;) but the direction for believers now standing not under law but under grace, is, "Avenge not yourselves, but rather give place unto wrath" (Rom. xii. 19.) "Not rendering evil for evil, or railing for railing, but contrariwise blessing" (1 Pet. iii. 9.)

And now, "holy brethren, partak-

ers of the *heavenly* calling," "what manner of persons ought we to be in all holy conversation and godliness?" What was lawful in a Jew, would to us be the lust of the flesh, the lust of the eye, and the pride of life; and whosoever loves these, the love of the Father is not in him (1 John ii. 15, 16.) Christ's kingdom is not of this world *now* (John xviii. 36,) but "the *whole* world lieth in wickedness" (1 John v, 18.) The devil is the prince of this world, and the god of this world (John xiv. 30; 2 Cor. iv. 4;) and to be of the world now, is to be of the devil. An awful reflection! O that it may be brought to the conscience of some poor worldling! The Lord deals not with the world now, or with any part of it, as he once dealt with the Jews. He bears with the world in long-suffering, not to have it

converted by the preaching of the gospel now, for this is no where promised, but to take *out of* the Gentiles a people for his name (Acts xv. 14,) and this people to be only *a kind of first-fruits* of his creatures (James i. 18.) There is not one passage of scripture that speaks of a universal knowledge of God in the earth during this dispensation; but, on the contrary, we are warned that iniquity will abound, until the Lord comes to destroy the man of sin, not by the preaching of his word, but by *the brightness of his coming* (2 Thess. ii. 8,) for "the Lord my God shall come, and all the saints with thee," "and his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east" (Zech. xiv. 4, 5;) and the Jew shall be restored to his own land again; and "at that time they shall call

Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart" (Jer. iii. 17;) for living waters shall go out from Jerusalem, in streams of blessing to enrich the earth, "and Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6), and "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9.) Then will the promises to Abraham and the ancient people of God be fulfilled in that land which once was promised to them, but in which Abraham spent his life as in a strange country. The earthly glory shall be heavenly in its character, because heaven shall be "open, and the angels of God ascending and descend-

ing upon the Son of Man" (John i. 51;) and therefore it shall be said, as in the vision of Jacob's ladder, "This is none other but the house of God, and this is the gate of heaven" (Gen xxviii. 17 :) and the heavenly glory will be connected with the earth; for all things, both which are in heaven, and which are on earth, shall be gathered together in Christ (Eph. i. 10.)

This happy time has not yet come; but the children of God are called to look for the coming of the Lord from heaven to bring it about; and how should they now be found? They should be very separate from an evil world (2 Cor. vi. 17 :) not walking like Jews, but *risen* with Christ, seeking the things *above*, where Christ sits *at the right hand of God* (Col. iii. 1;) not laying up treasure on *earth*, but

in *heaven*, with their heart in *heaven* where their treasure is (Matt. vi. 19—21 :) “ For our conversation 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 :) “ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the *heavens*. For in this we groan, earnestly desiring to be clothed upon with our house which is from *heaven*” (2 Cor. v. 1, 2 :) “ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we

which are alive and remain shall be caught *up* together with them in the *clouds* to meet the Lord *in the air*: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. iv. 16—18.)

"Now our Lord Jesus Christ himself, and God, even our father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." AMEN. (2 Thess. ii. 16, 17.)

A HYMN.

*Knowledge puffeth up, but charity edifieth.
And if any man think that he knoweth any-
thing, he knoweth nothing yet as he ought to
know* (1 Cor. viii. 1, 2.)

Gracious God, thy children keep;
Jesus guide thy silly sheep;
Fix, O fix, our fickle souls;
Lord direct us; we are fools.

Bid us in thy care confide ;
 Keep us near thy wounded side ;
 From thee never let us stir,
 For thou know'st how soon we err.

Lay us low before thy feet,
 Safe from pride and self-conceit ;
 Be the language of our souls,
 " Lord direct us ; we are fools."

We are fools, but thou art wise ;
 Son of David ope our eyes ;
 Hold thy lambs secure from harms,
 In thine everlasting arms.

O ! defend thy purchas'd flock ;
 See th' insulting Ishmael's mock ;
 Guard us from a world of sin,
 Foes without, and worse within.

Dang'rous doctrines from without,
 Lies and errors round about ;
 From within a treach'rous heart,
 Prone to take the tempter's part.

Look upon th' unequal war,
 Saviour do not go too far ;
 Crafty is the foe, and strong ;
 Saviour, do not tarry long.

By thy word we fain would steer,
Fain thy Spirit's dictates hear ;
Save us from the rocks and shelves
Save us chiefly from ourselves.

Never, never may we dare,
What we are not, say we are ;
Make us well our vileness know ;
Keep us very, very low.

May we all our wills resign,
Quite absorb'd and lost in thine ;
Let us walk by thy right rules ;
Lord direct us ; we are fools.

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No. 3.

OBEDIENCE.

To you who, through the teaching of the Holy Ghost, have been led to know the Lord Jesus Christ, and who can trust to the promise, that "your sins are forgiven you for his name's sake" (1 John ii. 12,) nothing now is so important to know, as how you ought to walk and to please God (1 Thes. iv. 1.) You have, through the free love of God, been washed from your sins in the blood of Jesus (Rev. i. 5.) You are not of the world, but chosen out of it (John xv. 19.) "It is your Father's good pleasure to give you the kingdom" (Luke xii. 32.) You are now, therefore, the heirs of God, and joint heirs with

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Christ (Rom. viii. 17.) Nothing can separate you from the love of God, which is in Christ Jesus our Lord (Rom. viii. 39.) You wait in this world the appearance of our Lord Jesus from heaven, who shall change your vile bodies, and fashion them like unto his own glorious body (Phil. iii. 21.) Your great object, then, during the period that your Father leaves you here, should be to glorify God with your bodies and your spirits, which are his (1 Cor. vi. 20 :) to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. xii. 1, 2.)

But there are those who, professing to know these things, and appearing to desire the glory of God; are yet not acting in accordance with

his word. They have a zeal for God, but not according to knowledge (Rom. x. 2.) They desire to be engaged in His service, but suffer themselves to be led away by their own suggestions; too often deceived by the idea that if they are sincere, all is right. Honest intention is of great value in its proper place, but much wrong may be, and often is, done in great sincerity. You then, beloved brethren, will remember that God's ways are not as our ways, nor his thoughts as our thoughts; and that a casting down of imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor. x. 5,) is the only part that belongs to us. Suffer, said Jesus, little children

to come unto me, and forbid them not: for of such is the kingdom of God (Luke xviii. 16,) because *there* is humility, simplicity, and obedience—a mind that, instead of setting up and following its own reasonings, is readily subject to a father's word *upon its own authority*. The path of obedience then is the path of duty and of blessing. It is the only proper place of the creature, because God must in all things be supreme; upon this depends *sin* and *righteousness*; there is nothing so humble, nothing so steady, nothing which so much marks the presence of the Holy Spirit, or is so opposed to insubordination, and which so utterly puts to silence every ungodly suggestion.

Sin is *lawlessness*, doing *one's own* will, "but he that doeth the will of

God abideth for ever" (1 John ii. 17.)
 "If ye know these things, *happy are ye if they do them*" (John xiii. 17.)
 Let us now see how this is taught in the Holy Scriptures in the strongest manner. The first Adam, and the second the Lord from heaven, the great heads and types of ruin and of blessing are thus distinguished, as the disobedient and the obedient ones, "by *one man's disobedience* many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v. 19.) The first Adam did *his own* will and he perished by it; he was put under a trial of obedience: God said, Thou shalt not eat; he did eat, and was ruined (Gen. iii. :) death, the wages of sin, followed, the consequence of his own act; sin was *disobedience*, insubjection to God, the wide open door to

every evil. Precisely the opposite was found in the perfect and blessed Saviour. Would you know his character in his own humble, holy, and perfect declaration of it; "Lo, I come: (in the volume of the book it is written of me) I delight to do thy will, O my God, yea, thy law is within my heart" (Psalm xl. 7, 8; Heb. x. 7;) so we read in the course of his life on earth, "My meat is to do the will of Him that sent me, and to finish his work" (John iv. 34)—this character was stamped upon every circumstance, "he took upon him the form of a servant, and was made in the likeness of men:" and as the Lord's service was perfect, so was it unceasing, for loving his own, he loved them unto the end, and became obedient unto death, even the death of the cross (Phil. ii. 8;) for though

willingly doing it, *this commandment had he received of his Father*; he had now his ears dug for him (Ps. xl. 6,) the Lord God had opened them;* he was not rebellious, neither turned away back, but gave his back to the smiters and his cheeks to them that plucked off the hair (Isa. l. 5, 6;) nor hid he his face from all that obedience brought him into. Obedience was the principle on which he acted in the temptation: "It is written," was ever his reply to the tempter's suggestions;

* Jesus is here represented with a bored or opened ear, as the sign of perpetual and willing service. When it was lawful for a servant to go out free, but yet when he plainly said, "I love my master, my wife, and my children; I will not go out free;" then he was brought to the door-post; and his master bored his ear though with an awl, that he should serve him for ever. See Ex. xxi. 5, 6.

but the one sentence, "Lo, I come to do *thy will*, O God," stamps the character, and fully shews the principle of the life of the Holy Jesus—He was the pattern of obedience; "though he were a son, yet learned he obedience by the things which he suffered" (Heb. v. 8.)—The full contrast to all this is in Anti-Christ, "*the king shall do according to his will*" (Dan. xi. 39)—this is *his* principle; he shall do according to his will, and *magnify himself*, And as we find obedience in its perfection in our Lord's constant walk, it is the character also of the believers' sanctification, "sanctified unto *obedience* and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2,) this is that to which the believer is *sanctified* or *set apart*; and so it is written, where

the contrary state is spoken of (Eph. ii. 2,) "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Nor does any thing ever alter this principle; nothing but sin can ever draw a man away from it; the doing *our own will is always sin*; the acting of the old man is not subject to God, or it would do *his* will, not *its own*. This character must be maintained in all the trying circumstances of refusing obedience to the authority of man, when it is contrary to the mind of God. "We ought to obey God rather than men" (Acts v. 29.) It can be forsaken in no instance without breaking through the principle of being "followers of

God as dear children " (Eph. v. 1.)
It is the great exercise of life toward
God.

The previous step to blessing, *to the Lord's children*, is obedience. "If any man will *do his will*, he shall know of the doctrine, whether it be of God" (John vii. 17;) the same truth is very distinctly taught us in John xiv. 21, 23—"He that hath my commandments, and *keepeth them*, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. 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." *Nothing can be more distinct than the free salvation of the SINNER, through the obedience of Christ, and*

the certainty of blessing to the SAINT by obedience to the word. Christians then are not to wait for blessing in order to obey, but to act on the command, and blessing will follow. They are already justified (1 Cor. vi. 11,) and when justified, blessing follows their obedience; "to him that hath shall more be given." The redemption of the church is now complete, for by one man's obedience, shall many be made righteous; but to the redeemed, obedience goes before the enjoyment of blessing. Thus Saul struck to the ground says, "What shall I do, Lord?" And the Lord said unto him, "Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do" (Acts xxii. 10.) He went and received comfort and blessing

through Ananias, then sent to him ; he acted in obedience *in the first instance*. So the poor blind man, a pattern and type to us, was directed, "Go wash in the pool of Siloam ;... he went his way therefore and washed, and came seeing" (John ix. 7.) Having been obedient, he was enabled to teach his teachers : and being cast out for it, the Lord finds him in this case, and reveals himself unto him.

But, beloved brethren, the path of obedience must ever be a path of trial to the flesh ; "In the world," said our Lord to his disciples "ye shall have tribulation" (John xvi. 33,) "and all that will live godly in Christ Jesus" saith the Spirit by Paul, "shall suffer persecution" (2 Tim. iii. 12.) Has this word ceased to be true ? or is it inapplicable to the Lord's children in

these days? By no means. Why then, it may be asked, is the profession of Christ, one now of such comparative ease and quiet? Simply because it is an unfaithful one, because there is so much a form of godliness without power, and so few are found living godly in Christ Jesus.

The path of obedience is the path in which Jesus walked, and he has left us an example to follow his steps; but conformity to the world, and the friendship of the world, though they are directly forbidden to the Lord's children, are too plainly and grievously the order of the day. The Church's character in the world should be that of a light in a dark place;—Jesus, when in the world, was the light of it (John ix. 5;) and he has said to his children, "Ye are the light of the

world. A city that is set on a hill cannot be hid" (Matt. v. 14.)

The world crucified the Lord of glory, because men loved darkness rather than light. The world hated him, because he testified of it, that its works were evil (John vii. 7;) and let not his disciples when brought into a position of testimony, marvel if the world hate them, for our Lord has said, "Ye know that it hated me before it hated you; if ye were of the world the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord; if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's

also" (John xv. 18—20.) The things of Jesus are shown unto God's dear child, by the Holy Ghost presenting them with power to his conscience, that his light may so shine before men that they may *see* his good works. His good work is "the obedience of faith;" and in the teachable child-like spirit, that a knowledge of his own evil will ever promote, he will be ready to suspect and lay aside the suggestions of his own mind, and the wisdom of this world; and bring every thing he is called upon to say or do, to the light of God's most holy word, proving all things, and holding fast that which is good. May you, dear reader, be thus directed, "and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. iii. 15.)

A HYMN.

Poor and afflicted, Lord, are thine—
Among the great unfit to shine ;
But tho' the world may think it strange,
They would not with the world exchange.

Poor and afflicted, yes, they are ;
They're not exempt from grief and care ;
But he who saved them by his blood,
Makes every sorrow yield them good.

Poor and afflicted, 'tis their lot ;
They know it, and they murmur not.
'T would ill become them to refuse,
The state their master deign'd to choose.

Poor and afflicted—yet they sing,
For Jesus is their glorious King.
Through sufferings perfect now he reigns,
And shares in all their griefs and pains.

Poor and afflicted—but ere long
They'll join the bright celestial throng ;
Their sufferings then will reach a close,
And heaven afford them sweet repose.

PRECIOUS TRUTH.

No. 4.

“WHOM SAY YE THAT I AM?”

Dear Reader, however the course of this world (which lieth in the wicked one, the prince of the power of the air) may array and classify the various ranks or orders of men, in the sight of God,—as regards eternity, there are but *two*—viz., believers and unbelievers—those who are passed from death unto life (John v. 24,) washed from their sins in the blood of the Lord Jesus (Rev. i. 5;) or those who are yet “dead in trespasses and sins”—(Eph. ii. 1,) under condemnation (John iii. 18,) whom the God of this world (the devil) hath blinded, lest the light of the glorious gospel of Christ should shine unto them (2 Cor. iv. 4.) If

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you do not belong to the one, you must of necessity be found with the other; and in this state nothing but destruction from the presence of the Lord can await you—Judgment is pronounced upon this world, and the prince of it (John xii. 31,) and not one tittle of the Lord's word can pass unfulfilled.

How truly blessed then is the privilege of being enabled to trust in the word of the living God, and to cast our care upon Jesus! The fear of judgment is then taken away, and light, and life, and liberty are ours: "Perfect love casteth our fear, because fear hath torment," and apprehending the love of him who loved us and gave himself for us, we shall desire no longer to live unto ourselves, but to spend, and be spent, in his service. These thoughts have now suggested themselves upon reading the 9th of

St. Luke, from the 18th to the 36th verse. Our blessed Lord, alone and in prayer with his disciples, inquires after the people's apprehension of his character, and shews their ignorance, that must terminate in death; on the part of such, no service to God is practicable. "Without faith it is impossible to please him: for he that cometh to God must believe that he is" (Heb. xi. 6;) for "this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3.) Our Lord therefore passes from the ignorance which the carnal mind will ever manifest; "for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7;) and puts this pointed question to his disciples, "*But whom say ye that I am?*" And now, dear reader, pause a moment—no man can rightly answer

this but as he is taught of God ; for
 “ no man can say that Jesus is Lord
 but by the Holy Ghost ” (1 Cor. xii. 3.)

Can you, then, with Peter say, *in spirit and in truth*, “ *the Christ of God ?* ” If so, rejoice in the Lord alway : and again I say rejoice ” (Philip. iv. 4 ;) “ flesh and blood hath not revealed it unto thee, but your Father which is in heaven ” (Matt. xvi. 17.) You are now not of the world, even as Jesus is not of the world (John xvii. 16,) for he has chosen you out of the world (John xv. 19 :) you are an heir of God and a joint-heir with Christ ; a new character has been put upon you, “ because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth ; whereunto he called you, by the gospel, to the obtaining of the glory of our Lord Jesus

Christ" (2 Thess. ii. 13, 14.) To the confession of this coming glory are you now called, and thus, through much tribulation, to enter into the kingdom of heaven. Our Lord, therefore, said unto them *all* (verse 23,) "If any man will come after me, let him deny himself, take up his cross *daily*, and follow me; for whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Justification by faith in the blood of the cross, *without the deeds of the law* (Rom. iii. 28,) must ever be offensive to the pride of man, "for the preaching of the cross is to them that perish foolishness" (1 Cor. i. 18.) They then, that are consistent witnesses unto the truth,—“that will live godly in Christ Jesus, shall suffer persecution” (2 Tim. iii. 12,) for the Lord has said, “Think not that I am come to send peace

on earth; I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household" (Matt. x. 34—36;) "for *all* that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life,"—is "not of the Father," but is of the world (1 John ii. 16.) The friendship of this world therefore, is enmity against God; and he that will be the friend of the world is the enemy of God (James iv. 4.) The Lord stood in the contempt of the world, and was hated by it, because he testified against it that its works were evil (John vii. 7;) and having left us an example that we should follow his steps, the world will hate us also, as we are faithful in testimony for him; for "the disciple is not

above his master, nor the servant above his lord: it is enough for the disciple that he be as his master, and the servant as his lord" (Matt. x. 24, 25.)

Jesus was, and is, the rejected man of the earth; "he came unto his own, and his own received him not" (John i. 11;) the husbandmen cast him out of the vineyard, and slew him, that the inheritance might be theirs (Luke xx. 14;) and thus separated from the earth (until the fulness of time, when he will restore all things) unto the resurrection-glory, whereunto he is himself risen, and has united his people, that knowing the exaltation he has put upon them, they may now readily go down into and meet the sufferings that testimony for him will induce. As they know him and the power of his resurrection, so will they readily enter into the fellowship of his suffer-

ings, and be conformed to his death (Phil. iii. 10.) Our Lord, therefore, contemplating the trials and afflictions that awaited their pilgrimage here, appears to desire that they should be strengthened and encouraged by a view of the glory that should be theirs, and unto which they were to testify. As if he would say, True it is, that, as my disciples, a period of trouble awaits you, for the world knows you not, because it knew me not (1 John iii. 1;) but be of good cheer, I have overcome the world; and that you should be ascertained of the character of the blessings that belong to you, verily I say unto you, "there be some standing here, which shall not taste of death, till they see the kingdom of God." Accordingly, in about eight days after these sayings, he opened to their view (so to speak) a miniature

representation of the church's glory, and they were eye-witnesses of *his majesty* in the holy mount—the fashion of his countenance was altered, and his raiment became white and glistening—And behold there talked with him two men, which were Moses and Elias, who appeared in glory. The one (Moses) the head, or representative of those who have fallen asleep in Jesus, the other the representative of those who shall be changed and caught up into the clouds to meet him in the air; and who both, when he shall appear, shall be like him, for they shall see him as he is (1 John iii. 2.)

While Peter, James, and John, as heads of the Jewish people over whom he shall reign in that day, in bodies of flesh, are prostrate before him in admiration and awe, uttering and yet knowing not the significancy of what

they utter) " Master, let us make three tabernacles, one for thee, one for Moses, and one for Elias " (for at the revelation of Jesus shall the feast of tabernacles be observed in its true excellency and glory ;) " then shall the church cease from all her wanderings and trials in this wilderness, and, entering into her glorious and everlasting rest, commemorate the triumph of him who hath brought her out of great tribulation, and sing the song of Moses, and of the Lamb for ever. And Israel, no longer a scattered and peeled people, but each one sitting under his own vine and fig-tree, none shall make them afraid ; for the mouth of the Lord of Hosts hath spoken it. They shall walk in the name of the Lord their God for ever and ever, and he " shall reign over them in Mount Sion from henceforth, even for ever " (Mich.

iv. 5,) for the tabernacle of God shall be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

With this precious prospect of glory, into which we are *even now* privileged to enter in *spirit*—for he "hath raised us up together and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6)—O believer in Jesus, how should we realize our true position, and be found strangers in the world, readily enduring hardness for his name-sake?—"for ye are dead, and your life is hid with Christ in God" (Col. iii. 3)—"buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4.) "Therefore, my beloved brethren, be ye

stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58.)

WHAT IS THE GOSPEL ?

The word "Gospel" means *good news, glad tidings*. It is not therefore the gospel (for it is not good news,) that we must either save or help to save ourselves by our works; for we *never did, and cannot* do a single work that could bear the examination of a holy heart-searching God, "in whose sight the very heavens are not clean" (Job xv. 15.) And therefore St. Paul

says, "By the deeds of the law there shall no *flesh* be justified" (Rom. iii. 20.)

It is not good news that we must be saved partly by the good works or intercession of others; *they* have been all sinners as we are, and if saved at all, were saved through the blood of Christ *alone*; for St. Paul says, that "all have sinned" (Rom. iii. 23.) And "the wages of sin (yes, of a *single sin*) is death," while "the *free-gift* of God is eternal life through our Lord Jesus Christ" (Rom vi. 23.)

It is not good news, that we may be the children of God, and in a state of grace to-day, and the children of wrath to-morrow; for then we could not have peace, but should continue full of slavish fear: but the gospel was intended to give settled peace and joy to the sinner's soul. And thus St. Paul says, "Being justified by faith, we *have*

peace with God through our Lord Jesus Christ" (Rom. v. 1.) And again, "Rejoice in the Lord alway" (Philip. iv. 4.)

But the true gospel of Christ is indeed good news, cheering to the heart. For what does the poor sinner want? Does he want *forgiveness*? The gospel says, "We have redemption through his blood, even *forgiveness* of sin" (Eph. i. 7.) Does he want to be *cleansed* from his sins? The gospel says, "The blood of Jesus Christ *cleanseth* from all sin" (1 John i. 7.) Does he want to be counted *righteous* before God? The gospel says, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5;) even as Abraham who "believed God, and it was counted unto him for righteousness" (Rom. iv. 3.) Does he want *salvation*?

The gospel says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be *saved*" (Rom. x. 9.) Does he want *everlasting life*? The Lord Jesus Christ says, "He that believeth on me, *hath everlasting life*" (John vi. 47.) Does he want to be kept until the end? Christ says, "My sheep hear my voice; and I *know* them, and they follow me; and I give unto them eternal life, and they shall *never* perish; neither shall any pluck them out of my hand" (John x, 27, 28.)

This gospel is indeed good news. This is the only one which can remove slavish fear from our hearts, and give us peace with God. This only can take away the natural enmity of our hearts towards God, and give us either desire or strength to serve

him ; and when we believe it, it produces love in our hearts towards him —“ We love him because he first loved us ” (1 John iv. 19 ;) so loved us as to give his Son to die for us, “ the just for the unjust, that he might bring us to God ” (1 Pet. iii. 18.) We become his children, as St. Paul says, “ Ye are all the children of God by faith in Christ Jesus ” (Gal. iii. 26 :) members of his blessed family for ever : *believing this*, we shall seek our Father’s glory, do our Father’s will, go about our Father’s business ; and knowing that we are not our own, but bought with a price (even the precious blood of Christ,) shall seek to glorify God in our bodies and spirits which are God’s (1 Cor. vi. 20.)

“ Search the Scriptures whether these things be so ” (Acts xvii. 11.)

PRECIOUS TRUTH.

No. 5.

THE KINGDOM OF THE LORD AND SAVIOUR JESUS CHRIST.

We have endeavoured in our last number, beloved brethren, to shew that the coming glory of the Lord and Saviour, and the establishment of his kingdom, is the blessed hope of the church, set before it by the Lord himself, that, apprehending its exaltation with him, it may, more readily, be found in testimony against the world, witnessing unto his approach in the only practicable path (the one he trod himself,) that of self-denial and suffering; and now (if the Lord will,) we would desire to trace more fully some of the plain statements of the Scripture, as to the character and circumstances

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of the glorious kingdom, that each for himself, definitely discerning what has been revealed, may live in the joyful hope of its speedy accomplishment.

To the mind that has tasted of the graciousness of Christ, *all* Scripture must be precious, for it "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 16, 17.) And surely the prophetic portions, so much and so long overlooked by many of the Lord's little ones, should form subjects—shall I say for special meditation and prayer? Yes,—inasmuch as "the testimony of Jesus is the *spirit of prophecy*" (Rev. xix. 10,) "whereunto ye do well to take heed, as unto a light that shineth in a dark

place, until the day dawn, and the day star arise" (2 Pet. i. 19,) for "the prophets have inquired and searched diligently, who, prophesied of the grace that should come unto *you*: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, *and the glory that should follow*" (1 Pet. i. 10, 11.) And now, while we should adore the unsearchable riches of the grace that gave Jesus to "taste of death for every man," it is our privilege to know that it was for the bringing many sons unto glory, that the Captain of their salvation was thus perfected; that both he that sanctifieth and they who are sanctified, should be all of one (Heb. ii. 10, 11.)

Much of the Lord's last conversation with his disciples was concerning his

coming, in the 14th, 15th, and 16th chapters of the Gospel of John; Let not your hearts be troubled (be borne above present circumstances,) ye believe in God, believe also in me. In my Father's house are many mansions. I go to *prepare* a place for you; and if I go, I *will come again*, and receive you unto myself. Ye now, therefore, have sorrow, but I *will see you again*, and your heart shall rejoice, and your joy no man taketh from you. "In the world you shall have tribulation; but be of good cheer, I *have overcome* the world" (John xiv. 1—3; xvi. 22, 23.) The preparation of a place, therefore, for his people appears to be, so to speak, a preliminary work, for he has overcome—through death, he has destroyed him that hath the power of death, that is the devil—that he might deliver them

who, through fear of death, were all their life-time subject to bondage (Heb. ii. 14, 15.) He hath ascended up on high, and led captivity captive, and received gifts for men (Psa. lxxviii. 18.) And the casting out of the usurper, the prince of the power of the air, from the high or heavenly places, appears to be an especial part of that work of preparation, for so we read in Rev. xii. 7, 8. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out *into the earth*, and his angels were cast out with him." The purifying of the heavenly places will go on

and will be perfected. This wondrous work of Christ appears to be also the full meaning of 16th chap. Leviticus. The holy or heavenly place where the altar of incense, candlestick, and shew bread were placed, and where in the anti-type the Church of the first-born *will minister*, is now being hallowed by the High Priest, even Jesus, who goeth in alone, the first-fruits of them that sleep. No one shall be in the tabernacle of the congregation, in the place of earthly service without, until he shall come forth to make atonement for the altar there—as in verse 19—he shall sprinkle it *seven* times with the blood (*i. e.*) perfectly cleanse and hallow it for *the sons of Levi*, when he shall purify *them*, that they may offer unto the Lord an offering in righteousness (Mal. iii. 3;) the order herein seeming to

be, that Christ's first work is the preparation of the holy or heavenly place for his Church, into which it shall be gathered as the first-fruits unto God (1 Thess. iv. 16, &c.,) and then purifying the place of his worship upon the earth, when the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old, and as in former years (Mal. iii. 4.) Accordingly Rev. xii. after declaring the casting out of Satan as we have seen, goes on in verse 10—"I heard a loud voice saying in HEAVEN, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

When this work is accomplished, when he that overcometh shall sit down with Jesus on his throne, as he has

overcome, and is set down with his Father upon his throne (Rev. iii. 21,) then shall he come forth, "whose goings forth have been from of old, from everlasting" (Mich. v. 2,) "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibcon, that he may do his work, his strange work; and bring to pass his act, his strange act" (Isa. xxviii. 21.) "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea" (Isa. xxv. 21, and xxvii. 1.) "Therefore wait ye (the

Jewish people) upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. *For then will I turn to the people (his ancients) a pure language, that they may all call upon the name of the Lord, with one consent.* From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering" (Zeph. iii. 8—10.) This then is he that cometh from Edom, with dyed garments from Bozrah, treading in his anger and trampling in his fury. For the day of vengeance is in his heart, and the year of his redeemed is come (Isaiah lxiii. 1, 4; see Joel iii. 2;

Zech. xiv. 2, 4 ; Isa. lxvi. 15, 16, 20.)

“The Lord my God shall come, and all the saints with thee” (Zech. xiv. 5 ; Jude 14—16 ; Rev. xix. 11, 15,) “them also which sleep in Jesus will God bring with him” (1 Thess. iv. 14,) when he shall come to be glorified in his saints (2 Thess. i. 10,) for the saints shall be with their Lord in the judgment—for they shall rule the nations with a rod of iron ; and break them to shivers, as a potter’s vessel, even as he has received of his Father (Rev. ii. 27.) Thus “to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord. In an acceptable time have I heard thee,

and in a day of salvation have I helped thee : and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages" (Isa. xlix. 7,8.) "His name shall endure forever : his name shall be continued as long as the sun ; and men shall be blessed in him : all nations shall call him blessed" (Ps. lxxii. 17.) "Sing and rejoice, O daughter of Zion ; for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. ii. 10—12.) As a king he shall reign and prosper,

and shall execute judgment and justice *in the earth*. "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**" (Jer. xxiii. 5, 6; Luke i. 32, 33.) "He shall stand and rule in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth" (Mich. v. 4.) "Thus saith the Lord, I am returned unto Zion, and will *dwell in the midst of Jerusalem*: and Jerusalem shall be called a city of truth" (Zech. viii. 3.) "I will save my people from the east country, and from the west; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people" (ver. 7, 8.) "Yea, many people and strong nations shall come to seek

the Lord of Hosts in Jerusalem, and to pray before the Lord" (ver. 22;) "and the Lord shall be king over all the earth: in that day there shall be one Lord and his name one" (Zech. xiv. 9; Ezek. xxxvii. 21, 28.) The King shall be seen in his beauty then; he shall bless the people like Solomon then, and uphold them (2 Chon. vi.) And as Solomon built cities and fenced them so that they dwelt safely (2 Chron. viii.) so in his days "my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. xxxii. 18.) As the word of knowledge was with Solomon, so upon the true Solomon shall the spirit of the Lord rest, "the spirit of wisdom, and of understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;.....with righteousness shall he

judge the poor, and reprove with equity for the meek of the earth" (Isa. xi. 2, 4; see Ps. lxxii.) In and over the scene of joy and gladness his saints (who now in the hour of his rejection confess him) shall have their exalted and glorious portion, for they, the holy city, the new Jerusalem, shall come down from God out of heaven, prepared as a bride adorned for her husband. The tabernacle of God shall then be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God (Rev. xxi. 2, 3.) And while Jacob shall take root downward, and bear fruit upward, blossoming and budding, and filling the face of *the world* with fruit (Isa. xxvii. 6;) and the Lord through their instrumentality shall gather out the harvest of the whole

earth to his everlasting praise, the church in the beauteous likeness of Jesus shall reign with him (Rev. v. 10; joint-possessors of the glory of which they are now joint-heirs (Rom. viii. 17;) the happy communicators of all blessing and joy from God in the holiest to the ends of the earth. "In that day I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel" (Hos. ii. 21.) So all things shall be ordered for a ceaseless and unwearying song of joy, and of praise for ever.

Beloved, then what manner of persons ought we to be, who now, trusting to the blood, are looking for this glory?—now sitting together in heavenly places in Christ Jesus, where

a Father's gracious purpose of love has raised us—not thinking our own thoughts or speaking our own words, but anticipating that song of praise in full assurance of faith which we shall then sing without impediment, we should be found as strangers and pilgrims in a condemned world, looking for, and hastening unto the coming of the day of God, and anxiously desiring that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ, “who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus ii. 14.)

PRECIOUS TRUTH.

No. 6.

THE DAYS OF NOAH AND THE DAYS OF THE SON OF MAN.

DEAR READER—You have heard of the flood of water in which the world was once drowned, because of its wickedness: and do you think that it is any better now, than it was then? No; the world is as bad as it was in the days of Noah, and grieves the Lord's heart continually.

In the days of Noah "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;) but the world is just as bad now, for "we know," says the Apostle John, "that we are of God, and *the* WHOLE

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world lieth in wickedness" (1 John v. 19.)

In the days of Noah, God gave a warning that he would destroy the earth with a flood (Gen. vi. 7, 17;) and God has now given a warning that the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up (2 Pet. iii. 10.)

In the days of Noah, God's warning was not valued by the world; "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." And the Lord Jesus says that "*so shall it be also in the days of the Son of Man*" (Luke xvii. 26, 27.)

In the days of Noah, many were lost; "*all in whose nostrils was the*

breath of life, of all that was in the dry land, died" (Gen. vii. 22;) and the Lord Jesus says, that "wide is the gate, and broad is the way, that leadeth to destruction, and *many* there be which go in thereat" (Matt. vii. 13.)

In the days of Noah, "*few*, that is, eight souls were saved by water" (1 Pet. iii. 20;) and now, says Christ, "strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it" (Matt. vii. 14.)

In the days of Noah, there was but *one* place of safety, and that was the *ark* (Gen. vii. 23;) and now, there is but *one* way of salvation, and that is in *Christ*; for "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12.)

There was safety in the ark for

whoever was in it; and there is salvation in Jesus for whoever believes in him; for "to him give all the prophets witness, that through his name *whosoever* believeth in him shall receive remission of sins" (Acts x. 43.) None could perish who were in the ark, for the Lord shut them in (Gen. vii. 16;) and when he shutteth no man openeth (Rev. iii. 7;) so Christ's sheep can never perish; for, says he, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John x. 28, 29.)

Whatever character any man had, if he was not in the ark, he was drowned; so now, whatever character any man has, if he is not a be-

liever in Jesus, he is lost; for the scripture says, "He that believeth not shall be damned" (Mark xvi. 16.)

Noah believed that the flood was coming, not because he saw any sign of it, for he saw no sign of it, but simply because God said it. "*By faith* Noah was warned of God of all things NOT SEEN AS YET" (Heb. xi. 7;) and so we are taught to "*walk by faith, not by sight*" (2 Cor. v. 7;) for heaven and earth shall pass away, but God's words shall not pass away (Mark xiii. 31.)

Noah could have no peace in believing that the flood was coming, if he did not believe that he would be safe in the ark—and we can have no peace in believing that judgment is coming, if we do not believe that we have been delivered through Jesus (1 Thess. i. 10.)

If Noah thought he might be lost, while in the ark, he would have doubted the truth of God's faithful promise; and so says the Apostle John, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that *God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.* These things have I written unto you that believe on the name of the Son of God; *that ye may know that ye have eternal life,* and that ye may believe on the name of the Son of God" (1 John v. 10—13.)

There was no more reason to believe that a flood would come, than

that the ark would be a safe retreat from it—for the only proof there was of either was the word of God—and there was as strong a statement of the one as of the other, and therefore as strong a proof; and so now, there is no more reason to believe that God will condemn a single sinner, than that he never will condemn a believer in Jesus; for we only know either truth from the faithful word of God; and the same assurance is given of one as the other.

He that believeth on the SON HATH everlasting life,

And he that believeth not the Son shall not see life (John iii. 36)

He that believeth on Him is not condemned:

But he that believeth not is condemned already (John iii. 18.)

If believers in Jesus, then, are sure that unbelievers will be condemned,

because the word of God says, "he that believeth not is condemned already;" so may they also be sure that they themselves shall not be condemned, because the same faithful word says that "he that believeth on the Son hath everlasting life."

Then, dear reader, your greatest blessing in heaven or in earth is, that you should be a believer in Jesus, for then you are so safe that you cannot possibly be safer, "your life is hid with Christ in God" (Col. iii. 3.) Your life is as safe as the life of Jesus; for he has promised, "Because I live ye shall live also (John xiv. 19.)"

Then, dear christian brethren, as the ark was lifted up from the earth, out of the place of death and judgment, and always kept above the surface of the destroying flood; so

shall the saints, precious to their Lord, be lifted up in the clouds, to meet their Lord in the air, and so shall we ever be with the Lord (1 Thess. iv. 17;) and then will be the judgment of the quick, or living in the earth, while the ransomed Church is set in glory, with its glorious Head, in heavenly places (Eph. ii. 6.)

As Noah repossessed the earth, when it was cleansed by the waters of the flood, and received dominion over it as the gift of God (Gen. ix. 1, 2,) so when Christ shall cast out of his kingdom all things that offend and them that do iniquity (Matt. xiii. 41,) the saints shall reign on, or *over* the earth (Rev. v. 10;) and the holy city new Jerusalem shall come down from God, out of heaven, prepared as a bride adorned for her husband (Rev. xxi. 2.)

There is no terror for the saints, at the Lord's coming, and therefore they are not afraid of it ; but there is great glory for the saints at the Lord's coming ; and, therefore, they look for it, and long for it. The saints, at Thessalonica, " turned to God from idols, to serve the living and true God, and TO WAIT FOR HIS SON FROM HEAVEN, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. i. 9, 10.) The Apostle Paul said that the Lord, the righteous Judge, would give him a crown of righteousness at that day ; and not to him only, but *unto all them also that love his appearing* (2 Tim. iv. 8.) The promise is made that "*unto them that look for Him* shall he appear the second time without sin unto salvation" (Heb. ix. 28.)

The Lord Jesus closes the book of Revelation by promising, "Surely I come quickly; Amen;" and the Apostle John replies, "Even so, come Lord Jesus;" and let all the Lord's people say Amen, and Amen.

NOTE.

"The day of judgment" is "the day of the Lord"—with whom one day is as a thousand years, and a thousand years as one day (2 Pet. iii. 8.) Part of the judgment will be at the commencement of the day, and be followed by the blessed reign. Part of the judgment will be at the end of the day, and be followed by the new heavens, and the new earth.

In the flood, and consequent blessing, we have a type of each of those judgments and blessings.

The searching the scriptures, whether these things are so, may be an interesting study for some of the Lord's children who have not seen them.

The judgment of the nations in Matt. xxv.

31, &c. is at the commencement of the day of the Lord, and also most of the judgments of that great day.

The judgment of the dead in Rev. xx. 11 to 15, will be at the end of the thousand years—also the burning of the earth in 2 Pet. chap. iii. appears to be at the close of the day.

POETRY.

Like as the days of Noah were,
 So shall they also be,
 When Christ, the Son of Man, shall come,
 Whom every eye shall see.

Before the flood, they eat, they drank,
 And married day by day ;
 And knew not, till the deluge came,
 And took them all away.

So now men live, and buy, and sell,
 And peace and safety cry,
 Not knowing, in their unbelief,
 That Christ, the Lord, is nigh.

Noah believ'd God's faithful word,
 He had no other light ;
 So, now, the saints should walk by faith,
 But not at all by sight.

Then, few were saved in the ark,
 When all the world were drown'd ;
 So, now, the way of life, in Christ,
 By very few is found.

The ark, the ark, and it alone,
 Was safety in the flood ;
 So Jesus, and no other name,
 Saves sinners by his blood.

Noah esteem'd the ark so much,
 He left the earth as dross ;
 So precious now is Jesus Christ,
 That all things else are loss.

And if the ark, of gopher wood,
 Prov'd mercy from above,
 How much more the work of Christ,
 Proclaims that " God is Love."

All in the ark were very safe,
For God had shut them in ;
So all Christ's sheep are in his hand,
And none can pluck from him.

Would Noah doubt God's faithful word,
By fearing he might die ?
So now to doubt Christ's precious blood,
Would be to make God lie.

And if dependance could be placed
Upon an ark of wood,
How confidently may we rest
In Christ, the mighty God.

The ark was toss'd about with waves,
While all within had rest ;
So mighty billows roll'd o'er Christ,
Lest we should be oppress'd.

And as the ark in safety rose
Above the wat'ry deep ;
So shall the living saints arise,
With all who are asleep.

But as the ark came down again,
When did the flood subside ;
So shall the church with Christ come down,
Adorned as his bride.

The Lord consign'd the cleansed earth
To righteous Noah's sway ;
So shall the saints with Jesus reign,
In his millennial day.

The world thought Noah was very poor,
Whom God did richly bless ;
So now the saints, who nothing have,
Then all things will possess.

The world then thought that it was rich,
But soon it pass'd away ;
So now the glory of the earth
Will end in sad dismay.

Whatever portion Noah kept,
Was in the ark secure ;
So nothing now, but what's in Christ,
Shall be for ever sure.

May we our portion have in Christ,
And all things else refuse ;
That when the world shall pass away,
We nothing then can lose.

And may our loins be girt about,
And our lights made to burn ;
That we ourselves may be like men
Waiting their lord's return.

Oh, then how blessed shall we be,
With all our hearts' desire,
Beholding Jesus, face to face,
Whom all in heav'n admire.

" Quickly I come," he testifies,
Even so, Lord Jesus, come ;
Come, take thy weak and scatter'd saints,
And bring them to their home.

PRECIOUS TRUTH.

No. 7.

PRINCIPLES OF TRUTH.

For "them that are sanctified in Christ Jesus, called to be saints, with all that, in every place, call upon the name of Jesus Christ our Lord, both their's and our's."—
1 Cor. i. 2.

THE compiler of the following little sentences found them so searching to his own conscience, and so profitable, that he commends them to his brethren, in the name of the Lord Jesus Christ, trusting that we may be all taught by the Holy Spirit, out of the word of God, that they are the truth of God, and that we may hold them in power for ourselves, and seek that

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those of our brethren who have obtained like precious faith, may also walk in them, and in every truth that has been given for our guidance ; and so much the more as we see the day approaching.

When the Bridegroom comes, none but those who have the oil can rejoice before him. The foolish virgins will be Satan's great crown in that day. If believers in Jesus, the oil is ours—the Spirit is ours—all things are ours. Satan disputes it, and often tries us sorely ; but victory is ours, for Jesus is ours. The Lord gives us more love for each other, because we can each see in the other the property of Him who loved us and washed us from our sins in his own blood, and hath made us unto our God, Kings, and Priests. To Him be glory and dominion for ever and ever.—*Amen.*

What marks the great character of new life in the souls of God's children is, communion with God.

The Spirit of God dwells in believers, giving them power of communion with the Son of God.

The first step of decay in any individual Christian is, leaving his communion with the source of strength.

The gifts of God are only blessings as they lead to him who is the source of blessing; and the way in which Satan uses God's gifts for his own evil purposes, is to get us to enjoy the gift apart from him who gives it.

The blessings we receive are no blessings, unless we can get above the

blessings to the hand that gives them ;
 the secret power of valuing them is in
 communion with Jesus.

We should ask our hearts to see is
 there any one hard thought that we
 have against a brother ; for in that
 communion is checked.

Any attempt to bring in anything
 between the saint and God, as stand-
 ing between him and God to hinder
 communion, is Satan's active device ;
 and this from the beginning has been
 his effort.

Every child of God has the Spirit,
 and has only to watch that it be not
 hindered by the flesh.

The constant tendency of our hearts

is to grow weary of watching ; and then the flesh comes in.

What is done in the flesh is not for God's glory ; it may be overruled by him for his glory ; but so far as we are concerned it goes for nothing.

Christian obedience is obedience to the mind of Christ in communion with God.

Obedience in the flesh is disobedience to God.

Simple obedience is effected by God's putting us where we know nothing, but giving us to act in the Spirit which knows every thing, and this will always be right.

Disobedience to anything we know,

is, as it were, shutting the windows to keep out light from our souls ; but obedience to what we know, is, as it were, opening the windows to let in more light.

There are a thousand things in the life of a Christian that he will get no direct rule for in the Bible, because the New Testament is a book of principles and not a book of laws.

Real humiliation is exhibited, not in the greatness of what we do, but in the principle of obedience.

Faithfulness to ourselves is faithfulness to others.

A Christian is bought with a price, and has nothing to do but to glorify God.

There are two ways in which Satan acts ; by power in the world, and by deceit in the Church.

A Christian has flesh as well as spirit ; and getting advantages in the world is the Devil's gift ; and a gift blinds the eyes of the wise.

One of Satan's devices is to bring us to something that God would give us, but not in God's way ; and that is the principle of apostasy.

Satan tempts the saints to seek to be like Lot, when they ought to be like Abraham ; to seek to be earthly-minded instead of heavenly-minded characters.

A man says, What harm is there in

the well-watered plains of Jordan ?
Are they not the gift of Providence ?
I answer ; The Devil has planted
Sodom in the midst of them.

Is God an adequate portion for his
people ? If he is, it turns every thing
into blessing.

If all the powers of hell rose up
against us, we must be blessed while
following Jesus.

If we were always abiding in Christ,
because of having his truth always at
hand, our lives would be one succession
of victories in going through the do-
minions of Satan.

We want to have the truth trans-

planted from the letter of the word to our own souls.

God gives us truth, not to play with it, but to be food for our souls in going through this barren wilderness.

If we have grace to walk in what we have, and not assume more, we shall get more; the exhibition of what we have, and the confession of weakness in what we have not, is what God will bless, and what he is honoured in.

The foolish virgins were separated from the wise, not by the Lord, but by their want of oil: they could not go on, because they had not that which was called for.

The tendency of the flesh is to

apostatize ; and they who, being unrenewed, profess truth, but have it not, must apostatize from it.

If love waxes cold, one can do nothing but slip into the world.

When love to our brethren fails, it proves the want of the Spirit of God.

When we think we are dealing with people, God is dealing with us, and proving what is in us, whether love is in us.

The hardest blow that God ever gave was love. If I go and rob a person, and he will do a kindness to me, it will break me to pieces.

Nothing that was done to Jesus

brought out anything but love. He loved until they put him to death: if loved failed, he would have failed, for "God is love." Infinite love goes on until it draws out infinite hatred, and then comes righteousness, and the evil is removed.

A Christian man should rather suffer two millions of evils than resist one.

The way to glorify God before others, is to exhibit truth in such a form as that they may be drawn out by its attraction.

Doing things in affectation is the worst form of pride.

I cannot be quickened, if taught rightly, without being at peace; for

if I am quickened, I am forgiven all trespasses.

Redemption gives nothing but joy ; but the principles of regeneration always lead into suffering.

The principles of regeneration make us cry out for forgiveness, but the knowledge of redemption makes us rejoice that we are forgiven.

Christ's sheep cannot be plucked out of his hand ; but they can be scattered, though their spirits will be saved in the day of the Lord.

We are called to the fellowship of Christ's sufferings, by mourning over the degradation now put on the name of Jesus.

“OUT OF WEAKNESS WERE MADE STRONG.”—Heb. xi. 34.

“I will draw unto thee, to the river Kishon, Sisera the Captain of Jubin’s army, with his chariots, and his multitude; and I will deliver him into thine hand.”—Judges iv. 7.

The Lord’s plan to deliver his people is to draw out wickedness against them in all its force: this is exceedingly alarming in itself, but it is God’s way of delivering, because the effect is to break down the flesh, to show that we have no strength at all; and this is our victory, for then the question is between God and Satan, not between us and Satan.

In Egypt the Lord delivered the Israelites, by bringing all Pharaoh’s host against them; they saw that they

had no strength themselves, and they cried unto the Lord, and they were comforted with the promise—"The Lord shall fight for you, and ye shall hold your peace."—Ex. xiv. 10—14.

In the time of Jehoshaphat, the children of Israel were like two little flocks of kids, but the Syrians filled the country; but the Lord promised, "I will deliver this great multitude into thine hand, and ye shall know that I am the Lord."—1 Kings xx. 27, 28.

The Jews had a country on earth, and he that killed them would remove them from earth—but the saints are strangers on earth, having their country in heaven; therefore they need not the same kind of deliverance the Jews did, and should not look for it.

The prince of the power of the air, the rulers of the darkness of this world and spiritual wickedness in heavenly places, are the enemies of the saint, trying to hinder heavenly-mindedness and to keep from communion with Jesus.

If the weakest saint is only leaning on Jesus, he is stronger than all the powers of Satan, because Jesus is stronger.

May he who works in his people to will and to do of his good pleasure work out his own truth, each day, in our souls, delivering us from that great work of Satan, a form of godliness without power.

THE CHILD.

QUIET, Lord, my froward heart,
 Make me teachable and mild;
 Upright, simple, free from art,
 Make me as a weaned child;
 From distrust and envy free,
 Pleas'd with all that pleases thee.

What thou shalt to day provide,
 Let me as a child receive;
 What to morrow may betide,
 Calmly to thy wisdom leave;
 'Tis enough that thou wilt care:
 Why should I the burden bear?

As a little child relies
 On a care beyond his own;
 Knows he's neither strong nor wise;
 Fears to stir a step alone:
 Let me thus we thee abide,
 As my Father, Guard and Guide.

PRECIOUS TRUTH.

No. 8.

Extracts from the Letters of Samuel Rutherford, written about Two Hundred Years ago :—

CHRIST'S cross is the sweetest burden that ever I bare : it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbour.

Hold fast Christ, but take his cross and himself cheerfully ; Christ and his cross are not separable, in this life, however they part at heaven's door, for there is no room for crosses in heaven : crosses are but the marks of our Lord Jesus, down in this stormy country, on this side death ; sorrow and the saints are not married together.

ther; or suppose it were so heaven will make a divorce.

To be crucified to the world is not so highly accounted of by us as it should be: how heavenly a thing is it to be deaf and dead to this world's sweetest music.—I know it is little this world can take from me, and as little it can give me.

I exhort you in the Lord to go on in your journey to heaven, and to be content with such fare by the way, as Christ and his followers have had before you: the Lord hath not changed the way to us, for our ease, but will have us follow our blessed Guide.

Make others to see Christ in you, moving, doing, speaking, and thinking; your actions will speak of him, if he be in you.

There is an instinct in the newborn babes of Christ, like the instinct

of nature that leads birds to build their nest, and bring up their young, and love such and such places as woods, forests, and wildernesses, better than other places: the instinct of nature makes a man love his mother country above all other countries; the instinct of renewed nature and supernatural grace, will lead you to such and such works, as to love your country above—to sigh to be clothed with your house not made with hands—and to look upon your lodging here below with a pilgrim's eye, which casteth a disdainful look upon this passing scene; his heart crying with his eye—"Fy, fy, this is not like my country."

When Christ giveth me power to look upwards, it is one of my greatest wonders that earth and clay have such charms for souls not made of clay, and that we should make such an idol of

this earth, as that it should wrong Christ of his love.

Go where you will, your soul will find no rest but in Christ's bosom: enquire for him, come to him, and rest you on Christ the Son of God; I sought him, and I found in him all I can wish or want.

Let not the world be your portion; what have you to do with dead clay? You are a child of God, therefore set your heart on the inheritance.

What a difference, saints, when they have sap at their roots, find between themselves and withered professors; crosses and storms cause them to cast their blossoms and leaves: poor worldings! what will you do when your short day's laughter is ended?

I find it would be no art, as I see now, to make hypocrisy seem a goodly web, and to go through the market

as a saint among men, and yet steal quietly to hell without observation ; so easy is it to deceive men. Men see but as men, and they call ten twenty, and twenty an hundred, but to be approved of God is not ordinary mercy.

Lose not sight of Christ in this cloudy and dark day ; learn not from the world to serve Christ, but ask himself the way ; the world is a false copy and a deceitful guide to follow.

All come not home at night who suppose they have set their faces heaven-ward : it is a woeful thing to die, and miss heaven ; how many a mere professor's candle is blown out and never lighted again. I see ordinary profession, and to be ranked among the children of God, and to have a name among men, is now thought enough to carry professors to heaven ; but certainly a name is but

a name, and will never endure the blast of God's storm.

Many, now, take Christ by guess, therefore, I say, be sure you take Christ himself; his sweet working in the soul will not lie, it will soon tell whether it be Christ indeed whom you have met with; and I think your love to the saints speaketh that is he.

The day of the Lord is at hand, and all men shall appear as they are: there shall be no borrowed colours in that day; men borrow the lustre of christianity, but how many counterfeit masks will be burned in the day of God.

How many do I see who sow only to the flesh, alas! what a crop will that be.

I find this world, when I have looked upon it at both sides, is but a fool's idol; Lord, let it not be the nest that

my soul buildeth in ; this world, in its gain and glory, is but the great and notable deceiver that all the sons of men have been beguiled with these five thousand years.

Build your nest upon no tree here ; for you see God hath sold the forest to Death ; and every tree upon which we would rest is ready to be cut down, to the end we may flee and mount up and build upon the rock.

You are from home while here ; you are not of this world ; there is something in store for you, which is worth the having ; all that is of this world is condemned to die.

A forfeiture of the saint's part of worldly happiness is not such a real evil as our blinded eyes conceive.

I thank God, because he has taught me in my wilderness, not to divide Christ, nor intermix him with creature

vanities, nor spin his sweet love in one thread with the world and the things thereof.

It is violence to corrupt nature for a man to be holy—to lie down under Christ's feet, to quit will-pleasure, worldly love, carthly hope, and a hankering of heart after this over-gilded world, and to be content that Christ trample upon all.

This body of sin and corruption embitters and poisons all our enjoyments. O, that I were where I shall sin no more! who of the children of God have not cause to say, that they are weary of this vain life, and long, like a sick man, to go to bed and enjoy rest: glad may their souls be that are safe over the water, Christ having paid their passage. I know no obligation the saints have to this world, seeing we fare but upon the smoke of

it : all our part of the table is scarce worth a drink of water ; O, then let us pull up the stakes of our tent, and be moving towards our true home, for here we have no continuing city !

Only let us not grow weary ; the miles to that land are fewer and shorter than when we first believed !

Those who by faith see the invisible God, and the fair city, make no account of present losses and crosses.

I wish our thoughts were, more frequently than they are, upon our country ; heaven casteth a sweet perfume afar off, to those who have spiritual senses.

How loath are we to forego our weights and burdens, that hinder us to run our race with patience. It is no easy task to displease and offend nature, that we may please God. It is hard to win one foot or half-an-inch

out of our own will, or our own ease, and worldly lusts, and so to deny ourselves, and say,—It is not I, but Christ—not I, but grace—not I, but God's glory—not I, but God's love constraining me—not I, but God's word—not I, but Christ's commanding power.

To be without complaints of weakness, is for heaven, and angels who never sinned, not for Christianity in Christ's camp on earth.

Go on in the strength of the Lord, and put Christ's love to the trial, and put upon it burdens, and then it will appear love indeed; we employ not his love, and therefore we know it not.

Truly it is a glorious life to follow the Lamb; but when you see him in his own country at home, you will think you never saw him before.

More I can neither wish, nor pray, nor desire for you, than Christ, singled

and chosen out from all created good things, even though wearing a crown of thorns. I am sure the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not half of what we love, when we love Christ.

I would not have believed that there is so much in Christ as there is. It is little to see him in a book; men talk of Christ by the book and tongue, and no more: but to draw nigh to Christ is another thing.

Whatever creature you find to have no savour of Christ, let it have no more relish for you, than the white of an egg.

That Christ and a sinner should be one, and share heaven between them, is the wonder of salvation; what more could love do?

Let hell and the powers of hell be let loose against me to do their worst;

I care not, so that Christ, and his Father, and my Father, be magnified in my suffering.

I find that when the saints are under trials and well humbled, little sins raise great cries in the conscience : and in prosperity, conscience is a pope that gives dispensations, and great latitude to our hearts.

Sinning against light will put out your candle, and stupify your conscience, and bring upon it more covering, and less feeling and sense of guiltiness ; and when that is done, the Devil is like a mad horse that hath broken the bridle, and runneth away with his rider whither he listeth.

I find this use of suffering, that Christ's winnowing separateth the chaff and corn of the saints, and discovereth our dross from his gold, so that corruption and grace are so discerned,

that Christ saith in the furnace,—
 “This is mine, and this is yours.”

Our fair morning is at hand; the day-star is near the rising, and we are not many miles from home; what matter of ill entertainment in the smoky inns of this miserable life? we are not to stay here, and we shall be dearly welcome to Him whom we go to.

MOSES A TYPE OF CHRIST.

*“For Moses truly said unto the fathers,—
 A Prophet shall the Lord your God raise up
 unto you of your brethren, LIKE UNTO ME;
 him shall ye hear in all things, whatsoever he
 shall say unto you; and it shall come to pass
 that every soul, which will not hear that Pro-
 phet, shall be destroyed from among the peo-
 ple.”—Acts iii. 22, 23.*

When Moses came as Israel's friend,
 His brethren cast him out:
 When Jesus came unto his own,
 His own received him not.

Acts vii. 23—28; John i. 11.

“ Who made thee ruler and a Judge ?”
 To Moses was their word :
 “ We will not have this man to rule,”
 They said to Christ our Lord.

Acts vii. 27 ; Luke xix. 14.

Rejected Moses went away,
 Thus treated with disgrace :
 So Christ the Lord has likewise gone,
 And left the Jewish race.

Acts vii. 29 ; Matt. xxiii. 38.

But Moses then took care of sheep,
 Within a stranger's land ;
 So now poor Gentile wand'ring sheep,
 Are kept in Jesu's hand.

Ex. iii. 1 ; John x. 27, 28.

As Moses married far away,
 Cast off by Israel's pride ;
 So Jesus sought poor Gentiles out,
 And took them for his bride.

Ex. ii. 21 ; Eph. ii. 10—13 ; v. 23.

To Moses Midian's land was strange,
 The land thought him so too ;
 So is this world to Jesus now ;
 Ah ! is it so to you ?

Ex. ii. 22 ; John xviii. 36.

When Moses and his wife were one,
 She was a stranger then :
 So oneness with our living Head,
 Now separates from men.

Ex. xviii. 2—6 ; 1 Pet. ii. 11.

But all this time poor Israel lay
 Beneath the tyrant's frown ;
 So still Jerusalem lies waste,
 And still is trodden down.

Ex. ii. 23 ; Luke xxi. 24.

At length their cry came up to God,
 He saw them sigh and weep ;
 And so again when Israel cries,
 The Lord will wake from sleep.

Ex. ii. 23—25 ; Psa. lxxviii. 65.

This Moses, whom they once refus'd,
Was sent in their distress ;
So Jesus, whom they crucified,
Again will come to bless.

Acts vii. 35 ; Zech. xii. 10 ; xiv. 3.

The Lord will come, with all his saints ;
O may I of them be :
Yes, Lord, I know thy precious blood
Has ransom'd even me.

Zech. xiv. 5 ; Heb. x. 14.

PRECIOUS TRUTH.

No. 9.

THE PASSOVER—Exod. xii.

“Christ our Passover is sacrificed for us.”—1 Cor. v. 7.

WHEN the children of Israel, who were the people of God, were taken out from among the Egyptians, who were the people of Satan; the Lord brought the Israelites into great blessing, but overthrew the Egyptians with great destruction; and so it is now: the Lord is gathering out believers in Jesus, as his own people, from the men of the world, who are Satan's people; to bring believers into everlasting blessing, but to destroy unbelievers with everlasting ruin (2 Thes. i. 6—10.)

But before the day of the judgment of Egypt came, the Lord,
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in his love, first provided a way of escape for his own people Israel: and so now, before the day of the judgment of the world comes, the Lord has provided an infinitely greater way of deliverance from the infinitely greater destruction that is so near at hand.

The Lord directed Israel as the way of their deliverance, to take *a lamb—a lamb without blemish*—to *kill the lamb*, and to strike the *blood* on the two side-posts, and on the upper door-post of their houses (Ex. xii. 1—7;) and for our deliverance now, the Lord, in his great love, has given “his only begotten Son” (John iii. 16,) “*the Lamb of God*” (John i. 29,) “*as a Lamb without blemish and without spot*” (1 Pet. i. 19,) to be brought “*as a Lamb to the slaughter*” (Isa. liii. 7,) that we might have “redemp-

tion through his *blood*, the forgiveness of sins" (Eph. i. 7.)

The lamb of the Israelites was called "the Lord's *passover*" (Ex. xii. 11,) because, at the time of judgment, when the Lord smote with death all the first-born in the land of Egypt, he then passed over the houses of his own people, that not one of them died (Ex. xii. 13;) and so Christ is now called our *Passover*, who has been sacrificed for us (1 Cor. v. 7,) because "he that believeth on the Son hath everlasting life".....and shall not come into condemnation, but "is passed from death unto life" (John iii. 36; v. 24.)

The Lord did not spare the Israelites because of their goodness, for they were not good; nor did he cut them off because of their sin, though they were sinners: he looked not for

their goodness—he looked not at their sin—but he looked at the blood of the Lamb that was slain, and therefore he spared them; he said “*When I see the BLOOD, I will pass over you*” (Ex. xii. 13;) thanks be unto God, so it is now; for “God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being *now* justified by his *blood*, we shall be saved from wrath through him; for if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life” (Rom. v. 8—10.)

Before the time of judgment came, the Israelites were directed by the Lord *to eat the flesh* of the Lamb that was slain; and so says Jesus, our blessed Lamb—“*Except ye eat the*

flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed" (John vi. 53—55.) The Lord here teaches us the blessedness of spiritual communion between himself and our souls, the living fellowship with the Lord Jesus Christ, as shown to be ours, through the indwelling of the Holy Spirit, who takes the things of Christ, and shows them unto us (John xvi. 14.) This is more than mere knowledge; this is to be "taught of God" (John vi. 45.) This is to *taste* that the Lord is gracious (1 Pet. ii. 3.) This is to *know* "the things that are freely given to us of God" (1 Cor. ii. 12.) This is to be as the

wise virgins, with *oil* in our vessels (Matt. xxv. 4;) this is to have Christ *in* us (2 Cor. xiii. 5;) in a word, this is to be *alive* from the dead (Eph. ii. 5.) Dear reader, rest in no religious knowledge short of knowing Christ as your own Saviour; beware of a form of godliness without power (2 Tim. iii. 5;) any learning short of laying hold on Christ in our souls, will be but "ever learning and never able to come to the knowledge of the truth" (2 Tim. iii. 7;) it will be but having a name to live while dead (Rev. iii. 1.) When death comes, this will never take away the sting; when Christ comes, it will never give confidence; but the knowledge of the Lord Jesus Christ as ours gives us to know that our *sins are* forgiven for his name's sake (1 John ii. 12:) we thus learn more of the

evil of our hearts, but yet are not in despair, because of the knowledge of what Jesus is for poor vile sinners such as we are. The Lord directed that no *stranger*, or *foreigner*, or hired servant should eat the passover (Ex. xii. 43—45;) and Christ tells us that the sheep know not the voice of *strangers* (John x. 5;) and the children of God well know that all the time they were living as *strangers* from the covenants of promise, they never had their poor souls fed on the bread of life; but yet the poor stranger was not cast off, for the Lord graciously allowed the stranger, *when he was circumcised*, to eat the passover, and that then he should be as one born in the land; and so it is with us, in the Lord's mercy; we, who were out-cast, are no more strangers

and foreigners, but fellow citizens with the saints, and of the household of God (Eph. ii. 19 ;) “ for we are the *circumcision*, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Ph. iii. 3 ;) may it be so with us indeed.

When the Israelites ate the flesh of the lamb, the Lord directed that they should eat with it *unleavened* bread; no part of their directions was more dwelt on than this; the Lord repeats it ten times; leaven was not to be found in their houses; whoever eat leavened bread was to be cut off from the congregation: they were not only to eat unleavened bread, the night the lamb was slain, but for seven days, and to kept it out of their houses all that time (Ex. xii. 8, 15 to

20.) The Spirit of God, in the New Testament, gives us similar direction now: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 6 to 8.) Leaven represents malice and wickedness; unleavened bread represents sincerity and truth. In this we learn what is very blessed, that he on whom we feed*

*The unleavened bread refers to the sincerity and truth in Christ, and not in the Israelites. The ordinances that typified Christ were offered with unleavened bread,

“is holy, harmless, undefiled, and separate from sinners” (Heb. vii. 26;) therefore, in our communion with him, we should keep ourselves unspotted from the world (Jam. i. 27;) “for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth

to show his perfect character; but the ordinances that represented the people of God were offered with leaven, to show the taint of malice and wickedness that belongs to them, while it is put away by the sacrifice of Christ. The *blood* always refers to Christ, and therefore never could be offered with leaven (See Ex. xxiii. 18; xxxiv. 25;) but the feast of *first fruits* should be offered with leaven (See Lev. xxiii. 17,) because this feast was a type, not of Christ, but of the Church (See Jam. i. 18 — Rev. xiv. 4.

with an infidel (or an unbeliever?) and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 14 to 18.)

The Lord also directed the Israelites, when eating the flesh of the lamb, to eat it with bitter herbs. The bitter herbs represent the suffering of Christ, and the eating them represents the believer's fellowship

with Christ's suffering (Ph. iii. 10 :) "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Ph. i. 29 :) we are "joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 17.) O that this may be more than mere knowledge with us !

The Israelites were directed to eat the flesh of the lamb with their *loins girded*, their shoes on their feet, and their staff in their hands, (Ex. xii. 11,) thus shewing that Egypt was not their home, but that they were ready at the Lord's call, to leave it, and set out for the place of their rest, in the land flowing with milk and honey ; and so says Christ now, "*Let your loins be girded*

about, and your lights burning, and ye yourselves like unto men that wait for their Lord," (Luke xii. 35, 36.) The world is not our home. Christ has gone to prepare a place for us— (John xiv. 2.) "There remaineth a rest for the people of God," (Heb. iv. 9 ;) "for here have we no continuing city, but we seek one to come" (Heb. xii. 13).

When the Israelites had the blood of the lamb on their door posts, and had fed on the lamb, with the unleavened bread and the bitter herbs; then, suddenly, *at midnight*, while the Egyptians were sleeping in unbelieving security, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born

of cattle (Ex. xii. 29.) And so, when all the redeemed of the Lord shall be gathered out to stand in the security of the blood of sprinkling, then "the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." (1 Thes. v. 2, 3.)

But the night which was full of sorrow to the Egyptians was full of joy to the Israelites; the night in which this world's glory was about to be taken from the Egyptians, the glory of God was about to be manifested to the Israelites; and so it will be in the day of the Lord's coming; the joy of the world will be turned into sorrow (Luke vi. 25,) the sorrow

of the saints will be turned into joy (Luke vi. 21, John xvi. 22.) The glory of the world shall pass away, (1 John ii. 17;) the glory of the saints will commence, (2 Thes. i. 10:) "weeping may now endure for a night, but joy will then come in the morning" (Ps. xxx. 5.) "I reckon then that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. viii. 18.)

As the Israelites spent their night up awake, feeding on their lamb, in believing security, and waiting for deliverance (Ex. xii. 8;) so should we be found, in this dreary and dark night securely feeding on Christ, as our precious lamb, and waiting for the coming of our Lord, more than they that watch for the morning (Psalm cxxx. 6); the morning without clouds;

as the tender grass springeth out of the earth by clear shining after rain (2 Sam. xxiii. 4).

The Lord directed that in the land of Canaan the remembrance of this great deliverance should be ever kept up (Ex. xiii. 5), and so will the song of the redeemed, in their white robes, and with their palms in their hands, be "Salvation to our God which sitteth upon the throne, and unto the LAMB (Rev. vii. 10; v. 9.)

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.—Amen, (Rev. i. 5, 6.)

PRECIOUS TRUTH.

No. 10.

THE MANNA.—Exod. xvi.

“I am that bread of life. Your Fathers did eat manna in the wilderness, and are dead” (Jo. vi. 48, 49.)

PLACES of difficulty prove man's weakness and want; but they are made great blessings, when the Lord comes into them to supply all that is wanting in the riches of his great love.

When the Israelites came into the wilderness, they found themselves without food: thus they learned their own poverty, and the world's emptiness: but this was the time they saw the abundance of the Lord's riches, in a way they never saw before; while they were eating leeks and onions in Egypt, or until they came into the wilderness, they never knew what it was to have
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the Lord raining bread from heaven, so that "man did eat angels' food; he sent them meat to the full" (Ex. xvi. 14, 35—Ps. lxxviii. 25;) so now there is great blessing in learning, that the world is a wilderness, that our poor souls are hungry, and that the world cannot feed them: then we are in the very place to get bread from heaven; "Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world...I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John vi. 32 to 35.)

The Israelites had no labour by which they could make manna; man

had nothing to do with it ; it came as independent of man as the rain or dew from heaven ; the Lord said, " I will rain bread from heaven for you " (Ex. xvi. 4 ;) man has as little now to do with procuring, by his own labour, food for his soul : it is the free gift of God ; "*My Father giveth you the true bread from heaven :*" man cannot make me receive Christ into my soul ; nor can he hinder me ; " it is God which worketh in you, both to will and to do of his good pleasure " (Ph. ii. 13.)

Man's foolish heart cannot learn any of God's rich blessings, by its own wisdom, till the same gracious hand which gives the gift teaches its value too : " the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned " (1 Cor. ii. 14 ;)

when the Lord gave the manna, they knew not what it was until Moses instructed them from the Lord ; “ when they saw it, they said one to another, it is manna : for *they wist not what it was*. And Moses said unto them, This is the bread which the Lord hath given you to eat” (Ex. xvi. 15 ;) so it is with the Lord Jesus : “ He was in the world, and the world was made by him, and the world knew him not” (John i. 10.) The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, whose father and mother we know ? how is it then, that he saith, I came down from heaven ? Jesus therefore answered, and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him :

and I will raise him up at the last day. It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John vi. 41 to 45.) If your soul knows not Christ as the true bread, you know not how much you have to learn ; if you have found him to be indeed the Christ, then you are taught of God (Read Matt. xvi. 16, 17 ; 1 Cor. xii. 3 ; 1 John v. 1.) This is a great thing to realize, that we know a truth flesh and blood could never reveal, and through the knowledge of which, our souls are eternally blessed ; for we are " confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ" (Ph. i. 6.) " Now we have received not the spirit of the

world, but the spirit which is of God ; that we may know the things that are freely given to us of God" (1 Cor. ii. 12.)

The Israelites did not deserve the manna ; they deserved to be starved, for they murmured against Moses and Aaron, and said unto them, " Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full ! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Ex. xvi. 2, 3 :) thus when the Israelites were provoking God's righteous judgment, instead of raining fire and brimstone, he rained bread from heaven. And what cry has gone up from us to God, that brought down his only-begotten Son ? Was it a call of love ? O no ! " Herein is

love, not that *we* loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John iv. 10.) "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8); the gift was the free love of God: we had no part in procuring the Saviour, nor in his wonderful work. Grace, free grace, is in all the Lord's dealings toward us;" not of works, lest any man should boast" (Eph. ii. 8, 9.)

Wherever in the wilderness the children of Israel journeyed, the manna was found; it lay round about the host; they could gather and eat, in the immediate place of their pilgrimage; and is not this our blessing? Yes; for "the righteousness which is of faith, speaketh on this wise, Say not in thine heart,

Who shall ascend into heaven ? (that is, to bring Christ down from above) or, Who shall descend into the deep ? (that is, to bring up Christ again from the dead :) but what saith it ? “ *The word is nigh thee, even in thy mouth and in thy heart*” (Rom. x. 6—8.) Little could those who lived in Egypt, know what a rich place for food the wilderness was to the children of God ; the Lord rained no manna upon Egypt ; and little do the people of the world, who love the “lust of the flesh, the lust of the eyes, and the pride of life”—know what a rich substitute the Lord Jesus Christ is for them all ; he who has tasted that the Lord is gracious knows it : but O how little does he he know compared with what he shall see and have in the fair land

of promise flowing with milk and honey.

The manna was the *daily* food of the Israelites ; the Lord directed them to gather a certain rate *every day* ; and they gathered it *every morning* ; and so, now, the Lord Jesus Christ is our daily food ; communion with Christ is the daily exercise of the soul that is journeying as a stranger and pilgrim to the incorruptible inheritance. He who neglects this privilege suffers much loss of comfort, and is weak for his dreary journey, for our Lord says, " If any man will come after me, let him deny himself, and take up his cross *daily* and follow me" (Luke ix. 23). If we do not feed on our manna, the burden of the cross will be greater than we can bear ; and the narrow way in which the

Lamb is followed, will be straiter than we can endure. Difficulties are great, but the Lord gives strength to meet them; "As thy days, so shall thy strength be."

They gathered manna, every man according to his eating; not all the same quantity, but "some *more* some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating" (Ex. xvi. 17, 18;) and so among Christians there are different capacities for receiving the things of Christ: there are fathers, young men, and little children (1 John ii. 13); there are those who have need of milk and not of strong meat; and those who by means of use have their consciences exercised to dis-

cern both good and evil; to them strong meat belongeth (Heb. v. 12—14); but in Christ is found milk for the weakest, and in Him strong meat for the most advanced; all that is learned about him is food for the soul. He that knows least sees fulness enough in him, for his soul's only food; he that knows most of him, finds that his soul can feed on all that he has learned—

The cross of Jesus Christ, my Lord,
Is food and medicine, shield and sword.

The Israelites, for the six days of the week, were not permitted to gather manna on one day, to eat on another; but they were to gather every day; and to eat every day; "Moses said, let no man leave of it till the morning." The Lord gave them manna fresh from heaven every day, and, therefore, they should thank-

fully gather, and feed on it: heaven was their store-house, and the Lord was their dispenser: it was their blessing to have no store-house of their own, but to receive day by day, their daily bread; so it is with the Lord's wilderness family now; He is not wearied in communicating daily strength to his poor weak children; and he charges them not to neglect receiving, at his hands, what he is so ready to give. Christ is the daily food of every believer; but he is so, not as treasured up in our heads, or in the heads of others, but as made precious in the soul, by the power of the Spirit of God, keeping up the communication between us and heaven; there our treasure is—from thence our strength comes—our comfort—our blessing—day by day.

But, alas! proud rebellious children suppose they can take care of themselves, and be the safe keepers of their own blessing; so the Israelites hearkened not unto Moses; but some of them left of the manna until the morning, and it bred worms and stank; and now, if we suppose that any knowledge, or experience of Christ, should remove the feeling of daily dependence on the Lord, for renewed strength *in Himself*, we shall, to our sorrow find, that knowledge will puff up, and breed pride and vanity and odious worms to gnaw the very vitals of our souls. Christ, the Lord from heaven, is our daily food, in daily communion through the Spirit; this will have no worm in it, but be meat indeed.

The daily gathering of manna only lasted the six days; when the

sabbath of rest came; then they who had gathered on the day before, might feed in peace, on what was already provided. So, with us, now, is the time of labour, not of rest; but there remaineth a rest (or keeping of a sabbath) to the people of God (Heb. iv. 9;) and then, believers, when all their labour is over, will enjoy Christ in their everlasting rest: "they shall hunger no more, neither thirst any more...for the Lamb which is in the midst of the throne shall feed them" (Rev. vii. 16.)

But Israel is made our solemn warning—some of the people went out on the seventh day to gather, *and they found none*; even so, the foolish virgins who waited for oil until it was too late, found none; for while they went to buy, the bridegroom came;

and they that were ready went in with him to the marriage, and the door was shut. If you have not found Christ, beware how you quiet your conscience in thinking a convenient season may come. "Seek ye the Lord while he may be found, call ye upon him while he is near" (Is. lv. 6.) "To day, if ye will hear his voice, harden not your hearts."

Again, the Lord warns us from the lusting of the Israelites (1 Cor. x. 6.) They said, "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away; there is nothing at all, beside this manna, before our eyes" (Num. xi. 4.) Could they have a better food than the bread of heaven—"angel's

food?" and yet they murmured for leeks and onions. They would have manna, if they had the garlick of Egypt with it; but God would not let men eat them together. Happy is he who can suffer the loss of all things, and count them but dung, that he may win Christ. They that preferred flesh got it; but got sorrow and death with it: and they that seek the world, may get the world: but it will soon be very bitter. Then, dear reader, take heed! The Spirit of God will never show beauty in the world, or out of Christ,—may we then walk in the Spirit, and we shall not fulfil the lusts of the flesh—there is no security but this—the flesh will always hanker after the world; but the Holy Spirit will glorify Christ; for he will take of his and show it unto us.

PRECIOUS TRUTH.

No. 11.

LEVITICUS, CHAPTERS 8 to 10.

“All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.”—Luke xxiv. 44.

THE 8th, 9th, and 10th chapters of Leviticus should be read together, as forming one connected subject.

Aaron enters upon his office of high priest, as the type of the Lord Jesus Christ, our great High Priest.—See Heb. v. 1 to 6.

We then have a history of what was done for the eight following days, which are divided into two periods;

the first seven days forming one period, and the eighth day a second.

The first seven days were occupied with Aaron, and the sons of Aaron; but the eighth day is taken up with Aaron, the sons of Aaron, and *all the congregation*.

For the first seven days the glory of the Lord did not appear; but on the eighth day the glory of the Lord appeared to all the people.

For the first seven days the sons of Aaron were at the door of the tabernacle; but on the eighth day they were brought into the tabernacle.

We can learn, in the Lord's mercy,

what the Holy Ghost signified by these things, which were the shadows of good things to come.—Heb. x. 1.

The sons of Aaron, few in number, compared with all the congregation, represent the little flock of the Church of God.

The blessing of the sons of Aaron was very peculiar; the whole congregation were left at a distance until the eighth day; but the sons of Aaron were brought to the door of the tabernacle for the entire seven days, to be there day and night; so now the world is at a distance from God, and lying in the wicked one; but believers

in Christ are brought nigh through his blood, being reconciled to God, through the death of his Son. God deals not with them as with the world, but is gathering them out of it.

The sons of Aaron were not dressed like all the congregation, but were dressed like Aaron; even so, we are called, not to be like the world, but to imitate Christ. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—Rom. xiii. 14.

But on the eighth day we read of other things. The eighth day is the first day of a new week; it was on

the first day of the week that the Lord arose as the first fruits of them that sleep; they that are Christ's will be raised "at his coming,"—1 Cor. xv. 20, 23.

On the eighth day sacrifices were offered for all the congregation, as well as for Aaron and the sons of Aaron: in this we see how the whole creation will be delivered when the Lord comes, (Rom. viii. 21,) the blessing of the *one* offering of Christ, *once* for all, will be universally known and enjoyed on that day, when the creation "shall be delivered from the bondage of corruption, into the glorious liberty

of the children of God," (Rom. viii. 21;) and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," (Isa. xi. 9.)

On the eighth day the promise was made—"To-day the Lord will appear unto you;" and again, "The glory of the Lord shall appear unto you;" but before the glory appeared two things were done: 1st, The sacrifices were all offered. 2nd, Moses and Aaron then went into the tabernacle. The Lord Jesus Christ has done these two things, as we read in Heb. ix. 11, 12: "But Christ being come an high priest of good things to

come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." The atonement has been made; and Christ has entered into the holy place.

Moses and Aaron next *came out* of the tabernacle; and when they did, "*the glory of the Lord appeared unto all the people.*" We wait to see this fulfilled in the Lord Jesus Christ; for the Scripture says—"Yet a little

while, and he that shall come will come, and will not tarry," (Heb. x. 37,) and again the promise is given—"He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive *until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii. 20, 21.) The Apostle Paul explains this type, and connects these three acts of Christ—1st, the offering, 2nd, the going into the holy place, and 3rd, the coming out. He marks the two first as fulfilled, and the third as unfulfilled, "For Christ is not en-

tered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that

look for him shall he appear the second time without sin unto salvation," (Heb. ix. 24 to 28.)

He *is* entered into the holy place.

He *was* once offered.

He *shall* appear the second time.

This connexion is full of comfort; for why was Christ once offered? "*To bear the sins of many.*" And what is Christ doing in the holy place? He is appearing there "in the presence of God *for us.*" All whose hearts know this are believers; and Christ is coming "to be admired in *all* them that believe," (2 Thes. i. 10.)

It is the effort of Satan to make a

believer afraid that the Lord Jesus Christ should come back very speedily ; because a believer has nothing to fear when he comes ; the *one* offering has settled every thing. It is also the effort of Satan to hinder a believer from loving the appearing of the Lord Jesus Christ, because that will be the day of the believer's glory ; " When Christ, who is our life, shall appear, then shall ye also appear with him in glory," (Col. iii. 4.)

If we do not believe that Jesus has delivered us from the wrath to come, then of course we ought to be afraid of the wrath to come, and, therefore,

to be afraid that the Lord should come; but if we believe that Jesus, the Christ, has died for sinners at all, we may believe that he has died for us; and if we believe that any of our sins are pardoned, we may believe that they are all pardoned; the Gospel is indeed glad tidings of great joy; it is very simple; but Satan tries to corrupt our minds from the simplicity that is in Christ. May the Lord give his children full confidence in his great love.

This is of great importance, because of the numbers who appear among the children of God who really have no

faith at all. Of the ten virgins who all took their lamps, and all went to meet the Bridegroom, five were foolish, and without oil; of the two men in the field, the one shall be taken and the other left; of the two women grinding at the mill, the one shall be taken and the other left; and of the four sons of Aaron, two were cut off and two were brought into blessing.

But why were two of the sons of Aaron cut off? Because they left the altar on which the fat that was burned sent up a sweet savour unto the Lord; and they burned their incense with a strange fire which the Lord com-

manded them not. They knew not the value of the burnt offering, which was the type of the offering of the Lord Jesus Christ; and therefore the fire from the Lord devoured them.

The Lord shewed his value for the burnt offering and the fat, when the fire came out from the Lord, and consumed them on the altar; but he shewed his indignation at any other way of approaching him, when the fire came out from the Lord and devoured Nadab and Abihu, for offering strange fire, which the Lord commanded them not. The same thing was shown in the offering of Cain and

Abel. "Cain brought of the fruit of the ground an offering unto the Lord. Abel also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect," (Gen. iv.) The Lord valued the offerer according to his value for the offering; how great then must his value be for a poor worthless sinner, whose offering is the Lord Jesus Christ; for the Scripture says "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour," (Eph. v. 2.)

H Y M N.

The atoning work is done,
The victim's blood is shed,
And Jesus now is gone
His people's cause to plead ;
He stands in heav'n their great high priest,
And bears their names upon his breast.

He sprinkles with his blood
The mercy-seat above,
For justice had withstood
The purposes of love ;
But justice now objects no more,
And mercy yields her boundless store.

No temple made with hands
His place of service is,
In heav'n itself he stands,
A heav'nly priesthood his ;
In him the shadows of the law
Are all fulfill'd, and now withdraw.

And though awhile he be
Hid from the eyes of men,
His people look to see
Their great high priest again ;
In brightest glory he will come,
And také his waiting people home.

PRECIOUS TRUTH.

No. 12.

THE FEASTS—LEV. xxiii.

THE Children of Israel, as the peculiar people of God, were brought from Egypt by his outstretched arm, to be a testimony, before the world, of his faithfulness in their preservation. His covenants had been made with them, and though they had been rebellious, he could not deny himself. "I will take you (said he) to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians: and I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: *I am the Lord.*" (Exod. vi. 7, 8.) Every circumstance, therefore, in their history is not only deeply interesting, as the Lord's revelation of his manner of dealing with his own people, but most important to

us, as unfolding his purposes concerning his church—"for all these things happened unto them for ensamples [*or types;*] and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11.) Not only delivered from Egypt, but brought into the wilderness, on their way to the land of his promise, they were there a separated people to himself, displaying, in the manner of their subsistence daily, no measure of dependence upon their own labour, but solely upon the direct bounty of heaven, and upon the immediate guidance of God for the way wherein they should go; they had been delivered through the blood of the Lamb, and now their garments waxed not old, nor their feet swelled—the bread of heaven was their daily portion, and the water out of the rock followed them; the pillar of cloud by day, and of fire by night, was their guide and safe guard; they were not directed by the wisdom of man, but the immediate authority of

heaven dictated the whole course of their waiting upon God. As they thus stood—a peculiar people; so is now the church of the living God brought out from worse than Egyptian bondage,—even the service of the evil one,—unto the liberty of God's dear children, separated by the blood of Jesus, no longer of the world, without spot of sin, because one with Jesus, the objects of his unchanging love—Jesus the true bread, their portion—the Spirit of life their continual refreshment—a well of water springing up in them unto everlasting life. Thus fed and comforted—their privilege is to pass through the wilderness of this world (a wilderness to them, because Jesus is out of it, and because its course is according to the prince of the power of the air, the devil) unto the land of their everlasting rest—not subject in these things to the judgment of men, but to the word of their Father, as a lamp to their feet and a light to their path. The

division of Jewish time, and the arrangement of their feasts, serve in an especial manner to foreshow the purposes of God towards his people and his Church for ever, their order and perfect number (seven) are detailed in the 23d chapter of Leviticus, a portion of Scripture much overlooked by many who search generally the other scriptures, though well named by a devoted servant of the Lord, "*The Gospel according to Leviticus*," displaying, as it does insignificant and beauteous type, the loveliness of Jesus and the blessings to the Church through him. The first of these in order and importance, because the great result to be perfected by and through them all, is the Sabbath, the pledge and witness that there remaineth a rest for the people of God—the *seventh* day to the Jew, because to him the witness of creation or earthly rest, his portion during the millennial age, at the close of labour, even of all the labour sin has introduced and

continued in the world; but to the church the *first* day, the witness not of creation or earthly rest at the close of time, but resurrection-rest in eternity, even the entrance upon an entirely new state. This the Church has now in spirit, being one with Jesus their risen and ascended Head. They are not of the world, even as he is not of the world; he is risen, they are raised up together with him, and made to sit together in heavenly places in Christ Jesus (Eph. ii. 6;) their resurrection-glory they commemorate, assured to them in the resurrection of Jesus; "and when he who is their life shall appear, then shall they also appear with him in glory." This seems to have been typified in the first sabbath, for, though the rest and joy were at the close of labour upon the seventh day, the last of a perfect period, six days of which had been employed in producing this blessed result, yet it was the first day of the existence of Adam and Eve; thus

the last day of this seven-fold period and the first of man's existence were identical, and man enjoyed the rest, though he did not share in the labour. Our first parents here present to us plain and obvious types of the second Adam, the Lord from heaven, and his bride the Church, now forming, as it were (upon the sixth day, or close of the period of labour, to stand forth in full resurrection-glory upon the morning of the seventh,) to them the introduction of "the dispensation of the fulness of times" (Eph. i. 10,) the first day in glory; but to the Jew still in the flesh, and to the world, the last of time. The feasts of passover and unleavened bread are connected with the sabbath; the one the rest itself, the other the way in which the rest is obtained—viz., by the shedding and sprinkling of the blood of the paschal lamb. Here is the important preliminary step, and therefore, observed in the first month preceding all others,

the passover of God is the simple, single ground of rest and security to the Lord's people; there may be judgment around, and conflict before them, but the blood being sprinkled upon the door-posts, those within could feast with perfect security—the destroying angel must pass over when the blood meets his eye. Thus as the Lord's accepted by the blood, the feast of unleavened bread becomes the proper subject for their observance, from the morning immediately succeeding, for the seven days thence following; marking, I believe, the Church's feeding upon Christ, and thenceforward during the whole dispensation (the number seven indicating completion or fulness,) keeping itself in marked separation of habit and pursuit from the world. For even Christ our passover is slain, "therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. v. 7, 8.)

Thus far have we the ransomed position of the Lord's children, through the blood, and the character they are called to here on earth, to be lights in the midst of a crooked and perverse generation; but happier and more glorious prospects await them, and they are (as appears to me) next presented to their view, from the 9th verse, in the resurrection of their blessed Head, presented and accepted for them before the Lord. On the morrow after the sabbath, the sheaf of first-fruits was waved before the Lord. On the first day of the week the Lord Jesus rose from the dead, the "first-fruits of them that slept" (1 Cor. xv. 20;) he presented himself before the Lord, and was accepted on behalf of his church (ver. 11.) Accompanying this was the offering of a burnt offering and a meat offering, (*the only* sacrifice of a sweet savour unto God, and therefore referable to Jesus exclusively,) indicating the Father's satisfaction in His perfect work, and Jesus' whole

devotedness to his service. With Jesus, their risen ascended Head, the Church is identified, "As he is, so are we in this world." But this their exalted position is only known to them by the Holy Spirit; and this was not given till Jesus was glorified. Upon the fiftieth day, therefore, after the resurrection (the type of the coming and glorious jubilee,) was opened to them in spirit, their own resurrection-glory; now they themselves who have the first-fruits of the Spirit, groan within themselves, because of a body of sin and death, and the temptations of an evil world, waiting for the adoption, to wit, the redemption of the body (Rom. viii. 23;) and in the presentation of first-fruits, therefore, we find not an unbroken sheaf, which typified the Lord himself (ver. 11,) but two loaves of fine flour, *baken with leaven brought out of their habitations* (ver. 17,) marking most significantly the true character of the church's best services. Coming out of their habitations they

must have the stain of sin upon them, the leaven of this world mixing itself with all they do. This presentation, therefore, must necessarily be accompanied by a sin offering; with the *sheaf* there was none, in it was no leaven. The holy child Jesus knew no sin, but the sin offering supplied the defect in the two wave loaves; so Jesus the substitute for the sinner, has borne away for ever the iniquity of his people. This happy state of acceptance with God, it is now the privilege of the Church to realize; not only washed, and sanctified, and justified; but risen with their exalted Head, walking in the power of his resurrection-life, conformed unto his death—looking for, and hasting unto the coming of the day of God.

Thus then do we come to the three remaining feasts, which take place in the seventh month, the time of harvest; the fulfilment of which brings us to "the dispensation of the fulness of times," for the harvest is the end of the

age (Mat. xiii. 39.) This month was introduced by the blowing of trumpets for a memorial; it was a feast of remembrance, and will meet its accomplishment at the introduction of the millennial age, when the trumpet shall be blown, and the present shall be brought unto the Lord, "of a people scattered and peeled" (see Isa. xviii.) "The great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (Isa. xxvii. 13.) Israel, apparently long forgotten, now at length is regarded; "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." (Isa. xlix. 15.) And the Lord also, long forgotten, is at length remembered of Israel (Isa. li. 9.) This feast was also at the new moon (Ps. lxxxii. 3.) Thus Israel, whose glory had waned gradually, until

totally eclipsed, now is called to arise, shine, for her light is come, and the glory of the Lord is risen upon her (Isa. lx. 1.) The great public summons being thus given, and Israel gathered upon the first day of the seventh month, brings on the great day of atonement, on the tenth—a day of personal humiliation and affliction (Joel. ii. 12, and following verses,) in which they acknowledge their offence, and seek his face; and the Lord comes out of his place, and turns away ungodliness from Jacob (see Hosea v. 15.) The circumstances of this day are more detailed in the sixteenth chapter of Leviticus, to which we referred in a former number.* But now is the church's day of atonement; our sin offering is presented, and our High Priest within the veil, presenting the blood on our behalf before God. When the high priest finished his work within the

* (See No. 5, p. 71, 72.)

vail, he came out, and confessing the sins of Israel upon the head of the scape goat, sent it away into a land of forgetfulness; so, when the Lord shall come out, when the Redeemer comes to Zion, He will turn away ungodliness from Jacob (see Isa. lix. 20.) In that day, the fountain shall be opened to the house of David, and the inhabitants of Jerusalem, for sin and for uncleanness (Zech. xiii. 1;) thus the sins of Israel being removed, the feast of Tabernacles was observed upon the 15th of the same month; in this was universal rejoicing before the Lord for seven days—and it shall meet its fulfilment in the millennial age, when the ransomed of the Lord shall come to Zion, with songs and everlasting joy upon their heads, when they shall obtain joy and gladness, and sorrow and sighing shall flee away. This joy shall continue throughout the millennial age, which

the perfect period of seven days seemed to indicate. At this feast, Solomon's Temple was dedicated, when the king turned his face and blessed the whole congregation of Israel, when the Lord God of Israel had, with his hands, fulfilled that which he had spoken with his mouth to his father David, and the glory of the Lord filled the house of God (2 Chron. v. 13, 14.) It was at this feast that Jesus' brethren proposed that he should show himself openly to the world; but his time was not *then* come—but there was a remarkable peculiarity: in this feast was an eighth, or as we may say, a first day of the week, the resurrection-day—marking the connexion of the church in resurrection with Israel, in the rest that remains for the people of God. Our Lord's reference to this great day of the feast (John vii. 37), seems to establish this. He cried saying, "If any man thirst let him

come unto me and drink, and out of his belly shall flow rivers of living water." Thus spake he of the Spirit, sent down when he was glorified, the witness of heavenly things to gather and prepare the resurrection-church for glory. Our Lord seems to allude to Israel drinking from the rock in the wilderness, on coming out of which they were to keep the feast of tabernacles. Before the coming then of this great day, the church must pass through the wilderness—through that dry and barren land where no water is—but is, in the meanwhile refreshed by the Spirit's taking up his abode in each believer; not only watering his soul, but causing him to be the channel of boundless refreshment to others. But when the church, having passed through her wilderness state, is fully set in glory, and Jesus long hidden, and doing things in secret, will at length show himself

openly to the world, then will this feast meet its complete accomplishment. The Church in the heavenlies and Israel in the earth, will experience the fulness of blessing, and the saved nations of the world, blessed through Israel, will come up, year by year, to Jerusalem to worship the King, the Lord of Hosts, and to keep the feast of tabernacles (Zech. xiv. 16.)

May the Lord hasten it in his time, "Wherefore, beloved, seeing that we look for such things, be diligent that ye be found of him in peace, without spot and blameless" (2 Pet. iii. 14.)



PRECIOUS TRUTH.

SANCTIFY THEM THROUGH THY TRUTH; THY
WORD IS TRUTH.—JOHN xvii. 17.



LONDON:
1, WARWICK-SQUARE,
PATERNOSTER-ROW.

1844.

PRECIOUS TRUTH.

No. 13.

THE NAZARITE.

It is the happy privilege of the believer to rejoice in Christ Jesus, in the assurance of unalterable blessing through him. He is redeemed, "not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot." He is washed and sanctified, and purified, and stands in the acceptance and favour of God, in oneness with Jesus. Such as Jesus is, so is he in this world, and "when he who is our life shall appear, then shall we appear with him in glory."

The consciousness of this the Holy Ghost teaches, taking of the things of Jesus and showing them unto him.

And as this blessed liberty is realized in the soul, so will he who is the subject of it be brought out from the associations of an evil world into fellowship and communion with God, and be enabled to stand forth as a witness of the power of the truth.

It is unto this testimony that the child of God is called to be a light in the midst of the darkness of this world.

The God of all grace has revealed to him his complete deliverance from death and judgment; that thus not only freed from all personal apprehension, but with a heart enlarged in love, he might thenceforth find his exclusive employment and joy in glorifying Him who hath brought him out of darkness into marvellous light.

Perfect love will not only cast out all fear, but lead him into ready obedience to the will of a gracious Father,

Whatever character and circumstance, therefore, the word of the Lord calls upon him to manifest, he will desire to maintain ; and making Jesus his pattern, who has left him an example that he should follow his steps, he will not desire a name for himself, or to stand in the favour and friendship of a world at enmity with God, but to be a holy, a peculiar, and a separated person, whose citizenship is in heaven, and therefore a stranger and a pilgrim here.

“For their sakes,” said Jesus (John xvii. 19,) “I sanctify myself, that they also might be sanctified through the truth.” Our blessed Lord was holy, harmless, undefiled, and separate from sinners. He had no joy in the world ; his intercourse in it was with those in whose sorrows he sympathised, and whose distresses he relieved. He was

a living witness of the impossibility of that which poor foolish man is ever ready to attempt, in disregard of the testimony of God—the service of two masters. In him was manifested the impracticability of uniting the service of God with the friendship of the world. It hated him because he testified against it that its works were evil; he had not, therefore, where to lay his head, “He was despised and rejected of men, a man of sorrows and acquainted with grief.” But for the joy that was set before him he endured the cross, and despised the shame; and relinquishing further intercourse with a people who declared they would not have him to reign over them, he announced his Nazarite character unto God—saying, he would not thenceforth drink of the fruit of the vine, until he should drink it new with his bride, in his Father’s kingdom.

Unto the same rejected and separated character from the world, are his faithful people now called. They are not of the world, even as he is not of the world; and as Nazarites or separated ones unto God, can they alone adorn the doctrine of God their Saviour.

For their guidance in these circumstances we find the preciousness of the Old Testament scriptures, "for all scripture is given by inspiration of God, and is profitable for our instruction, &c., that the man of God may be perfect, and thoroughly furnished to every good work."

In these the precepts of the new are brought out and embodied in the living examples before our eyes, and the circumstances of a worldly sanctuary and carnal ordinances (Heb. ix.) made most significantly and beautifully typical of the spiritual character of the dispensation in which we live.

To the 6th chapter of the book of Numbers then are we drawn to see in type, for our admonition—the character of the Lord's Nazarites or separated ones now in the world.

The Nazarite of old was commanded to separate himself from wine and strong drink all the days of his separation: he shall eat nothing that is made of the vine tree, from the kernel even to the husk, (verses 3, 4,)—so now the follower of the meek and lowly Jesus, the rejected man of the earth, finds not his joy or consolation in the things that occupy and animate the men of this world. He has learned their worthlessness and wickedness—his heart can find no cheer or comfort in them—they dishonour God, and they therefore grieve his Spirit—he cannot have fellowship with the unfruitful works of darkness, but must rather reprove them,

and will plainly shew that his affections are set upon things above, not on things on the earth.

Before he tasted heavenly joys, and felt the blessedness of union with Jesus, led away by his proud and ignorant mind, he sought his comforts in the world, and trusted to his own strength: now, like the Nazarite of old, whose first act was to shave off all his hair (see Acts xviii. 18, xxi. 4,) the emblem of strength (Judges xvi. 17,) he declares the vanity and emptiness of all his former confidences, and learns the happy secret, that when he is weak, then is he strong—that then and then only will he experience the strength of the Lord, when he is enabled to cast himself upon him in full consciousness of his utter inability to help himself; and accordingly the Nazarite was forbidden to let a razor come on his head all the

days of his vow, but suffer the hair of his head to grow. So shall he, as he waits upon the Lord, renew his strength. The strength that God gives, is that which can alone be relied on, for his service: he worketh in his children to will and to do—and without Jesus they can do nothing, but they can do all things through him strengthening them.

Thus then in the apprehension of his own weakness, and leaning confidently upon the arm of the Lord, his course is one of separation from every evil: he shall keep himself unspotted from the world—he shall come at no dead body—he shall stand aloof from the habits and pursuits of those who are dead in trespasses and sins. As ceremonial defilement was contracted even by the touching of a dead body, so now the precept and the promise are, “Come out from among them, and be ye sepa-

rate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters" (2 Cor. vi. 17.)

The nearest and dearest earthly ties should not induce him to forget the service of the Lord; for the consecration of his God is upon his head; so now he who is called, upon whom the Spirit of the Lord has been poured, is knit unto Jesus in nearer and more blessed bonds than any of this world.

The love of Jesus must and will constrain to love him more than father and mother, sister or brother, husband or wife, houses or lands, or his own life.

O then, dear reader, have you experienced this love? Are you now resting in happy consciousness that you are loved? O then, how should it constrain to a crucifixion of the flesh, and to a

bringing of every thought into captivity to the obedience of Christ.

But if, through the weakness of the flesh, any should be overtaken with sin, or in the language of the type—if any man die very suddenly by him, and he hath defiled the head of his consecration (ver. 9)—the loving-kindness of a merciful Father, is ever ready to receive him upon the acknowledgment of his offence.

The Nazarite in these circumstances again declares the relinquishment of all dependance upon his own strength in the shaving of his head; and presenting his trespass-offering and sin-offering, and burnt-offering, in confession of his sin, and of his trust in the blood of the lamb for deliverance and acceptance before God; he recommences the period of his separation: and is it not thus, dear reader, continually, with those whose delight is in the law of God

after the inward man? Through the weakness of the flesh, and the power of temptation from without, some sudden unexpected contact with evil occurs, dishonouring Jesus, and grievous to the Spirit of God; and they are driven back again, with shame and confusion of face, to the acknowledgment of their evil, and of their dependance upon nothing but the blood of Jesus for pardon and peace.

Such is the character of the warfare in which they are engaged who have been brought to taste the graciousness of God, in Christ Jesus. But O, thanksgiving and praise to his most holy name, that the day of rest, the day of cessation with all this conflict with a body of death and sin, and with a world under the guidance and dominion of the evil one, shall quickly come, when the days of Nazarite separation shall be fulfilled

—Then, approaching the door of the true tabernacle which the Lord pitched, and not man, his dear children shall be enabled to delight themselves in the Lord—the burnt-offering of sweet savour unto God—and, acknowledging to the end their own utter unworthiness, and that all their ground of acceptance is in their sin-offering, (Jesus the holy one of God, their substitute, who bore their sins, and who was made a curse for them)—feed on the peace-offering, and enter into sweet and happy fellowship with their king and priest for ever. In that day of fulfilment of his vow, the Nazarite again shaved the head of his separation before the door of the tabernacle of the congregation (ver. 18:)—and so now the happy child of God, in full enjoyment of his precious liberty, shall thankfully acknowledge that all his

strength was the gift of God, freely bestowed upon him, and shall joyfully consecrate it to his praise ; or, in the language of the type, put it in the fire that is under the sacrifice of the peace-offering ; and waving the heave shoulder, and the wave-breast for the priest, before the Lord—(which seems to intimate the strength and the affections of Jesus pledged to support his people, as he upholds them by his strength, and bears their names upon his heart, when he goeth in before the Lord—see Ex. xxviii. 30)—the Nazarite's joy is perfected :—after that he may drink wine. Then, indeed, shall you and I, dear reader, if we are now separated unto the service of God, enter into the joy of our Lord. Then shall sin, and the curse be removed, and all things be again subjected to the happy sway of him whose right they are. No longer

shall the evil one, the usurper, occupy a place in the heavens, and exercise a baleful authority over a ruined world, but the Lord shall send forth the rod of his strength out of Zion, and he shall rule from the river unto the ends of the earth ; then shall righteousness cover the earth as the waters cover the seas. Then shall all things be restored to their proper order, and the Lord own and bless them. Then shall the Lord hear the heavens, and they shall hear the earth ; and the earth shall hear the corn, and the wine, and the oil ; and they shall hear Jezreel, (Hos. ii. 21, 22.) One golden chain of blessing shall bind together the Lord, in the holiest of all, his church in the heavens or holy place, with the rest of his joyful creation--and there, with nothing to hinder or interrupt happy and holy fellowship with Jesus, in his own beau-

teous likeness shall you, and I, and all his dear children, drink of the fulness of his joy, for ever and ever. O then, shall I not add—"Be you steadfast and unmoveable, always abounding in the work of the Lord; forasmuch as you know that your labour shall not be in vain in the Lord." Take up the cross daily and boldly; yet meekly make confession of the name of Jesus; "weeping may endure for a night, but joy cometh in the morning."

PRECIOUS TRUTH.

No. 14.

DAGON—1st Sam. 5th Chap.

THE beauty and blessings of Christianity, are subjects of such general acknowledgment wherever the holy name of Jesus has been declared, that so far as natural men can retain their lusts, to that extent are they anxious to rank themselves under the banner of the cross. They love darkness rather than light; therefore the world must have the first place in their thoughts. But as poor foolish man remembers he is mortal, and his conscience convicts him in a measure of sin, he desires to take the name of God upon his lips, in the vain and foolish hope that when his career of selfishness here shall terminate, he may

be able to indulge it in another shape in the world to come. It is this that has given occasion to the very general profession of the name of Christ, and has tended to mark so large a portion of the world by the name—Christendom—Communités.—Nations thus become Christian (so called,) maintaining every object of the prince of the power of the air, and making the profession of Christ subservient to their own ends; and though the judgments of most of those who think upon such things, are more or less convinced of the utter impossibility of the union—that light and darkness—righteousness and unrighteousness—Christ and Belial cannot subsist together; yet every day's experience but serves more fully to show the stupid perversity of the human heart in endeavouring to reconcile them. The Lord, the fountain of all truth, has said,

“no man can serve two masters:” yet in defiance of this unquestionable maxim, man is found labouring to promote this division of service; and though the light (when for a moment it may be brought to bear upon his conscience) will expose the vanity and emptiness of his worldliness—yet he so continues to love and follow it, that he desires to forget every thing that may interfere with his beloved idol. And even when the God of all mercy may, in gracious warning, send a blast upon his labours and show him the true character of this perishable and condemned world, he is ever anxious to find any cause for it, rather than the true one—and thus put away from him the love that would awake him from his dream.

So do we read of the Philistines, in 1st Sam. v.—in the neighbourhood of the children of Israel, they were con-

strained to see the wonderful aspect they presented before the world; a poor and comparatively weak people, brought out from the powerful hand of Pharoah, and delivered from the grievous bondage in which they had been compelled to serve.—The powers of heaven and of earth were made subservient to their blessing. The Lord himself went with them in the pillar of cloud by day, and the pillar of fire by night—giving the bread of heaven for their food, and the water out of the rock to follow them. The presence of the Lord of glory in the tabernacle, and upon the ark of the covenant, had reached the Philistines' ears; they had been constrained to see the mighty power that was put forth, and that accompanied this symbol of the Divine presence. No wonder then that this, the acknowledged

cause of power and blessing to the Israelites, should attract the notice and regard of those into whose hands it was delivered; and as self-exaltation, the ruling motive of the world, was uppermost in their minds—that they should desire the possession of that which would (in their view) magnify themselves. They placed the ark therefore, where? in the house of him who was the object of their trust, and in subserviency to him in whom they imagined their strength laid. The God of Israel had manifested his power in the protection and preservation of his covenant people—might not his assistance, therefore, be made auxiliary to their (the Philistines') glory? They would enthrone him in their house of worship; but Dagon was the god of their choice, the one to whom their hearts were subjected: as far as this

union could continue, so long would the Philistines receive and acknowledge the God of Israel; but the moment he asserted his supremacy, and claimed his rightful dominion, their beloved lusts were interrupted, and the god of this world was preferred. And though the impotency of their idol was fully exhibited to their view, his head and his arms being broken, or his wisdom and his power proved to be weak and worthless, it but added to their obstinacy and self-will, in leading them to make the instrument that God had chosen for his destruction, the object of their increased veneration, and in inducing them finally rather to reject, than bow down to the source of all true power and blessing. So fully is it manifested, that they that make, them (idols) are like unto them—they feed on ashes—a deceived heart hath turned

them aside, that they cannot deliver their souls, nor say, Is there not a lie in my right hand? (Isa. xliv. 20.)

And now, dear reader, let us endeavour to trace a little the manner of the Lord's dealing with his people, and the character of the blessing he has been pleased to bestow upon those who know and fear his holy name. Ichabod is written upon the face of scattered and peeled Israel; the ark of God has been taken away, and the glory is departed from them—see Ezek. x. The Lord has gone and returned to his place till they acknowledge their offence, and seek his face (Hos. v. 15.) The spirit of apostasy, long and variously displaying itself, reached its fulness in the crucifixion of the Lord of glory—and they are now a bye-word and a reproach among the nations; the kingdom of God has been

taken from them, and the light of the knowledge of his glory in the face of Jesus Christ, has been made known to us Gentiles for a season, who were afar off, to provoke them to jealousy. The declaration of our blessed Lord concerning them has been fulfilled—he has miserably destroyed these wicked husbandmen, and given his vine-yard to others. But O! with how much more glorious a revelation has it been accompanied, and how has the God of all power and love now made himself known to the sons of men. Eye could not see, nor ear hear, nor could it enter into the heart of man to conceive. It is not the relation of servant of the king of kings, high and exalted though it is, and beyond the reach of human attainment; it is not all the glory of this world, even in the day when righteousness shall cover it

as the waters cover the sea—but it is the unspeakable glory of Jesus himself in the heavens, in the blessed condition of children, fellow-heirs with him, and of the same body : he has opened the glories of his own kingdom ; he announces them as the unalterable portion of all who believe ; the free-gift of his love in the Lord Jesus, who was wounded for their transgression, and bruised for their iniquities. He invites all to come freely, to come confidently, without money and without price to the cross of Jesus, see there the full remission of their sin, through the blood that was shed, and thenceforth in the spirit of adoption, to rejoice in the happy liberty of his children. But how has this unparalleled mercy been met ? and what treatment has the God of all love received ? With all this illimitable glory and blessing in

prospect, what has been the professing churches' return of gratitude or love? Has the God of all mercy had the place in their affections to which he is entitled? Have they been denying themselves and taking up their cross daily and following him? or has not the Dagon of this world, in one shape or other, been the object of their pursuit and adoration? How has the God of all patience been made subservient to their schemes of worldly aggrandizement; and with his name upon their lips, their hearts have gone after their coveteousness. "The lust of the flesh, the lust of the eye, and the pride of life," are not only uncrucified but cherished; and it is matter of every day observation to see many who make even a peculiar profession of the truth as it is in Jesus, seeking the influence, the authority, the power, and the friend-

ship of the world, which "is enmity against God"—maintaining sedulously and advisedly all the circumstances of citizenship here in a world that lies in, and is under the rule of, the *wicked one*, instead of manifesting the character of strangers and pilgrims, declaring plainly that their citizenship is in heaven, from whence they look for the Saviour, the Lord Jesus Christ. O then, what course is open to the God of all truth for the vindication of his own name, for the maintenance of his own honour? He has declared it, dear reader; he has announced what we believe to be even in preparation for accomplishment—the casting out with a sorer judgment, and more miserable destruction, the husbandmen to whose care the vineyard has now been confided, who have corruptly and wickedly prostituted its unsearchable

riches to their own selfish ends—"for if they escaped not, who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven : whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." They have rejected the repeated messages of his love ; and in these last days, instead of improving (as some fondly but ignorantly imagine,) "perilous times shall come," the consummation of their evil appearing to be, that they have the form of godliness, but a denial of the power of it. Nothing then awaits them but judgment ; and "as it was in the days of Noah, so shall it be in the days of the Son of man"—"for the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking

vengeance upon them that know not God, and obey not the gospel of the Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The Son of Man having on his head a golden crown, and in his hand a sharp sickle—shall thrust it in, and reap, when the harvest of the earth is ripe, and the clusters of the *vine of the earth* shall be gathered and cast into the great wine-press of the wrath of God; and the wine-press shall be trodden without the city, and blood shall come out of the wine-press, even to the horse-bridles—see Rev. xiv. O then, whom do I now address? Is this little paper in the hands of one who has hitherto contented himself with the forms of Christianity, whose heart and affections are yet engaged in earthly

things ? Consider for a moment, this is not the position in which one who professes that he owes his all to Christ, should be found. He who tries the reins says—“ *My Son, give me thine heart.*” Are you then a child of God ? Do you believe that redemption has been wrought out through the blood of the cross ? Where then should your affections be, but set upon things above where Christ sitteth at the right hand of God ? Who so entitled to all praise to the whole energies of our hearts, as “ He who has washed us from our sins in his own blood, and has made us kings and priests unto God.” Be then no longer numbered with those who have a name to live, while they are dead. Judgment awaits the closing dispensation ; but out of it a remnant shall be saved, upon whom a gracious Father has set his love, and in whom

he will show forth his praise. O then, fly from every appearance of evil, from every tendency to the prevailing apostasy. Be separate, and touch not the unclean thing. The Lord would have his people as lights in the midst of darkness—in the world for a season, for this end, but not *of* the world. His church should be as a city set upon a hill, that cannot be hid, reproving “the world of sin, of righteousness, and of judgment;” bold in the spirit of meekness and of love, to testify against it—thus alone can you be a consistent witness for him whose you profess to be. If you know these things, happy shall you be if you do them. But do I address one who would live in the Spirit, and walk in the Spirit, whose joy is in Jesus, and who desires not conformity to the world? Where, then, dear brother or

sister, should you or I be found, while apostasy is ripening around us, for which is reserved the blackness of darkness for ever?—Hid in God's pavilion—in the secret of his tabernacle, under the shadow of his wings, making our refuge there until these calamities be over; in patience possessing our souls, abiding in Jesus, that we may be confident and not be ashamed before him at his coming, in the childlike and obedient spirit of one who is conscious of utter weakness and ignorance in himself—but who knows he can do all things through Christ strengthening him—and in this mind “steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour shall not be in vain in the Lord.”

PRECIOUS TRUTH.

No. 15.

THE LEPER.

God, who, in these last days, has spoken unto us by his Son, having perfected the work of redemption by him, giving him to purge us from our sins in his own blood, and exalting him to his own right hand to be a prince and a Saviour, has at "sundry times, and in divers manners" given the same blessed intelligence in the language of type and figure to the fathers, in the Old Testament Scriptures. He did, as it were, in these beautiful symbols, forecast his own most gracious and everlasting designs, instructing his people of old, shewing that one object occupied his mind concerning them; and whether persons, places, actions, or

things are before us, they all coincide, and are contrived to tell the same story of the good pleasure of God's will—that all his promises and purposes are Yea and Amen in Christ Jesus.

Man having forfeited the favour of God, and having lost the beautiful image in which he was formed, through his own presumptuous disobedience; nothing therefore remained, as the fruit of all his efforts, but death and judgment. A rebel and an outcast, his mind is enmity against God, "it is not subject to the law of God, neither indeed can be;" but it hath pleased the God of all grace to gather out from an apostate world, a people for his own glory, in whom he will show forth his praise—and whether in the persons of the patriarchs, as their individual histories are noted in the book of Genesis, or after, in the fuller exhibition of a

nation separated from all the families of the earth unto his own service, as in the book of Exodus, the one principle of God's election unto himself, according to his own purpose and grace, is manifested. These, as the peculiar people of God, were called to be witnesses of the source and manner of God's blessing bestowed upon them—and hence, in the simple obedience of children, they were not to approach God leaning on their own understanding, or in any measure directed by the wisdom of men, but according to the pattern shewed unto Moses in the Mount. And here, dear reader, before we go into the matter of any of these Levitical institutions, there presents itself at the very threshold, wondrous cause to adore the riches of the grace displayed in the manner and occasion of their appointment. The children of Israel

placed themselves under the rule of the law at Sinai—declaring “all that the Lord hath spoken, we will do” (Ex. xix. 8;) and yet, even before the terms of that law were promulgated, and ‘while Moses was in the Mount, receiving the tables from the Lord, they had wilfully and deliberately broken it, calling unto Aaron—“Up, make us gods, to go before us;’ for as for this Moses—we wot not what is become of him” (Ex. xxxii. 1.) Nevertheless at this their rebellious hour (when looked at in themselves, their condition must have presented itself as utterly hopeless) the Lord lifted up the light of his countenance upon them; and when he renews the tables of the covenant which their sins had broken (and would thus shut them up under it as under tutors and governors, till the seed should come, to whom the promise

was made, *i. e.* Christ,) he reveals himself no more in thunders and in lightnings, but as "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Ex. xxxiv. 6.) He renews his promise of driving out before them the people of the land (ver. 10,) and graciously warning to avoid associating with them, directs their observance of the feasts he had appointed—the commemoration of the deliverance he had wrought out for his people. It was then we read that the skin of Moses' face shone, because, then the glory of God, in the face of Jesus, was declared. The children of Israel could not look upon him, for they could not look to the end of that which was to be abolished; and as the veil is now upon their hearts in the reading of Moses, so then they could not discern that "Christ

is the end of the law for righteousness to every one that believeth." It is thus then the book of Leviticus is presented to us as the typical display of the character of man as a sinner, and of Christ as the propitiation, and High-priest of his people—of him, as the Lamb slain from the foundation of the world, as the High-priest of good things to come, of a greater and more perfect tabernacle, not made with hands, even of the sanctuary which the Lord pitched, and not man; where he now liveth to make intercession for us.

The case of the leper, which I would now, with the Lord's assistance, touch upon, occupies two chapters, 13th and 14th of this book; a portion of holy writ peculiarly devoid of instruction to the mind unacquainted with Christ; he can see in it but a routine of antiquated usages, having no reference to the pre-

sent state and circumstances of the world and passes them by as uninstrucive to himself. But saith the Apostle to the Church, these things are our types, "and they are written for our admonition, upon whom the ends of the world are come." The unhappy sufferer under this hateful disease, was by law excluded from society, and from access to the tabernacle of God, till it should please him to remove the malady—and the priest by the discernment of the symptoms, pronounce him clean. But was the Lord displeased with the leprosy? or was his anger against the poor leper? Nay he despises no man for the affliction of his body—a Lazarus covered with sores, and a Job with boils, are the objects of his special love. Sin is the loathsome disease, and the sinner the abominable leper here described. A sow wallowing in the mire, and a

dog returning to his vomit, are not more revolting objects to the sense, than the soul that lies in sin to the pure eye of God; he was therefore excluded from association with the Lord's children, "for evil communications, corrupt good manners," and "a little leaven would leaven the whole lump." Signals also of mourning, his clothes rent, his head bare, and a covering upon his upper lip, and as he went, commanded to cry "Unclean, unclean!" were the indications of a spirit weighed down with the heavy bondage of sin; and exclusion from the tabernacle, the testimony that God is angry with the wicked every day, and that nothing bearing defilement upon it can have access unto him. In this state dear reader, are you and I by nature, from the crown of the head to the soles of the feet, wounds and bruises, there is no sound-

ness in us—in every thing offending against God, and deserving nothing but eternal exclusion from his presence; and as there was no human means of the removal of leprosy, being altogether beyond the ability of man to overcome, so now, who can forgive sin, but God only? What can remove the stain that offends the God of all purity and truth? Nothing but the blood of his own dear Son—This alone cleanses from all sin. When he looks upon that blood he is well-pleased—and then can show himself, what he delights to be, a just God and a Saviour. In ourselves there is nothing but despair and ruin, but in the Lord is plenteous redemption—in Him “though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.”—And this is what the ceremonial of cleansing in

the 14th chap. serves to declare. The cure of the disease was not thereby obtained ; it is only (as in the 4th verse) — when the priest shall look and behold if *the plague of leprosy be healed*, that *then he shall, after the manner of God's appointment*, show forth Him who “was made sin for us, that we might be made the righteousness of God in him ;” and first dear reader, it is not the sinner who seeks Jesus, but

“Jesus sought him when a stranger,
Wandering from the fold of God ;”

for in the 3rd verse the priest shall go forth without the camp, the place of the poor sinner's separation from God, and there, between themselves, remember in type the wondrous work of substitution—the just One for the unjust, thus exhibiting that which is matter of faith to the sinner himself, and taking place between Jesus his High-priest

and himself *alone*. He shall command to take for him that is to be cleansed, two birds alive and clean—the one to be killed in an earthen vessel, over running water, typifying our blessed Lord come into our circumstances of sad necessity, and the efficacy of his work, presented to us through the Spirit. For it is as the Spirit takes of the things of Jesus, and shews them unto us, that we can see any loveliness in him. The living bird dipped in the other's blood, typifies the sinner preserved and liberated, washed in the atoning blood of Christ, and set free from sin and Satan, seeking "those things which are above, where Christ sitteth at the right hand of God." The cedar wood, an emblem of the soundness of the leper's cleansed flesh, will denote the sincerity of the true convert's heart, and the incorruptible nature of the grace of the

Spirit. The scarlet, as distinguished from the glistening whiteness of the leprosy may imply that the man was recovered to his former ruddy complexion, and represent the true penitent as come to himself and in his right mind,—and the hyssop, a shrub commonly used in legal sprinkling, may signify faith of small estimation among men, but of essential efficacy in bringing the work of Christ to the soul—and these all dipped with the living bird in the blood and water, seem to indicate that our sincerity, repentance, and faith, are in themselves nothing, and need the cleansing of the blood of Jesus. When the leper was sprinkled with these seven times, or thoroughly cleansed; then, as the bird was let loose in the open field—so was there to him perfect restoration to all the blessed liberty of a child of God. He shall then wash

his clothes, or put away from him every outward appearance of his former evil habits, and keep himself unspotted from the world, and he shall shave off all his hair—indicating that all former strength and confidences were vain, and in the full confession of his own utter weakness, declaring that his dependance for strength was in the Lord, that all his sufficiency was in him. Thus then, for seven days fully should be manifest the discovery of his own helplessness, and in that condition only can he acceptably enter into the congregation of the faithful; accordingly, on the eighth day, or thenceforth, entering into newness of life, he shall, at the door of the tabernacle, within the camp, in communion with the children, present the offerings prescribed by the law:—The trespass-offering first—thereby acknow-

ledging his peculiar offences:—The application of blood to the right ear, the thumb of the right hand, and the toe of the right foot—indicating that he had been given to the things of the world—that his actions and ways had been defiled, and that through the blood alone could he be cleansed. The ceremony here observed was very similar to that in 29th Exodus—upon the consecration of the priests; in the case of the leper it was a trespass-offering, taking away the guilt of crimes in which the members of the body had been instruments, and typically preparing them in *general* for the Lord's service; but in the case of the priests it was the blood of the ram of consecration by which the priests were set apart to their *special* service; and this similarity is very instructive, for every true penitent is through Christ a priest, and no priest,

except the Saviour himself, was ever any other than a cleansed leper. The next circumstance of the cleansing, was the application of the oil to the members upon which the blood of the trespass-offering had been placed, thus declaring their sanctification or separation thenceforth to the service of Him they had before offended, and then the remainder poured upon the head, the dedication of all the faculties to the same happy privilege. In the sin-offering, which came next, was proclaimed Christ, the substitute, the sin-bearer of his people, the one accursed of God for us, and suffering without the camp as the unclean one—and lastly, there being then no more conscience of sins, the happy and released subject of leprosy could enjoy Christ, his burnt-offering, and his meat-offering, Christ, the holy One of God,

delighting to do the will of the Father, for it was written in his heart, presenting himself as a sacrifice of a sweet savour unto God. Here was blessed peace; for here was their full view, not only of deliverance from the dominion and judgment of sin, but of happy communion with God;—no longer an exile without the camp and a stranger to God, but now in spirit even within the veil, an heir and a joint-heir with Christ. Dear reader, have you realized this happy transition—are you in the consciousness of this union with God? O then, what manner of person ought you to be, in all holy conversation and godliness, shewing forth the praises of Him who has washed you from your sins in his own blood!

PRECIOUS TRUTH.

No. 16.

THE TABERNACLE.

To enter into the mind of God concerning the prospects of his church, and enjoy in spirit a place within the veil, in the happy and humble confidence of a child, is the privilege to which a gracious Father now invites his people. As they discern that the riches of his glory are theirs, so will they be witnesses unto the praise of the grace that has knit them to himself. Their great deliverance will be displayed in all the holy liberty of love; and knowing that their citizenship is in heaven, they will naturally stand as strangers and pilgrims here, plainly declaring that they seek a city that hath foundations, whose maker and builder is God, (Heb. xi. 10.) It is thus only that they answer the present objects God has in them: he has called them out of darkness into light, that they should be lights: he has made them sons, that in the spirit of sons they should call him Father. His purpose is to glorify his own most holy name, and ever

exhibit that all his promises are Yea and Amen in Christ Jesus. His whole creation he has determined shall, in the fulness of his own time, praise him; and his contest with the evil one, who now, in the usurpation of dominion in the heavnlies and in the earth, seeks to exalt himself above all that is called God or is worshipped, shall terminate in the destruction of the powers of darkness; and all the ends of the earth shall see the salvation of God. Now therefore, in faith, waiting for the coming of the rod of His strength out of Zion, even Jesus, who has delivered them from the wrath to come, is the only consistent position of his saints. That the Lord's fixed purpose is to glorify himself, and thus constrain his people's love, is the great subject of revelation, and is richly displayed in the character and circumstances of the tabernacle in the wilderness. In this is presented for our admonition, in most significant symbols, not only the character of his church in the world, but his purpose concerning the heavens and the earth in the ages to come. This standing testimony was given to the children of Israel at the time that they had broken the covenant into which they had deliberately entered, and were shut up under the law in apostasy as

under a tutor and governor—thus darkly intimating the unchanging nature of God's love—that though they had been rebellious, he could not deny himself—that his covenant engagements to Abraham should be accomplished, and that his seed should be multiplied as the stars of heaven, and as the sand upon the seashore. Thus said the Lord God—"I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen: and I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes" (Ezek. xxxvi. 22, 23.) The tabernacle was made according to the pattern showed to Moses in the Mount, as the place of ceremonial worship—thus intimating that there is no ability in man to worship God acceptably—that he is, even when brought into reconciliation, ignorant of any mode of becoming approach unto God—that, therefore, the manner of his worship must be directed by the Lord exclusively—and that human arrangement or authority shall have no part in it.—But how has the daring pride of man ventured to interfere with, and add to,

the beautiful and simple structure of God? Wise in their own conceits, in every age they have given way to their own inventions; human traditions have been made of equal, if not paramount authority, with the word of the living God, and have been raised up as tests for Christian fellowship and communion; so that we are constrained, day after day, to exclaim, in the words of the Apostle, to the disorderly church of Corinth—"What? came the word of God out from you? or came it unto you only? (1 Cor. xiv. 36.)

But the cloud of the Lord stood above this tabernacle, which was moveable, and so constructed as to be raised and taken down again at pleasure. When the cloud moved they moved, when it rested they rested; hereby intimating the true character of the church upon earth, as strangers and pilgrims, whose abode and rest is not yet attained, but who plainly declare that they seek a country, a city that hath foundations—and that as they had been brought together by the Lord's constraining love (for the materials of the tabernacle were the voluntary contributions of the children of Israel, the Lord working in them to will and to do of his own good pleasure)—so were they entirely surrendered

to his will, their steps under his own immediate guidance; and though obedience to the movement of a cloud must ever appear to the world to be wild and impracticable, they were satisfied to be counted fools, for they knew Him in whom they had believed, and that he was able to keep that which they had committed to him unto the great day.

But in the construction of the heavenly contrivance, we see the purposes of God towards his people, and the character of the union with them and the earth, which he has fixed for the display of his own glory. First was a spacious court, hung round with curtains of fine twined linen, fastened to pillars with hooks of silver. This outward compartment the whole nation had liberty to enter on their solemn feasts; in it, under the open day stood the altar of burnt-offering and the brazen laver; and it intimates the place of earthly service in the day of the Lord's coming glory—there, when the tabernacle of God shall be with men, when the heavenly Jerusalem shall come down from God out of heaven, prepared as a bride adorned for her husband, shall the outcasts of Israel be gathered. The Lord will bring “thy seed from the east, and gather thee from

the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory; yea, I, have made him" (Isa. xlii. 5—7.) Within the circumference of this spacious court stood the tabernacle itself, which none but the Levites entered to accomplish the service of the Lord. Before the door of this, stood the altar of burnt offering and the brazen laver, intimating that excess unto God and acceptable service can alone be through Jesus, the willing victim for his people's transgressions, and there leaving the load of their iniquity, for which his blood made full satisfaction—or in the words of inspiration, "having their hearts sprinkled from an evil conscience, and their bodies washed with pure water,"—it is their privilege to "draw near with a true heart and in full assurance of faith."

But this tabernacle consisted of two divisions—the first, the holy place into which the Levites thus entered; in this was the candlestick and the table, and the shewbread, or the type and exhibition of the character and circumstances of the Lord's

elect and redeemed church. As the tribe of Levi was chosen from among the people of Israel unto the service of the sanctuary, so is the church now, "elect according to the foreknowledge of God the Father"—and as they could not enter the holy place without confession at the altar of burnt-offering of their uncleanness, and trust in the blood of atonement, so none now can enter into the church of Christ, or belong to that royal priesthood and peculiar people, but such as are taught of God that they are redeemed, "not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." To the Levites was given no inheritance in the land; to do the service of the sanctuary was their portion, they were not numbered with the people, whose strength was estimated by their capacity to carry arms and maintain power against the nations (Numb. i. 47.) Certain cities (amongst which were those of refuge) were allotted for their abode; and their maintenance was the contribution of the people. In all these particulars, and in others plainly intimating the separated character of the church (the holy nation of God) and the stranger-like

position the Lord would have it maintain in an evil world (for they are not of the world, but Jesus has chosen them out of it)—and as the constant occupation of the Levites was the work of the sanctuary—so now the church is a chosen generation to shew forth the praises of Him who hath called them out of darkness into marvellous light, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. In the holy place was the candlestick; or, in other words, the church was the appointed place of God for light in a dark world: “Ye are the light of the world—a city that is set upon a hill cannot be hid”—“Let your light so shine before men, that they may see your good works and glorify your father which is in heaven.” And the shew-bread, which was the appointed food of Aaron and his sons, weekly renewed to them, seems plainly to indicate the continually renewed devotedness of the church’s service before God, thus feeding and gladdening the heart of the true Aaron—their blessed Jesus.

Within this division of the tabernacle, and separated by a veil, was the **HOLIEST OF ALL**. Into this the High-priest alone could enter once a year. Here were the sacred

symbols of the divine presence—the golden censer, the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory shadowing the mercy-seat (Heb. ix. 2—5, &c.) In all this was shadowed forth the heavenly sanctuary, the abode of the Deity. And as the High-priest entered here once in the year, not without blood, which he offered for himself and for the errors of the people, so our blessed Lord, "being come an High-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption."

But the symbols of the divine presence, above noted, present to us, Jesus in various parts, his beautiful and perfect character—the golden censer, the precious bearer of his people's wants before the throne of grace, for there he ever liveth to make intercession for them:—the ark of the covenant, pre-eminently as the figure of him in whom was the glory of God; it was made

of the costliest materials, gold and cedar, fit emblems of his invaluable worth and spotless purity; within it were deposited the manna, Aaron's rod, and the tables of the law, denoting his tri-fold character of Prophet, Priest, and King:—the manna, the teacher, the guide, and the strength of his people—their ever budding rod, their ever-living High-priest, and their righteous King, who magnified the law and made it honourable, and took it out of the way, nailing it to his cross. It is now hidden for ever within the mercy-seat, and can never rise to the condemnation of his people; for all its requirements were satisfied in his righteous obedience:—but the way into the holiest of all was not before made manifest, while as yet the first tabernacle was standing; which was a figure for the time then present—but now the church's privilege is to enter boldly therein, by the new and living way which Jesus has consecrated for it through the veil, that is to say, his flesh. They stand not in the character of servants but of sons. They are one with Jesus, bone of his bone, and flesh of his flesh—the bride, the joint-inheritor with him of glory. Such as he is, so are they in this world; no longer strangers from

a Father's presence, but brought nigh by the blood of the cross—they now, with unveiled face behold as in a glass the glory of the Lord, and grow up unto the same image from glory to glory, even as by the Spirit of the Lord. Here then, within this holy tent, the Levites, the sanctified or separated people to his service, observed the ordinances given them. In it were beauty, wealth, and splendour, becoming types of the privileges and blessings the heaven-born children of God enjoy; but without, a covering of rams' skins and badgers skins dyed red, indicated its meanness and contempt in the aspect of the world. There was no form or comeliness in it that they should admire it; and thus the beloved Apostle could say, The world knoweth us not, because it knew him not—but hid in his pavilion, in the secret of his tabernacle, from the strife of tongues, the children of God enjoy sweet communion with the head and source of all blessing. They are dead—dead to the world, and their life is hid with Christ in God, and when he who is their life shall appear, then shall they appear with him in the glory.

Thus then, while the tabernacle remains in the wilderness, must all those who are

called and chosen to bear it upon their shoulders (in proportion as they are faithful to this work) bear the scorn and contempt of an evil world—in it they shall have tribulation; and “all who will live godly in Christ Jesus shall suffer persecution;” but though persecuted, they are not forsaken; though cast down, they are not in despair; though they may have nothing now, yet they know that they possess all things, for they are Christ’s, and Christ is God’s. In this assured and happy hope, they can behold the beauty of the Lord and dwell before him. The eyes of their understanding are opened to discern the rich display of goodness presented them; and they enter in spirit within the veil, looking for, and hasting unto the day when he shall change their vile bodies, and fashion them like unto his own glorious body—when they shall see him face to face, and know even as they are known—when God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, for the former things shall have passed away. But their blessed consummation shall be established, and every eye shall see it together, when

that home is built for the Lord, which must be exceeding magnificent of fame and of glory throughout all countries, and for which preparation is now making—and he shall come forth who shall be a man of rest, and the Lord will give him rest from all his enemies round about, for his name shall be Solomon (i.e. peaceable,) and he will give peace and quietness unto Israel in his days; “he shall build an house for my name, and he shall be my son and I will be his father, and I will establish the throne of his kingdom over Israel for ever;” in that great day shall the true Levites bring up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle; and the priests shall bring in the ark of the covenant of the Lord unto his place, to the oracle of the house, unto the most holy place, even under the wings of the cherubim, there to abide for ever; for the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. In the ark shall be found no longer, as in the wilderness, the golden pot of manna, or Aaron’s rod that budded—for the prophetic and priestly

offices of their Lord shall be no longer needed to a people who have ceased from their militant state, and are walking by sight in his own glory and beauty. There shall be nothing in the ark save the two tables which Moses put therein at Horeb, for the righteous kingly glory alone, the everlasting intrinsic character of Jehovah shall remain; "King of righteousness and King of peace." "In that day, saith the Lord, I will hear the heavens," or the church of the first-born in the heavenlies, translated bodily into the glory; "and the heavens shall hear the earth," or the place of earthly service, the outer court of the congregation, now bereaved of its occupants (because they filled up the measure of their iniquity in the crucifixion of the Lord of glory,) in which shall then be gathered again the dispersed of Judah, for their sins and their iniquities he will remember no more; "and the earth shall hear the corn, and the wine, and the oil," or all its riches and renovated fertility shall minister to their enjoyment; "and they shall hear Jezreel" (Hos. ii. 1, 2.) Thus one golden chain of blessing from God in the holiest shall descend through the church in the heavenlies to the earth, "and Israel shall blossom and

bud, and fill the face of the earth with fruit." In these days of Solomon-glory "shall the righteous flourish, and abundance of peace so long as the moon endureth; he shall have dominion also from sea to sea, and from the rivers unto the ends of the earth; his name shall endure for ever, his name shall be continued as long as the sun: and men shall be blessed in him; and all nations shall call him blessed." "Blessed be the Lord God, the God of Israel, who only doeth wondrous things! and blessed be his glorious name for ever, and let the whole earth be filled with his glory!—Amen, Amen."

And now, dear reader, having endeavoured very faintly, to trace some of the blessed purposes of God as they are shewn forth in the tabernacle, which are now in progress, and the full accomplishment of which may even be at the very door, let me, in love for your soul, enquire, How do you stand respecting them—are you now, through grace, resting in the happy and peaceful assurance that when the Lord shall appear you shall be like him, for you shall see him as he is—or are you yet standing at a distance, a stranger to the joy of reconciliation with God? If so, let me ask, why do you doubt?

Has not the God of all truth said, "The blood of Jesus Christ his Son cleanseth from all sin"—and "Though your sins be as scarlet they shall be white as snow?" "for all who believe (the foulest transgressors) are justified from all things"—"are passed from death unto life." O then, come unto Jesus, you that are weary and heavy laden, and you shall find rest for your souls; for in him is plenteous redemption, free and full salvation, without qualification or condition; it is finished for ever.—Jesus who was delivered for our offences, has been raised again for our justification, and now ever liveth, even in the holiest of all, making intercession, bearing the name of his children upon his heart, before the mercy-seat continually.





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